CHAPTER – II

REVIEW OF LITERATURE

2.1. Introduction

The studies on empowerment of women cannot be detached from general conventional considerations of ethnicity, class and power in Indian society. Gender is a persistent determinant of status along with ethnicity, class and power. There is no society which is totally gendered, and there is no society which does not have gendering. In reality, tribal society is patriarchic, matrilineal and patrilocal like non-tribal society. A very close relationship exists between the socio-economic development of a country and the degree to which its communication system as advanced. Media intervention for integrated tribal development is also a very broad area of research. A brief account of past studies under the following heads is presented in this chapter.

2.2. Tribal Development Studies

Majumdar (1937:128) assessed the cultural patterns of tribes in India and observed that tribes gradually turned towards transformation in Indian society. The scholar identified several factors associated with the transition of tribes in India. The study is also widely quoted by the scholars as a pioneering research in the field of tribal studies in India. He suggested that tribes should be protected through education, basic needs, infrastructural facilities and modern amenities.

Ray (1959:192) analyzed the status, problems and prospects of tribes in India and submitted a report to the Government of India. The scholar noted that tribes were excluded from the mainstream of national life. Tribal communities were deprived of basic needs, infrastructural facilities, developmental opportunities and social security in India. The committee suggested that area-specific and target group specific tribal development programmes should be implemented all over the country to bring about social and economic transformation of tribes in India.

Nanjundaiah and Iyer (1961:154) examined the Mysore Tribes and Castes and reported that Soligas constituted a majority of tribes in the region followed by Jenu Kuruba and Kadu Kuruba tribes. The scholars reported that the tribes lived under pathetic conditions since they were deprived of human rights and developmental
opportunities. The scholars suggested that tribes should be included in the mainstream of development through suitable policies, plans, programmes and protective measures.

Louiz (1963:123) evaluated the tribes of Mysore region and reported that tribes were not properly protected and promoted by the government and civil society. The scholar observed that most of the tribes of Mysore were primitive tribes who suffered from inadequate basic needs, infrastructural facilities, security measures and developmental opportunities. The scholar called upon the government to treat the tribes on par with non-tribes and extend all possible developmental assistance to facilitate inclusive development of tribes.

Ghurye (1964:77) studied the social, cultural, political and economic issues concerning the Scheduled Tribes in India and found that tribes lived under the most miserable conditions due to lack of social concern and political will. The scholar reported that non-tribes had dominated over the tribes in India and subjected them to slavery and backwardness. It is a monumental research in the field of tribal studies since it sensitized the stakeholders of tribal development on the status and problems of tribes in India.

Gopal (1965:79) assessed the problems of Soligas of Mysore region and noted that Soligas lived in the forest and hill areas which were denied of basic infrastructural facilities and fundamental developmental opportunities. The scholar also focused the attention of the policy makers, intellectuals and other stakeholders of tribal development on the plight of Soligas. The study suggested certain welfare and development measures for the Soligas tribe in the region.

Subbaiah (1965:234) analyzed the customs and life of Soligas in Chamarajnagar and reported that Soligas had followed their own cultural ethos and patterns which were prescribed by their forefathers. The scholar further noted that Soligas had been isolated by the dominant powers in the region and treated as non-entities. The study offered practically relevant suggestions for the integrated development of Soligas in the Chamarajanagar district.

Gowda (1969:80) examined the problems and prospects of Soligas in Mysore region and reported that Soligas had remained as socially most isolated and economically backward section of the society. The scholar carried out a descriptive analysis which identified several factors for the backwardness of Soligas and
suggested that government and civil society should come forward to educate, liberate and promote Soligas in all aspects.

Shilu Ao Committee (1969:07) evaluated the status of tribes in India as per the direction of the Government of India and observed that non-tribes had used the benefits entitled to tribes in the country. The committee also noted that tribes were socially and economically deprived by the system dominated by the powers that be. The committee offered series of suggestions for the integrated development of tribes in the country.

Parkin (1972:170) studied the class, inequality and political order and noted that indigenous people across the world were subjected to the politics of exploitation by the dominant powers. The scholar reported that tribes were politically disorganized, economically underdeveloped and socially isolated in India. The study recommended that tribes should be given adequate political reservation and economic benefits in order to achieve the goal of inclusive tribal development. The scholar suggested that tribes could be liberated from the politics of exploitation through active social and political mobilization across the globe.

Mishra (1975:143) assessed the life, culture and progress of Jenu Kuruba in Mysore region and found that Jenu Kurubas lived in the forest and hill areas without basic amenities and infrastructural facilities. The scholar also reported that Jenu Kurubas constituted a meager minority in the region and remained at the receiving end from development point of view.

Burman (1975:32) analyzed the perspectives of tribal development and administration in India and stated that tribal development programmes were imposed upon the tribes by the outsiders in Indian society. The study revealed that tribal development projects did not emanate from the hearts of the tribes but represented the whims and fancies of the tribal development administrators in the country. The scholars suggested that the process of tribal development administration should be strengthened on the basis of active participation of social activists, specialists in tribal development and beneficiaries of tribal development projects in India.

Gupta (1977:83) examined the tribal development planning in India and reported that adequate plans were not made in India in the post-independence era for the uplift of tribes. The scholar noted that integrated development of tribes was not
achieved due to absence of political will and social mobilization. The scholar suggested that micro and macro level tribal development plans should be designed in consultation with the specialists, activists and beneficiaries in India.

Morab (1977:148) evaluated the cultural ethos, social status, economic status and other issues concerning the development of Soligas of B.R.Hills and found that Soligas remained highly backward educationally, politically and economically in modern times. The study revealed that Soligas were not actively mobilized to enjoy the fruits of development. The scholar suggested that adequate social and political mobilization of Soligas and other tribes would facilitate their development in modern society.

Chattopadhyaya (1978:41) studied the tribalism in India and stated that tribalism implied the possession of a strong cultural or ethnic identity that separates one member of a group from the members of another group. The scholar also observed that tribalism had a very adaptive effect in human evolution and Indian tribes were unwilling to conform to the politics of the collective development in India. The scholar suggested that tribal ethos, sovereignty and welfare aspects should be taken into account by the policy makers and other stakeholders of tribal development in India.

Vyas (1978:251) assessed the process of tribal development in Southern Rajasthan in terms of communication, development and environment. The study revealed that communication infrastructural facilities and locally relevant communication strategies were not sufficient at the grassroots level in the tribal areas. The scholar suggested that appropriate communication strategies, resources and services should be designed and utilized in the tribal areas to ensure the achievement of the goals of tribal development in India.

Deogaonkar (1980:58) analyzed the problems of tribal development in India and found that tribal development programmes were not designed and implemented on ecology, environment and humanitarian considerations in India. The scholar also noted that tribal development was not achieved on the basis of the cultural fabrics of the tribal society in India. The scholar suggested that tribal development models should be designed on the basis of demographic factors and indicators of human development in India.
Kumaran (1980:115) examined the development of tribal development in India in terms of inter-disciplinary concerns and noted that tribal development was not achieved on the basis of cultural and social diversities of tribal communities in India. The scholar suggested that tribal development policy should be formulated in accordance with the changing environment and felt needs of the tribes in India.

Singh (1982:220) evaluated the process of tribal development in India and pointed out that the process of tribal development had attracted several strategies by different branches of social sciences. The study revealed that tribal development strategies were not designed on the basis of ground realities and actual needs of the tribes in India. The scholar suggested that proper response to the challenge of tribal development calls for a visionary and dedicated political leadership.

Singh (1982:222) studied the economics of the tribes and their transformation in India and noted that adequate budgetary allocations were not made in the post-independence era for the development of tribes in India. The study revealed that non-tribes had become the beneficiaries of tribal development due to politics of manipulation. The scholar suggested that bonafide tribes should be identified for the tribal development projects to avoid abuse of funds and facilities.

Berkeley and Los Angeles (1982:21) assessed the tribes of India and reported that adequate social and economic changes were not brought about among the tribes of India mainly due to lack of social commitment among the leaders. The study revealed that tribes were disintegrated in India on account of tribal ethnicity. The scholars suggested that tribes should be brought under a common umbrella to enlist their active participation in the process of development.

Basu (1985:18) analyzed the tribal development administration and programmes in India and pointed out that tribes were deliberately kept out of the development and administration mainstreams by the dominant forces in India. The study revealed that tribes and specialists in tribal development administration were not actively involved in the process of policy making for tribal development at macro and micro levels. The scholar suggested that active involvement of tribal activists and organizers would enhance the status of tribal development in India.

Katoch (1986:108) examined the relationship between the 20 Point Programme and tribal development in India and reported that 20 Point programme
was helpful to the tribes of India. The scholar also pointed out that Indira Gandhi had the social commitment for the uplift of downtrodden communities including the tribes in India. The scholar suggested that the stakeholders of tribal development should be brought under a common banner to facilitate meaningful coordination of tribal development programmes at various levels.

Ratha (1986:190) evaluated the tribal development programmes in India and reported that a good number of privileged sections of society were included in the list of Scheduled Tribes. The study reported that welfare schemes were not utilized by the bonafide tribes since a large number of non-tribes availed the benefits due to political maneuverability in India. The scholar suggested that various safeguards provided for the tribes in the constitution should reach out to the intended beneficiaries in the country.

Ghosh (1987:75) studied the issue of tribes in modern society and authored a book which is widely quoted by the scholars. The scholar pointed out that most of the tribes in the countryside remained excluded from the mainstream of national life in India due to lack of social commitment and political will among the leaders. The scholar suggested that all out efforts should be made by various stakeholders of tribal development to improve the status of tribes and make them active participants in the national mainstream.

Menon (1987:139) assessed the tribal culture, tribal problems and solutions and authored a book which is known for thought provoking ideas and guidelines. The study revealed that tribal culture was built around human values, ecological concerns and patriotism in India. The scholar also noted that tribal culture was affected by the cultural imperialism and western notions which were against tribal cultural ethos. The scholar suggested that tribal culture, environment and development should become core areas of tribal development in India.

Chand (1988:35) analyzed the Integrated Rural Development Programme with special reference to the welfare and progress of tribes in Bihar and reported that IRDP Schemes failed to benefit tribes. The study revealed that basic needs, infrastructure development and employment generation goals were not achieved due to inadequate social and political mobilization among the Bihar tribes. The scholar suggested that IRDP should be implemented properly and sincerely in the tribal areas through active mobilization and involvement of tribes.
Devan (1988:59) examined the impact of various development programmes on tribes of Wynad, Kerala State and pointed out that the tribes of the region were not properly educated and mobilized for effective implementation of development programmes. The scholar suggested that participatory communication and development opportunities should be created in the region to facilitate successful implementation of development programmes for the benefit of tribes.

Harish (1988:88) evaluated the status of Koragas of Coorg and observed that Koragas were the most marginalized and exploited section of tribes in the region. The study revealed that Koragas suffered from serious misbeliefs and traditions which impeded their progress. The scholar suggested that social communication campaigns and locally relevant development initiatives would benefit the Koraga community.

Hassan (1989:92) studied the castes and tribes of Nizams of Andhra Pradesh and reported that most of the sub-castes among the tribes were socially and economically marginalized on account of prevailing feudal system. The study revealed that the tribes of the region were excluded by the local rulers and administrators due to the disorganization, immobility and inaction of the tribes. The scholar suggested that inclusive development of tribes would change the system and liberate the tribes from all kinds of difficulties and constraints.

Doshi (1990:67) assessed the tribal ethnicity in terms of class and integration in India and reported that several ethnic groups were formed among the tribes of India which caused social exclusion. The study revealed that social exclusion of tribes was linked to the recognition of social identities, resource allocations and power relations. The scholar suggested that scientific analysis of tribal ethnicity should be carried out in order to understand ethnic assertions in India in the context of rampant social exclusion in the country.

Somasundaram and Kibe (1990:229) analyzed the Soliga tribe and its stride in B.R.Hills, Chamarajnagar District, Karnataka and noted that Soliga tribes were transformed by the missionary zeal and works of Sudarshan and team members. The study revealed that Soligas were organized effectively and led toward modernization and progress over a period of time. The scholars suggested that success stories like B.R.Hills Soligas should be enhanced in large number in other tribal settlements.
Sharma (1990:210) examined the social and economic change in Assam which has considerable tribal population in the North Eastern region of India. The scholar noted that remarkable social and political mobilization was achieved among the tribes in Assam due to the crucial role played by the Christian missionaries and social activists. The scholar suggested that special tribal development plans should be implemented in the state to prevent unrest, lawlessness and disorder in Assam.

Chandra (1991:36) evaluated the impact of development among Jenu Kurabas, Betta Kurubas and Soliga tribes of Gundlupet Taluk, Chamarajanagara District. The study revealed that Soliga tribes were comparatively better off than Jenu Kurubas and Betta Kurubas in the study area. The scholar suggested that government agencies and non-government organizations should work together to improve the quality of life of tribes in modern society.

Pandey (1991:168) studied the Indian tribes in terms of habitat, society, economy and change and pointed out that Indian tribes mostly lived in the forest and hill areas which were neglected by the state and civil society. The scholar also noted that tribal areas were deprived of basic needs, infrastructural facilities, modern civic amenities and other privileges. The scholar suggested that distribution of land, construction of houses, creation of gainful employment opportunities and implementation of sustainable development programmes would enable the tribes to live well and achieve progress in modern society.

Umesh (1992:244) assessed the geographic, social and economic status of Soliga tribe in B.R.Hills, Karnataka state and reported that Soligas lived in different hamlets geographically. The study revealed that the tribes were interconnected through better civic amenities and improved their social mobility and economic status gradually because of the missionary works of Sudarshan and other dedicated persons. The study recommended that better infrastructure and civic amenities should be ensured to improve the social and economic status of tribes in the study area.

Chaudhuri (1992:42) analyzed the role of non-government organizations in tribal health management in India and reported that basic health amenities and resources were not found in the tribal areas. The study revealed that non-government organizations played a responsible role in the tribal health management than the government agencies at the grassroots level across the country. The scholar suggested
that tribal medicine system and modern medicine system should be integrated in India in order to enhance the health, nutrition and sanitation services in the tribal areas.

Rao (1993:188) examined the socio-cultural profile of tribes in Andhra Pradesh and noted that tribal society was built around distinct tribal values and cultural ethos since times immemorial. The study revealed that tribal cultural foundations were not strengthened in the name of tribal modernization and development in India. The scholar suggested that the socio-cultural profile of tribes should be taken into consideration while developing the system of tribal development administration in the country at grassroots level.

Leach (1994:121) evaluated the constitutional safeguards and provisions from tribal development point of view in India and reported that central and state governments did not create awareness among the tribes about certain constitutional safeguards and provisions. The study revealed that the constitutional provisions were not practically translated into realities in India mainly due to ineffective tribal education, organization and struggle across the country.

Patel (1994:173) studied the development dualism of primitive tribes of India and reported that the constraints, restraints and fallacies of tribal development in the post-independence era. The study revealed that the government did not achieve desirable progress in creating an enabling environment especially for the primitive tribes who were practically cut off from the mainstream of national life. The scholar suggested that inequality within the tribes should be prevented through suitable tribal sub-plans and initiatives in India.

Wolf (1995:253) assessed the globalization and social exclusion with special reference to the marginalized sections of India and reported that tribes, Dalits, backwards and minorities were the worst affected and most isolated sections of Indian society in the age of globalization. The study revealed that government should implement special plans for the inclusive development of marginalized sections including tribes in India to set right the anomaly.

Hardiman (1995:87) analyzed the Adivasi assertion in Western India and pointed out that tribal assertion had increased over a period of time in India. The study reported that tribes were bent upon gaining the recognition as peoples in their own right, treatment as equal partners and control over their lands and livelihoods in India.
The scholar suggested that the government should provide land, loan, skill development and allied facilities to the tribes in order to create an enabling environment across the country.

Dreze and Sen (1995:68) examined the economic opportunity for social development of the marginalized sections of society in India and pointed out that tribes had limited opportunities for social mobilization and economic development due to in-built constraints and limitations in the country. The study revealed that the social and economic profile of tribes in India was very poor since tribes were excluded and exploited by the dominant sections of Indian society. The scholars suggested that journey of national development should begin from the tribal areas to cosmopolitan cities in India on the basis of ground realities and social development concerns.

Samal (1996:199) evaluated the issue of tribal development options and observed that tribes had little development options since the process of tribal development was dominated by the non-tribes who had no concern for tribes. The study revealed that issues and concerns of tribal development were not seriously considered by the tribal development administrators who were known for exploitation of tribes in the country. The scholar suggested that the process of tribal development should be controlled and directed by the tribal leaders, tribal activists and tribal development champions in India.

Parasuraman (1996:169) studied the tribal development projects in India and reported that tribes were displaced from the forest and hill areas in the name of development projects across the country. The study revealed that displacement of tribes benefitted the looters of natural resources and pushed the tribes to the wall economically and otherwise. The scholar suggested that development projects should ensure inclusive development of tribes and sustainable development of the country.

Vidyarthi and Roy (1997:250) assessed the tribal culture of India and noted that tribal ethnicity and economy were based on reasonable natural needs rather than greeds. The study revealed that survival of the fittest had become the order of the day in the age of globalization which caused the marginalization of tribes in the world. The scholar suggested that state, civil society, non-government organizations and other stakeholders of tribal development should protect the human rights of the tribes.
and cater to their developmental needs on the basis of natural justice and constitutional obligations in India.

Heredia (1997:93) analyzed the ethnicity, class and nation in a multi-cultural state like India and reported that tribes constituted the depressed class socially and economically. The study revealed that tribes were increasingly marginalized by the dominant powers in India in the name of development and modernization. The scholar called upon the government to prevent the politics of exploitation and facilitate the empowerment of tribes with due respect to the constitutional norms and guidelines.

Oommen (1997:162) examined the citizenship, nationality and ethnicity with special reference to tribes in India and observed that tribes were denied of basic citizenship rights and privileges in the country. The study reported that conflict between ethnicity and nationality continued to exist in India due to inadequate protective and promotional measures in the post-independence era. The scholar suggested that eviction of tribes, displacement of tribes, marginalization of tribes and other tendencies should be checked by the state in order to strengthen the foundations of nationality in India.

Sen (1998:204) evaluated the issue of development as freedom in modern society in the age of globalization of economy which began in the early 1990s. The scholar noted that politics of marginalization was the root cause for the ills of development of mankind across the world. The study revealed that political freedom was not a sufficient consideration for the development of the mankind. The political freedom was not complemented by social justice and economic equity in the world according to the scholar. The scholar suggested that development should not snatch away the fundamental rights and freedom of the marginalized sections in modern society.

Patel (1998:173) studied the agrarian transformation in tribal India and observed that expansion of irrigation facilities, distribution of power, implementation of modern agricultural schemes and other developmental measures changed the profile of tribal community in quite a few tribal areas. The scholar suggested that infrastructure development and adoption of advanced farming practices would improve the social and economic status of tribes in India.
Singh (1998:217) assessed the problem of change in North East India and reported that the region remained neglected by the successive governments after independence. The study revealed that continued negligence of the people caused the sense of insecurity among the people and made them revolt against the state. The scholar suggested that tribes of North East India should be treated on par with the people in rest of the India for their integrated development through special initiatives.

Taylor (1998:241) analyzed the dynamics of democratic exclusion in India and noted that tribes were excluded from the democratic and developmental mainstream in the country due to inadequate social and political mobilization of tribes. The study reported that democratic culture was not systematically institutionalized in the tribal areas due to lack of political will and concern. The scholar suggested that tribes should be organized for better democracy and development in India.

Mohanty (2000:145) evaluated the state of development of Scheduled Caste and Scheduled Tribes in independent India and observed that protective measures were taken for welfare of Scheduled Tribes like forests, shifting cultivation, bonded labor, rehabilitation of displaced families and land alienation. The scholar suggested that a comprehensive review of the shifting cultivation practices should be made and a time bound programme drawn up for the empowerment of tribes in India.

Singh (2000:224) studied the impact of reservation policies for tribes in India and found that government schemes provided relief from unsympathetic and oppressive administration to the tribes. The study revealed that the Constitution of India made certain social policy measures for the welfare of deprived tribes through preferential treatment, affirmative action, reservation policy and positive discrimination. The scholar suggested that prompt implementation of reservation policy and economic development plans would fulfill the constitutional aspirations in a welfare state like India.

Sankaran (2000:201) assessed the state policies and programmes for the welfare of Scheduled Castes and Scheduled Tribes in independent India and observed that the welfare of weaker sections was rooted in the Constitution based on the values of equality, human dignity, social justice, laws and policies emanating from the constitutional mandate. The scholar strongly advocated for concerted efforts of the
state and various agencies towards the welfare and progress of tribes and other marginalized sections of society in India.

Srivastava (2000:233) analyzed the working of the constitutional safeguards and protective measures for the Scheduled Caste and Scheduled Tribes in India and noted that the condition of these communities had not improved to the extent desirable since independence. The scholar suggested that economically and politically strong among the tribes should not be allowed to corner the benefits of reservation in order to protect the poor and needy tribes.

Upadhyaya (2000:247) examined the alternative models for tribal development in India and observed that various models of tribal development failed to empower the tribes since they did not fit into the Indian tribal environment. The scholar also noted that tribal development models were not designed and implemented on the basis of ground realities in India. The scholar suggested that the need of diversities of strategies should be realized by the policy makers from tribal development point of view in India.

Koot (2001:109) evaluated the tribal health intervention from non-government organizations point of view in modern society and reported that the process of tribal health management had become malnourished across the world mainly due to exclusion of tribes from the national mainstream. The study revealed that tribal health management was not built around ethical, moral and development considerations based on ground realities. The scholar suggested that government and non-government agencies should work together to improve the status of tribal health management across the world.

Samal (2001:199) studied the tribal development administration in Orissa and stated that tribal development administration was malnourished in the study area since there were no participatory communication and development approaches adopted by the authorities concerned due to lack of political will and social commitment. The scholar suggested that normative framework; protection development and integration approaches should be incorporated into the process of tribal development administration in India.

Varghese (2002:248) assessed the socio-economic development of tribes in Kerala and reported that tribes of Kerala were subjected to social exclusion and
economic exploitation by the non-tribes in the study area. The study revealed that tribes were socially and economically marginalized by the system controlled by the dominant forces in modern society. The scholar suggested that adequate political representation, social mobilization and economic resource mobilization would enhance the socio-economic status of tribes in modern society.

Madhu Gundlupet (2002:81) analyzed the tribal development in Karnataka and reported that the educational and health status of tribes in Karnataka had not improved significantly over a period of time despite implementation of several schemes by the government. The scholar suggested that adequate institutional support and social activism would enhance the status of tribes in Karnataka state.

Sinha et.al. (2002:225) examined the culture, development and allied factors of tribal development from an anthropological perspective and reported that tribes stood at the bottom of Indian society and lived in remote areas. The study revealed that tribes had not achieved notable progress due to several complexities in India. The scholars suggested that tribal development policy should be changed in accordance with the ethno-development principle in India.

Verma (2002:249) evaluated the transition of tribes from the state of primitivism to the state of modernization through the ages and noted that a meager minority of tribes had gained the benefits of development over a period of time in India. The study revealed that tribes were also displaced from the forest in the name of development and subjected to social and economic insecurity in India. The scholar suggested that the issues of tribal modernization and development should be addressed by the stakeholders of tribal development on the basis of cultural ethos, social responsibility and research orientation in India.

Kumar (2002:110) studied the status, problems and prospects of tribal development in India and stated that after independence several constitutional safeguards, reservation norms and developmental provisions were ensured by the state for the empowerment of tribes in the country. The study revealed that tribes were subjected to exclusion, marginalization and exploitation by the rulers who were guided by vested interests. The scholar suggested that tribal development programmes and constitutional provisions should be implemented in India by taking the tribes into confidence by the administrators.
Yadav (2002:257) assessed the government welfare scheme for tribal development in India since independence and reported that welfare and development of tribes was viewed in terms of material needs in the country. The study revealed that social and economic conditions of tribes were not improved on the basis of participatory governance and development. The scholar suggested that government and non-government agencies should empower the tribes by decentralizing, democratizing and localizing developmental schemes.

Yadappanavar (2003:256) analyzed the tribal education in Andhra Pradesh and observed that absenteeism, stagnation, wastage and other factors impeded the educational progress of tribal children in the study area. The study revealed that tribal education was taken for granted by the policy makers and tribal administrators. The scholar suggested that alternative strategies for tribal development and informal educational strategies would boost tribal education in India.

Ghosh (2003:75) examined the poverty alleviation programmes of Scheduled Castes and Scheduled Tribes in India and reported that most of the development programmes were not promptly implemented by the government agencies across the country. The study reported that a majority of the downtrodden communities were disorganized and belittled in the post-independence era. The scholar suggested that tribal development programmes should be implemented by taking the progressive organizations representing the downtrodden communities in the country.

Joseph (2003:99) evaluated the tribal development during the Five Year Plans in India and reported that 8% of the budgetary allocations was not made in the five year plans by the administrators due to lack of social commitment. The study revealed that the social and economic status of tribes had not improved considerably due to non-implementation of poverty alleviation programmes and infrastructure development programmes in the country. The scholar suggested that adequate budgetary allocations, strict implementation of development programmes and scientific monitoring and evaluation of tribal development programmes would reduce the development gap and improve the status of tribal development in India.

Balakrishnan (2004:11) studied the economics of tribes and their transformation in Kerala and noted that tribes produced and protected natural resources in the countryside but remained economically weak and vulnerable due to politics of
oppression. The study revealed that tribal communities were deprived of basic needs, development resources and opportunities in the country. The scholar suggested that tribal development programmes should be implemented by the authorities, experts and beneficiaries collectively to empower the tribes economically.

Joseph (2004:99) assessed the tribal development in Kerala in the post-independence era and reported that tribal areas were deprived of development resources due to the politics of marginalization adopted by the ruling class. The study revealed that tribes were not consulted before designing the tribal development projects in the state and that most of the tribal development projects were not area-specific and target group-specific in letter and spirit. The scholar suggested that the developmental gap between the tribes and non-tribes should be bridged by the stakeholders of tribal development in modern society.

Chandrapoojari (2004:37) analyzed the status of tribes in India and reported that despite various measures to improve the social and economic conditions of tribes, they remained vulnerable. The study reported that tribes have not gained adequate strength to assert their rights and privileges due to fragmentation of the community. The scholar suggested that adequate protective legislations and developmental initiatives would improve the status of tribes in India.

Chandrashekhar (2004:38) examined the process of tribal development in India and found that an array of constitutional commitments and developmental initiatives had not improved the standard of living of tribes in the country. The study reported that reservation benefits were cornered by the creamy layer of tribes due to political manipulation. The scholar suggested that special component plan and Integrated Tribal Development Project should be re-designed and implemented by enlisting the active participation of tribes in India.

Daivajna (2004:48) evaluated the role of government and non-government organizations in the process of tribal development in India and observed that systematic institutionalized efforts in planning for the development of tribes was not ensured in India. The scholar suggested that specific institutional mechanisms and special initiatives would go a long way in the empowerment of tribes in the country.

Devi (2004:61) studied the tribal development in India and pointed out that tribes of India had not achieved desirable progress in the post-independence era. The
study revealed that constitutional provisions were not translated into realities due to the disorganization and disunity among the tribes. The scholar suggested that strict enforcement of constitutional provisions and effective implementation machinery would improve the status of tribes in India.

Ahmed and Biswas (2004:03) assessed the political economy of underdevelopment of northeast India and reported that the tribes of the region remained backward educationally, economically and politically. The study revealed that the influx of outsiders from Bangladesh had resulted in the conflict of interest between the local tribes and outsiders. The scholars suggested that the government should integrate the tribes into the mainstream of the society as equal on rightful members.

Karlsson (2004:107) analyses the indigenous assertion in India and reported that the successful political incorporation of dissenting minority groups by giving them significant levels of political autonomy and a major say in determining public policy was an important but relatively unrecognized part of the Indian government’s minority policy in the country. The study revealed that indigenous assertion was partly the result of the somewhat reluctant continuation of colonial policy, which emphasized the protection of vulnerable indigenous peoples from their more crafty neighbors - a policy that became popular among indigenous minorities even though it was out of favor in Indian nationalist circles. The scholar suggested that tribal development plans should be designed and implemented by the authorities in consultation with the tribes in India.

Navada (2004:156) examined the process of tribal development in Karnataka state and stated that tribal people including tribal women suffered from several educational, economic, political and technological disadvantages in modern society. The study revealed that benefits of tribal development projects were not fully enjoyed by the tribes due to inadequate social and political mobilization. The scholar suggested that tribal activism and government intervention should increase to improve the status of tribes in modern society.

Rao (2005:189) evaluated the status of tribal development studies in India and reported that a new innings of tribal development studies had began in India after national independence. The study revealed that National Institute of Rural
Development, Indira Gandhi National Tribal University and other institutions encouraged a good deal of research in the field of tribal development in India. The scholar suggested that the findings and recommendations of tribal development studies should reach out to various stakeholders of tribal development in the country in order to enrich the process of tribal development.

Padhi (2005:164) studied the tribal development in India from human development perspective and noted that most of the tribes in rural and hill areas remained under privileged from human development point of view. The study revealed that the process of tribal development lacked human touch and tribes were pushed to the wall by the dominant powers who ruled the country. The scholar suggested that basic needs model and human development model should be adopted in the process of tribal development in India.

The Planning and Statistics Department (2005:179) assessed the state of human development in Karnataka state and stated that a majority of rural and tribal people remained backward from education and health points of view. The report also emphasized that the social and economic status of tribes was far below expected level even though Karnataka state occupied 7th place among the major states from human development point of view. The report recommended that special initiatives would boost the status of human development among the women and other weaker sections of society in Karnataka state.

Chaudhuri et.al. (2005:43) examined the primitive tribes in contemporary India and observed that primitive tribes remained out of reach for years in matters of social, educational and economics because of their exclusiveness. The study revealed that the primitive tribes were found in the islands of India and suffered from several disadvantages. The scholars suggested that primitive tribes should be identified and encouraged to participate actively in the mainstream of national life through target group specific development programmes.

Panda (2006:166) evaluated the imperatives and compulsions of tribal development in India and reported that the process of tribal development was devoid of social concerns, developmental considerations and research orientation. The study revealed that tribal development administration was in the stage of infancy in the country and remained intellectually weak and malnourished. The scholar suggested
that tribal development programmes should be designed and implemented on the basis of complete understanding of the imperatives and compulsions of tribal development in the country.

Sinha (2006:227) studied the economic empowerment and amelioration of tribes in India and observed that tribes were socially isolated, politically marginalized and economically impoverished. The study revealed that the cultural ethos, social obligations and scientific development considerations were not incorporated into the system of tribal development administration in the country. The scholar suggested that the process of tribal development should be redefined and reoriented on the basis of ground realities, constitutional provisions and development aspirations of tribes in India.

Panda (2006:167) assessed the imperatives and compulsions of tribal development in India and noted that tribes were deprived of basic needs, infrastructural facilities, financial resources, proficiency development opportunities and representative political leadership. The study revealed that the forces of destabilization were not checked and corrective measures remained to be applied in Indian society. The scholar suggested that the social and economic disparities and diversities should be overcome through firm political action and social activism in India.

Chakravarty and Suresh (2007:34) analyzed the past and present strategy with reference to tribal welfare and development in India and stated that agriculture and forestry were not developed on the basis of active involvement of tribal farmers. The study revealed that agriculture and forestry were subjected to exploitation by the vested interests who enjoyed better political patronage. The scholars suggested that the process of tribal development should be strengthened on the basis of sound ecological, cultural and humanitarian considerations in India.

Ministry of Tribal Affairs (2008:141) examined the issue of tribal affairs and formulated a national policy on tribal development on the basis of constitutional safeguards and considerations. The policy was formulated by the central government in order to address the issues concerning lower HDI, poor infrastructure, diminishing control over the natural resource base, persistent threats of eviction from their habitat, exclusion from mainstream society and economy in distribution of wealth and
opportunities, and non-empowerment, and to place STs on a progressive and constructive path and make them active partners in nation building process. The policy also provided a sound ideological and operational basis for the attainment of the goals of tribal development in India.

Aerthayil (2008:01) evaluated the impact of globalization on the tribes of Kerala and reported that globalization brought about cultural imperialism which cost the tribal cultural ethos dearly. The study revealed that globalization process benefitted the capitalists and belittled the indigenous people of India socially and economically. The scholar suggested that effective checks and balances would protect the natural resources and indigenous people against the politics of marginalization hatched by the dominant economic powers.

Sonowal (2008:231) studied the factors responsible for the social exclusion of tribes in India and explored the possibilities of their inclusion in modern India. The study revealed that Indian tribes were socially excluded and economically marginalized by the dominant powers. The scholar suggested that tribes should be actively involved in the process of inclusive development on the basis of sound ethical and developmental considerations.

Reddy and Jayadev (2008:194) assessed the inequalities and identities with reference to the tribes of India and noted that system failures were primarily responsible for the increasing developmental gap between the tribes and non-tribes in Indian society. The study revealed that constitutional provisions were not strictly implemented by the authorities in the post-independence era in order to overcome social and economic inequalities. The scholars suggested that social and economic equity should be achieved in Indian society on the basis of strict enforcement of constitutional provisions and tribes-friendly implementation of development programmes in the country.

Suresh (2008:237) analyzed the health status of selected tribes in Karnataka state and pointed out that most of the tribes in the country side were deprived of basic health amenities due to constant neglect of downtrodden sections of society by the stakeholders of development. The study revealed that tribes were highly backward in terms of human development indicators including health and nutrition. The scholar suggested that appropriate health innovations and approaches should be incorporated into the process of tribal development in India.
Kurane (2008:116) examined the role of non-government organizations in the process of tribal health management in India and stated that Christian missionaries began an innings of health care services in the tribal areas on the basis of absolute social commitment and missionary zeal. The study revealed that health care infrastructural facilities and personnel were not adequately made available in the tribal areas due to absence of missionary zeal and social activism in Indian society. The scholar suggested that tribal healthcare system, process and operations should be improved on the basis of modern scientific research and systematic development planning.

Naidu (2008:151) evaluated the tribal health problems and welfare policies in India and reported that tribal education and tribal health were the most neglected aspects of tribal development in India. The study revealed that tribes suffered from food insecurity, malnutrition and other health hazards in modern India despite several tribal development initiatives in the country. The scholar suggested that adequate tribal educational and health campaigns and programmes were essential in India to empower the tribes.

Fernandes and Barbora (2008:71) studied the land, people and politics in Northeast India and edited a book which is a welcome addition to the body of knowledge on tribal development studies in India. The work primarily contains several thought provoking articles on the various issues, trends and developments dealing with tribal development in the Northeast India. The work reveals that Northeast India had sizeable chunk of tribal population when compared to the other parts of the country. The scholars have noted that the influx of outsiders to the Northeast region had caused social and economic conflict of interest between the local tribes and migrants over a period of time. The book also reveals that serious rethinking is required on the existing legislative provisions against occupation of tribal lands. The writers have also cautioned that without such rethinking, tribal land alienation will continue to be the norm rather than an exception.

Bulliyya (2009:31) assessed the issues of tribal culture, religion and health in India from the point of view of tribal transformation. The scholar observed that tribal cultural ethos, ecological dimensions and developmental aspirations were not properly taken into account by the tribal development administrators in India. The scholar
suggested that the process of tribal development should be enriched on the basis of social, cultural and developmental perspectives in India.

Meher (2009:137) analyzed the tribal development in India in the wake of globalization, displacement and livelihood issues and observed that in the name of modernization and economic development, the elites took over the life sustaining resources of the indigenous people and caused their impoverishment. The study revealed that the mining and other industries consumed the natural resources and brought about the displacement of tribes. The scholar suggested that eco-friendly and indigenous people-friendly development projects should be implemented in the age of globalization to empower the tribes and other marginalized sections of society in India.

Prakasam et.al. (2010:181) examined the tribal area development planning in Andhra Pradesh on the basis of GIS and remote sensing approach and noted that spatial and non-spatial reliability of the data bases was essential for the successful implementation of tribal development planning. The study revealed that satellite based remote sensing had emerged as a powerful tool for planning watershed developmental programmes in the study area. The scholars suggested that tribal development planning system should be enriched on the basis of latest technologies including remote sensing approach in other parts of the country.

Shah (2010:208) evaluated the role of non-government organizations in the process of tribal development in India and observed that non-government organizations were not properly organized in the tribal areas to facilitate better tribal development. The study revealed that proper coordination did not exist between government and non-government organizations to achieve the integrated development of tribes at the grassroots level. The scholar suggested that self-help groups, cooperatives and non-government organizations should be encouraged to play a complimentary role in the process of tribal development in India.

Reddy and Kumar (2010:195) studied the political economy of tribal development in Andhra Pradesh and reported that the tribes remained abysmally backward and socially excluded despite several constitutional provisions and developmental initiatives in the state. The study revealed that tribes were most voiceless politically and vulnerable economically. The scholars suggested that the
provisions of the Forest Right Act, 2006 should be strictly enforced to ensure land rights and economic inclusion of tribes in the modern times.

CSSEIP (2010:47) assessed the human development indicators from tribal development point of view in India and observed that tribes remained at the lowest rung from the point of view of human resources development. The study revealed that inadequate basic needs, infrastructural development, gainful employment opportunities and income generating opportunities were primarily responsible for the existing state of affairs. The study suggested that area-specific, target group-specific and self-reliance specific programmes should be implemented in the tribal areas to overcome the barriers to human development.

Deo (2010:57) analyzed the threatened identity of tribes in India and reported that tribes faced the serious problem of identity crisis due to increasing cultural imperialism and liberalized economy in the age of globalization. The study revealed that tribes were not encouraged by the state and civil society to live with better identity, status and security in India due to the absence of the patronage of the state. The scholar suggested that strict implementation of reservation norms; development programmes and security measures would render better identity to the tribes in Indian society.

Tripathy (2010:242) examined the educational strategies for the empowerment of tribes in Odisha and noted that adequate tribal educational strategies were not designed and implemented in Odisha due to step motherly attitude of the state towards tribes. The study revealed that tribal literacy and development status was far below the expectation in the study area. The scholar suggested that tribal education and health status should be improved on the basis of suitable strategies and operations in the tribal areas.

Sinha and Behera (2010:226) evaluated the changing social and economic condition and livelihood of geographically isolated tribal community Kandhamal and KBK Districts of Orissa and submitted a report to the Planning Commission of India. The study revealed that Orissa had the distinction of having thirteen Primitive Tribal Communities spread over twelve districts of the state that remained weak and vulnerable section of Indian society despite implementation of several development programmes in the country. The scholars suggested that tribal development plans
should be designed on the basis of authentic data and implemented by taking the tribes into confidence.

Barma (2011:16) studied the social, cultural and gender barriers to health access of a primitive tribe in Odisha and reported that demographic features of the tribes had significant association with the state of development. The study revealed that demographic features were not taken into account while planning for tribal development in India. The scholar suggested that adequate research should be carried out before implementing the tribal health projects in India.

Chathukulam et.al. (2011:40) assessed the tribal sub plans in Kerala and stated that tribal sub-plans facilitated better strategy development for the implementation of various tribal development programmes. The study revealed that the state was responsible for looking at the problem unfettered by the existing formal, procedures or legal frame. The scholars suggested that tribal development programmes should be based on sound assessment of the logistics and scientific evaluation of the actual status of tribal development. The study also recommended that the state must bring up these issues, where necessary, to the Union Government level so that they can be considered at the highest level before anything is allowed to stand in the way of fast development of these people.

Nanjunda and Dinesha (2011:153) analyzed the role of non-governmental organizations in the promotion of tribal health in India and pointed out that most of the tribes in India suffered from various communicable and non communicable diseases mainly due to lack of awareness and basic health care facilities in the tribal areas. The scholars also noted that the intervention of NGOs in the process of tribal health management was not adequate at the grassroots level in India. The scholars suggested that the role of NGOs in tribal development should be evaluated in order to provide them authentic norms and guidelines for better health care facilities for tribes in the country side.

Mahapatra (2011:127) examined the development of primitive tribes of India and reported that primitive tribes were excluded from the mainstream of national life and constituted the most marginalized sections of Indian society. The study revealed that development programmes did not reach out to the primitive tribes because of their exclusiveness. The scholar suggested that inclusive development of tribes of
India should be achieved by the government agencies and other stakeholders of tribal development.

Singh (2011:221) evaluated the economy of a tribal village in India and noted that tribal economy was relatively underdeveloped when compared to rural and urban economy. The study reported that tribal economy was built around indigenous resources and practices since most of the tribes relied upon agriculture, cottage industry, hunting and other activities for their existence and development. The scholar suggested that infrastructural facilities should be developed in the tribal areas to engage the tribes in income-generating activities in modern times.

Mohanty (2012:147) studied the Mahatma Gandhi National Rural Employment Guarantee Act with reference to tribal livelihoods in Odisha and reported that this national programme provided an alternative source of livelihood to the people of India. The study revealed that this programme benefitted the tribes of India in terms of generating gainful employment opportunities, developing tribal infrastructure and enhancing the status of tribes in the study area. The scholar suggested that transparency and accountability should be ensured to overcome corruption in the name of tribal development and national development endeavors.

Shinde (2012:214) assessed the educational scenario of Scheduled Tribes in Karnataka and reported that tribal areas were deprived of basic and advanced educational infrastructural facilities and services due to neglect of state. The study revealed that tribal women were educationally most backward and suffered from educational and developmental disadvantages. The scholar suggested that residential schools and colleges should be maintained for the educational advancement of tribes. The study further recommended that literacy campaign and vocational training opportunities should be made available for the promotion of functional literacy and vocational skill of tribes in the state.

Ramachandran (2012:185) analyzed the tribal development programmes in India and stated that tribal development programmes were not area-specific and target-group specific in India. The study revealed that tribal development programmes were not designed and implemented in consultation with the experts, activists and beneficiaries. The scholar suggested that tribal development programmes should be
need based and demand-oriented in order to facilitate the development of tribes in India.

Jyothi (2013:101) examined the occupation among the Beda Tribal of Ganadal Village in Karnataka and found that the ancestors of Beda tribe had occupied prominent place in the society, administration and military spheres of life. The study revealed that more than 90% of the Bedas had received agricultural land from the kings for rendering valuable services to the kingdom in different capacities. The scholar suggested that Beda community should be empowered through educational assistance, economic support and other beneficial services in modern society.

Bijukumar (2013:27) evaluated the social exclusion and ethnicity in Northeast India and stated that social exclusion was linked to the recognition of social identities, resource allocations and power relations. The study revealed that in most cases, both subjective consciousness and actual inequalities led to ethnic assertions and extremist activities. The scholar suggested that the policy makers should address the issues of social exclusion and tribal assertion in northeast India in the context of rampant social exclusion taking place in the region.

Ghosh (2013:74) studied the tribal development programmes in Birbhum district of Orissa and noted that Santhals had their traditional institution through which they made acquainted with their cultural heritage. The study revealed that the Christian missionaries brought them under the impact of modern education. In the post-independence era, the central and state governments implemented the reservation policy and developmental programmes which changed their social and economic status, according to the study. The scholar recommended that tribal development programmes should be implemented by the government agencies on the basis of meaningful consultation of beneficiaries and their active participation in the process of development.

Chhetri (2013:44) assessed the tribal population and development policies in the Himalayan state of Sikkim and observed that the tribes were the most socially, economically and educationally disadvantaged, marginalized and excluded groups in India. The study revealed that the tribes of Sikkim were very affluent, highly educated and have good number in white-collar jobs. The scholar suggested that tribes should not lose access to their traditional lands - a process that is referred to as alienation.
The scholar also emphasized the need for inclusive and sustainable development of tribes through meaningful intervention of the state.

Rajasenan et.al. (2013:184) analyzed the health, education and employment opportunities of tribes in Kerala and reported that very few tribes like Malayarayan, Kuruma and Kurichya had a better living standard when compared to other tribes who were in large number in the state. The study revealed that most of the tribes suffered from poor health, nutrition and sanitation status in the study area. The scholars suggested that educational and employment opportunities should be created for the integrated development of tribes in Kerala and other parts of the country.

Nithya (2013:159) examined the land question of tribes in Kerala and stated that the existing socio-economic profile of the tribal communities was poor compared to the mainstream population. The study revealed that all forms of social exclusion and a high degree of deprivation were the major problems faced by the tribal community in Kerala even though the Constitution of India made special provisions for socio-economic development of the tribal groups. The scholar pointed out that political body seldom took care of the concerns of tribes who remained at the bottom of Indian society. The scholar suggested that government should provide land ownership opportunities to the tribes in order to ensure life security and economic empowerment of tribes in Kerala.

Paul (2013:177) evaluated the income, livelihood and education of tribal communities in Kerala in terms of inter-community disparities and noted that a meager minority of tribes in Kerala received education, employment, financial assistance and other benefits. The study revealed that most of the tribes continued to remain at the receiving end educationally and economically in Kerala in the absence of tribal unity and activism. The scholar suggested that tribes should be enabled to receive better educational facilities and employment opportunities to achieve progress on par with non-tribes.

Tuolor (2013:243) studied the role of autonomous district councils in the tribal development in North East India and reported that these councils utterly failed to fulfill the hopes and desires of the tribal people of the region. The study revealed that district autonomous councils strengthened the existing social, economic and political order of the day rather than reversing the process of development and facilitating the
empowerment of tribes in modern times. The scholar suggested that adequate political representation, budgetary allocations, political leadership development, entrepreneurship development and prompt implementation of development programmes would transform the lives of tribes in the country.

Lal (2014:119) assessed the tribal development issues in India and reported that tribes constituted more than 8% of the national populace according to the 2011 census report. The study revealed that the human development indices of the tribes were much lower than the rest of the population in terms of all parameters such as education, health, income, etc. The scholar suggested that the social and economic inequalities of the tribal population should be minimized through strict enforcement of constitutional provisions and implementation of development programmes through active participation of tribes in India.

Mahantesh and Sedam (2014:126) analyzed the socio-economic conditions of Scheduled Tribes in Yadgir district of Karnataka state and reported that the tribes remained highly backward in all aspects of tribal development on account of inadequate civic amenities, infrastructural facilities, poor assets, unemployment, resource constraints and ineffective social and political mobilization. The study revealed that the socio-economic conditions of tribes had not improved considerably due to ineffective institutional support and operational constraints. The scholars suggested that non-government organizations, progressive movements and media should sensitize the stakeholders of tribal development and improve the bargaining power of tribes socially and economically.

Joy and Srihari (2014:100) examined the school dropout ST students of Wayanad District, Kerala and reported that the district had witnessed the highest overall dropout rate in the state mainly due to lack of parental awareness, social mobilization and government intervention. The study revealed that implementation of strong constructivist pedagogy and class oriented learning approach in the tribal areas was missing due to system failure. The scholars suggested that effective awareness campaigns and motivation programmes would minimize the dropout and enhance the status of tribal education which is the surest means of tribal empowerment in modern India.
Suresh (2014:238) evaluated the status of tribal development through Five Year Plans in India and stated that tribes encountered social, economic, cultural and political problems in the independent India despite implementation of series of plans. The study revealed that adequate budgetary allocations were not made for the uplift of the tribes in the country due to absence of political will and social commitment. The scholar suggested that tribal development programmes should be implemented on the basis of active campaigns and participation of beneficiaries.

Darlong and Debbarma (2014:50) studied the role of tribal youth in agriculture development of Tripura and stated that tribes were more dependent on agriculture under the existing circumstances in Indian society. The study revealed that the tribal youth constituted the largest segment of the tribal population and involved in agriculture for their survival and development. The scholars suggested that tribal youth should be trained and motivated to adopt latest agricultural technologies and practices in order to enhance agricultural production and productivity. The study also emphasized the need for agricultural skill and capacity development of tribal youth to facilitate their economic empowerment.

Sarkar (2014:202) assessed the constitutional provisions for tribal development in India and stated that the constitutional provisions were living instruments to lit the light of the lamps for tribes. The study revealed that the provisions were indeed the backbone of Scheduled Tribes as well as for others backward classes. The scholar also enumerated the various constitutional provisions and opined that most of the tribes in India were not aware of these provisions due to inadequate campaigns. The scholar suggested that adequate social and political mobilization of tribes would ensure strict enforcement of constitutional provisions for their uplift.

Sujith et.al. (2014:236) analyzed the livelihood status of tribes in Attappady block, Kerala and noted that most of the tribes lived under weak and vulnerable conditions in all respects. The study revealed that there was a wide development gap between the tribes and non-tribes in Kerala state due to constant exclusion of tribes from the mainstream of development. The scholars suggested that the state and civil society should ensure proper living conditions and developmental opportunities to the tribes as a matter of social justice and responsibility.
Anjaneya and Sreeramulu (2014:05) examined the status of Scheduled Tribes in Karnataka and observed that about 07% of the population of the state consisted of tribes who lived in hilly areas and forests with some peculiar characters primitive traits, distinctive culture and shyness of contact with other communities, geographical isolation, backwardness etc. The study revealed that tribes suffered from low literacy, high dropouts, inadequate health services, lack of nutritious food and extreme poverty despite implementation of central and state tribal development projects in Karnataka state. The scholars suggested that special area-specific and target group-specific tribal development projects should be implemented in the state for the empowerment of tribes.

Devindrappa and Shinde (2014:62) evaluated the socio-economic conditions of Scheduled Tribes in Karnataka and stated that tribes were excluded from the mainstream of development despite constitutional provisions and development projects implemented across the state. The study revealed that the socio-economic conditions of a vast majority of tribes in Karnataka had not improved considerably due to absence of institutional networks and inadequate coordination among the stakeholders of tribal development. The scholars suggested that the policy makers and other stakeholders of tribal development should understand their constitutional obligations and deliver the goods and services for the empowerment of the tribes in the state.

Savatikar (2014:203) studied the perception of Scheduled Tribe Students about their status in Karnataka and reported that tribal students were unaware of their challenges and opportunities due to inadequate exposure to mainstream of national life. The study revealed that poor social and economic status of tribes had caused hindrance to the progress of tribal students educationally and otherwise. The scholar suggested that tribal education and health should become the thrust areas of tribal development in the country.

2.3. Tribal Media Studies

Chandravathi (1992:39) assessed the role of communication in tribal development in South Canara district of Karnataka state and noted that inter-personal communication channels and extension communication tools were the principal sources of communication for tribes. The study revealed that modern media of
communication had not played a significant role in the process of tribal development in the study area. The scholar suggested that media intervention for tribal development should be ensured for judicious coverage of tribal issues and concerns in the media.

Guru (1997:85) analyzed the role of communication in grassroots development with reference to Karnataka state and reported that grassroots communication management was malnourished in the study area due to lack of decentralization of communication resources and services. The study revealed that inter-personal communication channels, non-government organizations and local-self government bodies were the major sources of communication in the study area. The scholar suggested that multi-media communication campaigns should be launched at the grassroots level to educate and motivate the people to participate effectively in the rural development process.

Sahu (2000:197) examined the need and importance of participatory communication for tribal development in India and reported that communication resources and services were not expanded and decentralized in Indian rural and tribal areas. The study revealed that communication had not become an important component of development process in the rural and tribal areas due to absence of political will and social activism. The scholar suggested that expansion, decentralization and localization of communication services should be undertaken in the rural and tribal areas in order to ensure participatory communication for tribal development in India.

Sahu (2001:198) evaluated the role of communication in tribal development with reference to India and stated that communication was a missing link in the process of tribal development in India. The study revealed that Integrated Tribal Development Project was not properly implemented in India through meaningful communication campaigns. The scholar suggested that ITDP should be implemented through human resources and communication resources development initiatives.

Singh (2001:218) studied the communication strategy for tribal development in India and pointed out that communication resource and services were not decentralized at the grassroots level to undertake the task of tribal development in India. The study revealed that integration of traditional and modern media was not
achieved from tribal development point of view in India. The scholar suggested that a blend of traditional and modern communication media and adoption of tribal development communication strategies would enrich the process of tribal development in the country.

Kannan (2003:105) assessed the role of communication in the process of tribal development in lower hill of Palani, Tamil Nadu and reported that communication was not an important component of tribal development planning in the study area. The study revealed that adequate communication resources and services were not utilized in consultation with the specialists in tribal development communication. The scholar suggested that appropriate tribal development project specific communication strategies should be adopted in order to enlist the active participation of tribes in the process of development.

Pati (2004:175) examined the role of media in tribal development and observed that broadcasting media had the potential to reach out to the tribal people and create awareness among them about various development schemes implemented by the government and non-government agencies across the country. The scholar suggested that media should play a pro-active role in the empowerment of tribes in India.

Kumar (2006:113) evaluated the role of television in the process of tribal development in Jhabua District of Madhya Pradesh and reported that television programmes were broadcast on the basis of assessment of the needs of tribes in the study area. The study revealed that Jhabua Development Communication Project played a significant role in sensitizing the various stakeholders of tribal development. The scholar suggested that similar development broadcasting services should be expanded in the tribal areas to provide meaningful communication support for tribal development projects and enlist the active participation of tribes in the tribal development programmes.

Mariswamy (2006:135) studied the role of communication in the process of tribal development in Karnataka state and found that tribal areas had not received adequate communication resources and services. The study revealed that modern mass media did not play a significant role in the process of tribal development in the study area. The scholar suggested that integration of traditional media and modern media would serve a better purpose from the point of view of tribal development communication.
Subramanyam and Rama (2006:235) assessed the relationship between mass media and tribal development in Andhra Pradesh and noted that mass media did not provide adequate coverage to the issues, trends and developments concerning the tribal development. The study revealed that mass media did not play a crucial role in the process of tribal development due to lack of social and professional commitment. The scholars suggested that extent and quality of media support for tribal development should be enhanced in the media on the basis of corporate social responsibility.

Mithra and Singh (2006:144) analyzed the trends in literacy rates and schooling among tribal women in India and stated that tribal women suffered from illiteracy, ignorance, traditionalism and other constraints of development in India. The study revealed that lack of awareness and compulsions of livelihood were primarily responsible for the educational backwardness of tribal women in India. The scholars suggested that adequate communication campaigns and social mobilization were essential to improve the literacy status and economic status of tribal women in India.

Kumar and Pandey (2010:111) assessed the tribal presentation in print media of India and reported that the extent of coverage of issues related to tribes in news papers and magazines was in significant. The study revealed that tribal related items were framed more in the national daily in comparison to regional daily. The scholars also noted that national dailies and magazines published the writings more than the regional dailies and magazines. The scholars called upon the stakeholders of tribal development and print media management to provide adequate coverage to the human rights and human development issues concerning the tribes in India.

Mancha (2012:130) analyzed the role of media in tribal agriculture development in Andhra Pradesh and reported that creation of tribal development blocks and implementations of Integrated Tribal Development Project were responsible for the development of tribal agriculture development in the country. The study revealed that tribal women took active part in the process of agriculture development in tribal areas. The scholar suggested that media should play a crucial role in the development of tribal agriculture in general and empowerment of tribal women in particular.

Dhanasree et.al. (2014:64) analyzed the socio-economic empowerment of tribal women in high altitude and tribal zone of Andhra Pradesh and found that tribal
women played a significant role in the process of tribal development. The study reported that the extent of mass media exposure was found to be low in the study area. The scholar suggested that government and non-government agencies should play a primary role in the social and political mobilization of tribal women for their empowerment in modern times.

2.4. Tribal Women Studies

Sen (1978:206) examined the status of tribal women in India and stated that tribal women considerably displayed the heterogeneity in terms of their role and status within the tribal community. The study revealed that the same tribe could reveal significant differences in their fertility patterns, educational attainment, labor force participation, and other important variables. The scholar also noted that the isolation of scheduled tribes from the mainstream population for many years led to the continuation of the relatively high status of tribal women and the absence of gender discrimination in many tribal communities. The scholar suggested that future studies should focus on specific regions and tribes in order to find any meaningful pattern in the so-called process of assimilation with or isolation from mainstream Hindu traditions.

Bose (1979:30) evaluated the methodological issues in research with reference to the development of tribal women in South East Asia and noted that a good deal of research activities was carried out on various aspects of empowerment of women. The study revealed that general issues concerning the development of women were examined by the scholars across the world. The scholar suggested that tribal women, backward women and minority women centered research should be carried out to achieve the goals of inclusive and integrated development of women in the region.

Mann (1987:133) studied the tribal women in a changing society with reference to India and stated that ideological as well as the actual frame of native social structure were subjected to significant changes over a period of time on account of several factors. The study revealed that the appalling poverty among the Bhils forced the women into involvement in various traditional economic pursuits, denying them the opportunities to benefit from the programmes introduced of late to ameliorate their condition. The scholar suggested that implementation of tribal
women friendly development programmes would enhance their social and economic status in modern times.

Prasad (1988:182) assessed the issue of tribal women laborers in India and pointed out those tribal women were important participants in the agriculture and agro-based activities. The study revealed that empowerment process of tribal women was not accelerated through the establishment of grassroots level self-help groups, progressive women’s associations and cooperatives in the country. The scholar suggested that effective social and economic mobilization of tribal women laborers and strengthening of micro-credit mechanisms and institutions would bring about the economic empowerment of tribal women in the countryside.

Singh J.P (1988:217) analyzed the tribal women development in India and noted that tribal women did not achieve progress on par with non-tribal women in India despite several tribal developmental initiatives. The study revealed that tribal women were not properly organized through self-help groups, cooperatives and non-governmental organizations in Indian society. The scholar suggested that tribal women education, health, professional skill development and self-employment generation should be the priority areas for both government and non-government organizations in India.

Waghmare and Choudhary (1989:252) examined the tribal women in agriculture and stated that tribal women played a significant role in the agricultural production in the rural areas. The study revealed that tribes had not enjoyed the privilege of land ownership and tribal women followed traditional cultivation practices. The scholars suggested that tribes should be empowered through distribution of land, extension of irrigation facilities, micro level credit facilities and scientific training in farm management operations.

Agarwal (1994:02) evaluated the tribal women and environment in India and pointed out that tribal women lived in a highly traditional and backward environment. The scholar also noted that tribal women were not given basic civic amenities, developmental opportunities, financial resources and leadership development opportunities. The scholar suggested that tribal environment should be enriched in terms of education, training, basic amenities, development resources and human rights protection opportunities.
Sahu (1996:196) studied the social and economic status of Santhal women in India and noted that Santhal women had gained awareness over a period of time about their constitutional rights and development schemes. The study revealed that adequate education and developmental opportunities were not given for the integrated development of Santhal tribal women in Indian society. The scholar suggested that Santhal and other tribal women should be mobilized for better social change and economic development in modern society.

Alam (1998:04) assessed the urban migration among the tribal women in India and stated that acute poverty, unemployment, inadequate gainful employment opportunities and other compulsions were behind the phenomena of urban migration of tribal women in India. The study revealed that constant neglect of tribal areas and marginalization of tribes was primarily responsible for the urban migration for better employment and income generating opportunities. The scholar suggested that political will was required to tackle the problem of tribal migration and ensure sustainable livelihood at place of origin of migration/native village.

Forbes (1998:72) analyzed the status and problems of women in modern India and reported that women were discriminated by the male dominated Indian society. The scholar further noted that tribal women, Dalit women, backward women and minority women were the most affected segments of Indian women from development point of view. The scholar suggested that the status of Indian tribal women could be improved through expansion of educational and developmental schemes and opportunities in the tribal areas.

Amartya Sen (2001:205) examined - mortality inequality, natality inequality, basic facilities inequality, special opportunity inequality, professional inequality, ownership inequality and household inequality aspects of tribal women development. The study revealed that it is necessary to build and develop human capabilities of the tribal women as equal to and comparable with men and women of modern urban society and urban economic system.

Indira (2002:95) evaluated the synergy between the conventional measures of the impact on women empowerment in terms of empowerment indicators and the capability approach. The study revealed that capacity goes beyond it and tries to understand the role of these outcomes in improving the capability of individual, in
terms of improving the choices. The scholar suggested that an extension of conventional measures gives a holistic impact of these programmes on the lives of tribal women.

Dashora and Sharma (2002:56) studied the role of tribal women in agriculture in Rajasthan and reported that tribal women were not actively educated, trained and motivated to participate actively in the process of agricultural development in the tribal areas. The study revealed that agricultural modernization and adoption of advanced cultivation practices were not achieved especially in the tribal areas. The scholars suggested that tribal women should be organized for better agricultural production, productivity and development in rural and tribal areas.

Lipi (2002:122) assessed the role of tribal women in the process of development and stated that tribal women were not actively involved in the developmental mainstream on account of inadequate social and political mobilization in tribal areas. The study revealed that tribal women were excluded from the mainstream of development due to lack of political will, social commitment and allied support. The scholar suggested that a well organized communication and development initiatives would facilitate the development of tribal women in Indian society.

Mukhopadhyay (2002:149) analyzed the need and importance of tribal women empowerment in India and reported that tribal women were not blessed with adequate educational services, economic resources, political leadership development opportunities and social mobilization facilities in India. The study revealed that tribal women suffered from multi-faceted injuries, deprivations and disadvantages in Indian society. The scholar suggested that tribal women should be enabled to play a crucial role in the process of tribal development in India.

Bano (2002:14) examined the gender issue from tribal development point of view and pointed out that tribal women enjoyed social freedom but were deprived of economic equity and justice in modern India due to in-built constraints and limitations. The study revealed that tribal women remained educationally and economically backward due to non-mobilization and in proper utilization of tribal development resources in India. The scholar suggested that tribal women should be empowered through implementation of specific developmental initiatives.
Gurulingaiah (2002:86) evaluated the role of non-government organizations in the empowerment of tribal women in Andhra Pradesh and reported that the presence of non-government organizations made some difference in the lives of tribal women. The study revealed that tribal women were sensitized by these organizations about their rights and developmental opportunities. The scholar suggested that establishment of non-government organizations by the tribal women should be ensured to prevent any manipulative tactics and facilitate direct control and implementation of tribal women specific development programmes in modern society.

Rao (2002:187) studied the socio-economic status of tribal women in Arunachal Pradesh and noted that tribal women enjoyed poor social and economic status when compared to other Indian women. The study revealed that tribal women were not fully and properly equipped by the tribal development authorities and activists to achieve the goals of social justice and economic equity in modern society. The scholar suggested that tribal women should be educated, organized and motivated to play a crucial role in the process of development.

Devon (2003:63) assessed the indigenous American women in relation to decolonization, empowerment and activism and reported that indigenous American women were not a traditional historical monograph. The study revealed that attempts were made by the indigenous American women to establish their identity and assert their rights in modern American society. The scholar suggested that active involvement of American women in the policy making, planning, programming, implementation and evaluation process would ensure the success of tribal women empowerment process in modern society.

Madhavi (2004:125) analyzed the status of tribal women in East Godavari and Adilabad Districts of Andhra Pradesh and reported that most of the tribal women remained backward because of inadequate political opportunities, social options and developmental resources in the study areas. The scholar also noted that progressive organizations had not actively involved in the social and political mobilization of tribal women due to absence of adequate will and opportunities. The scholar suggested that tribal women should be empowered through organization of self-help groups and cooperatives.
Lal and Padma (2005:118) analyzed the empowerment of tribal women in Andhra Pradesh and pointed out that tribal women were not properly organized by the government and civil society due to lack of social commitment and political patronage. The study revealed that integrated development of tribal women had not been achieved due to several constraints in modern times. The scholars suggested that tribal poverty alleviation programmes, tribal infrastructure development programmes, tribal political leadership development programmes and tribal entrepreneurship development programmes should be promptly implemented for the empowerment of tribes in India.

Bhowmik (2005:24) examined the status and empowerment of tribal women in Tripura and authored a book which contains the scientific analysis of the social, economic, marital and economic status of tribal women of Tripura and attempted to sensitize the stakeholders of tribal women empowerment. The scholar suggested that active tribal organization and movement should be ensured to achieve the goal of tribal women empowerment.

Nussbaum (2006:160) evaluated the frontiers of justice in terms of disability, nationality and species membership and noted that increases in basic capability are essential for promoting the well-being of the poor women in any society. The study revealed that the human development perspective used to promote increasing and more economic growth participation, equality, human security and human dignity and respect for people necessitate the adoption of programmes for achieving empowerment of tribal women like others. Tribes including their women and children have right to live and enjoy the full human life happily. This universe definitely belongs to the poorest of the poor namely the tribal people as it belongs to the men and women of modern and materialistically prosperous system.

Singh and Singh (2006:223) studied the relationship between the sustainable development and tribal women in India and reported that tribal women were subjected to several disadvantages because of the system related drawbacks. The study revealed that policy makers, administrators and other stakeholders of national development consistently ignored the human resources, natural resources and social justice friendly development obligations. The scholars suggested that gender justice and natural resources oriented developmental initiatives would benefit all sections of Indian society including the tribal women.
Pasayat (2006:172) examined the development of tribal women in India and stated that tribal women remained at the lowest rung of the social and economic order in Indian society. The study revealed that tribal women did not receive the fruits of development adequately since they were excluded from the mainstream of development. The scholar suggested that participatory communication and development approaches would empower the tribal women in modern society.

Pallavi (2006:165) evaluated the empowerment of women in Khammam district of Andhra Pradesh and noted that tribal women were not properly organized and motivated for their sustainable development. The study revealed that tribal women were not actively involved in the process of development by the various stakeholders of tribal development. The scholar suggested that tribal women should be given adequate educational, economic and political support for their integrated development in modern society.

Bhasin (2007:23) studied the status of tribal women in India and observed that tribal women did not enjoy better social and economic status due to prevailing social order in India. The scholar also noted that tribal women enjoyed the freedom and self-expression but were marginalized politically and economically. The scholar suggested that tribal women should be empowered educationally, economically and politically in India through meaningful implementation of various development programmes.

Bodra (2008:29) assessed the empowerment of tribal women in India and reported that tribal women were the most marginalized and backward section of Indian society. The study revealed that tribal women were not fully aware of constitutional safeguards and developmental opportunities since they were excluded from the mainstream of national life. The scholar suggested that tribal women should be given adequate leadership and entrepreneurship training opportunities and financial support at the grassroots level.

Sharma and Mittal (2008:211) analyzed the status, problems and prospects of tribal women in India and stated that tribal women suffered from poverty, ignorance, ill-health, unemployment and other disadvantages. The study revealed that tribal women continued to remain at the receiving end despite several projects and initiatives due to inadequate social and political mobilization. The scholars suggested that tribal women specific programmes of empowerment should be implemented at
the grassroots level on the basis of suitable research orientation and consultative management of tribal development projects.

Mancial (2008:131) examined the role of tribal women in the socio-economic development of the country and pointed out those tribal women were not encouraged to play a significant role in the social and economic transformation of the country. The study revealed that tribal women were not given adequate educational and economic resources and opportunities in modern India. The scholar suggested that adequate educational facilities and economic resources should be made available for the tribal women to ensure their development.

Balasubramaniam and Shanthi (2008:12) assessed the impact of National Rural Health Mission on the tribal women of Karnataka and reported that awareness about financial entitlements under NRHM was low among FBT women who lived in remote Haadis and who are less educated. The study revealed that there was lack of clarity among ASHAs and ANMs about the eligibility criteria for such incentives under NRHM. The scholars suggested that the policy makers should facilitate timely and adequate access to funds since it was crucial for the success of the programme.

Awais et.al. (2009:08) evaluated the socio-economic empowerment of tribal women in India and stated that tribal women played a major role in the co-management of their natural, social, economic resources and agricultural development including crop production, livestock production, horticulture and post harvest operations. The study revealed that effective strategies were not adopted at the micro level to facilitate the overall development of tribal women in the post-independence era in India. The scholars suggested that a broad social consensus about the basic rights and opportunities for the integrated development of tribal women is necessary in a pluralistic society like India.

Nidheesh (2009:157) studied the role of tribal women's Self Help Groups in the gender development in Kerala and reported that tribal women alleged changes in their identity towards working collectively to pressure for change at the village and panchayat levels. The study revealed that self-help groups made a modest contribution to broader transformations of repressive structures and empowerment of tribal women. The scholar suggested that government agencies, non-government
organizations and self help groups should work together for the empowerment of tribal women.

Ministry of Finance (2011:140) analyzed the need for improving the health services for tribal populations of Karnataka, Rajasthan and Tamil Nadu and submitted a report to the World Bank. The study reported that the acceptance and popularity of these initiatives and their impact in terms of improved health outcomes for tribal and disadvantaged populations had prompted all three states to undertake a phased expansion of most of these services. The study revealed that the shortage of clinical staff at fixed public health facilities in tribal areas and the popularity of Mobile Health Clinics have led to discussions about expanding mobile health services, improving targeting, enhancing drug budgets, improving their integration with medical facilities for referrals and sophisticated lab tests, and increasing allocations for overhead costs and staff salaries. The study recommended that there is significant scope to expand these initiatives to regions that continue to be underserved or require additional inputs for improving health outcomes.

Sindhi (2012:216) examined the prospects and challenges in the empowerment of tribal women with reference to Gujarat and observed that women in tribal India often faced abusive situations like domestic violence, physical and mental torture, wife-beating, sexual abuse, and so forth. The study revealed that tribal women faced resistance in participating in training programmes due to sharing of responsibilities at family level. The scholar suggested that government and non-government organizations should encourage the tribal women to form self-help groups and achieve the goal of empowerment.

Das (2012:51) evaluated the autonomy and decision making role of tribal women with reference to empowerment in Odisha and noted that the tribal women enjoyed autonomy at home and equal rights along with their husbands in economic matters. The study revealed that community participation in the empowerment of tribal women was passive and autonomy level too was very low due to low literacy rate and unemployment. The scholar suggested that the government should focus on developing the literacy rate among the tribal women which would facilitate their economic uplift.
Das (2012:52) studied the constraints in women empowerment in tribal areas of Assam and pointed out that the exclusiveness, primitivism, social immobility, economic backwardness, illiteracy, traditional production system and other constraints impeded the empowerment of tribal women in Assam. The scholar suggested that educational campaigns, social mobilization and development assistance would boost the progress of tribal women in modern society.

Das (2012:54) assessed the problems and means of empowerment of tribal women in Rajasthan and stated that tribal women did not enjoy the benefit of access to educational opportunities, economic resources and political power adequately in the study area. The study revealed that tribal women had to struggle for their existence and suffered from several disadvantages from empowerment point of view. The scholar suggested that adequate social and political mobilization of tribal women would pave the way for their empowerment in modern times.

Barma (2012:17) analyzed the educational empowerment of the tribal women of Odisha and observed that tribal women education was considered as an important activity by the state government. The scholar reported that tribal women education created better employability, space, self-confidence and self-esteem for the tribal women in the study area. The scholar suggested that tribal education, tribal orientation and proficiency development should be incorporated in the process of tribal women education and empowerment in Odisha.

Manjusha (2012:132) examined the tribal women empowerment through Kudumbasree Units in Kerala and reported that there was significant change in the social, economic and political status of tribal women in the study area. The scholar suggested that better training and awareness programmes should be conducted for the further development in the process of empowering poor women in modern society.

Barik (2012:15) evaluated the empowerment of tribal women in Andhra Pradesh and noted that tribal women did not have adequate household income, food security, institutional participation, access to credit facilities and other opportunities. The study reported that mere engagement of women in achievement of short term objectives would not bring in economic, social as well as cultural sustainability for all generation to come. The scholar suggested that non-government organizations should
actively participate in the tribal development projects and sensitize the tribal women to obtain the benefits of development on the basis of active social mobilization.

Kantidas (2012:106) studied the constraints in women empowerment in tribal areas of Assam and reported that tribal women were not consulted before launching certain development projects. The study revealed that grounds were not prepared adequately for the sound management of tribal women empowerment programmes on the basis of active participation of tribal women. The scholar suggested that tribal women should be active participants in the process of development projects in order to prevent misuse of funds and facilities.

Puttaraja and Heggade (2012:183) assessed the economic empowerment of tribal women in Karnataka and reported that tribal women remained backward in all walks of life in the study area due to lack of patronage of the state and civil society. The study revealed that inadequate employment opportunities, organizational capacity and leadership quality were primarily responsible for the backwardness of tribal women in modern times. The scholars suggested that the socio-economic empowerment of tribal women could be kept as a long term development goal in India.

Kumar (2013:114) analyzed the human rights and empowerment of tribal women in Jharkhand state and observed that tribal women education, participation and citizenship were crucial factors associated with the protection of human rights and empowerment of tribal women in Indian society. The study reported that a majority of the tribal women did not enjoy the benefit of access to political power, economic resources and educational services in modern India. The scholar suggested that education, employment and empowerment were the three most important resources of tribal women empowerment.

Ningshen and Boraian (2013:158) examined the empowerment of tribal women in Ukhrul district of India and reported that there was a better and faster growth of self-help groups despite certain regional complexities which served as principal sources of tribal women empowerment. The study revealed that self-help groups had not gained the competence to design credit plans, implement the programmes and assess their feasibility due to certain constraints. The scholars suggested that the human resources in the self help groups should be upgraded to
accept the challenge of tribal women empowerment and deliver the goods in a professional manner.

Kusugal and Nagaraja (2013:117) evaluated the role of Panchayat Raj Institutions in the empowerment of tribal women in Karnataka and stated that tribal women received the benefit of political reservation and played a new role in the social and political mobilization of tribal women. The study suggested that tribal women must get greater social and political exposure so that they can be dynamic in active politics. They called upon the stakeholders of tribal women empowerment to bring about a thorough transformation in their attitude and mindset.

Ravichandran (2014:191) studied the opportunities and challenges of tribal women education in India and reported that tribal women could not achieve notable success in education due to poverty and allied problems. The study revealed that inadequate social mobilization and economic resources caused set back to the educational empowerment of tribal women in India. The scholar suggested that state, civil society, progressive organization and other agencies should come forward to educate, organize, emancipate and empower the tribal women in modern society on the basis of social responsibility.

Sonnad and Sangan (2014:230) assessed the socio-economic status of the tribal women in Karnataka and reported that tribal women remained backward in all aspects of tribal women development. The study revealed that tribal women did not enjoy financial freedom and benefit of ownership of properties due to certain constraints. The scholars suggested that tribal women education, healthcare, vocational training, self employment and allied aspects should be taken into consideration while designing the programmes for the empowerment of tribal women in the state.

Haseena (2014:89) analyzed the development of tribal women in Kerala and stated that tribal women were excluded from the mainstream of national life. The study revealed that passive indifference caused the exclusion of tribal women from educational opportunities, social participation, and access to their own land. The scholar suggested that the attitude of mainstream population towards the tribes should change in modern times. The study further recommended that government schemes
should be popularized among the tribes in order to enlist their active participation in the process of tribal development.

Shivananja (2014:215) examined the role of non-government organizations in empowering the tribal women in India and reported that tribal women empowerment had become an important agenda for the non-government organizations in the present times. The study revealed that non-government organizations were not fully equipped with financial resources, human resources and other facilities to undertake the arduous task of empowerment of tribal women. The scholar suggested that tribal women should be encouraged to participate in agro-based activities through cooperatives and self-help groups in the tribal areas.

Bhukya (2014:25) evaluated the empowerment of tribal women through education in Andhra Pradesh and reported that education was one of the most important means of empowering tribal women in modern times. The study revealed that empowerment of tribal women through education was a challenging issue. The scholar suggested that the wide gap between tribal women education and general women education should be bridged through implementation of tribal women specific educational programmes through active involvement of government and non-government agencies.

Kamath et.al. (2014:103) studied the prevalence of anemia among tribal women of reproductive age in Karnataka and observed that anemia among women in the reproductive age group is one of the causes for maternal morbidity and mortality in India. The study revealed that in the sample of tribal women in the age group of 15-49 years, the prevalence of anemia was 55.9%. The scholars suggested that appropriate action and intervention in this tribal population to treat and prevent anemia.

Sharma and Ansari (2014:209) assessed the socio-economic impact of self-help groups on tribal women in Gujarath and noted that tribal women were benefitted by the self-help groups educationally, socially and economically. The study revealed that self-help groups enabled the tribal women to educate their children, save money and participate in income generating activities. The scholars suggested that self-help groups should be started in the rural and tribal areas to facilitate better social
mobilization and enlist the active participation of tribal women in the developmental activities in modern society.

Sharma (2014:209) examined the role of education in the empowerment of tribal women in Jammu and Kashmir and reported that tribal women had not gained access to better educational resources and opportunities due to several factors. The study revealed that a large number of tribal women had missed education at different stages. The scholar suggested that adequate educational opportunities should be provided in order to motivate the tribal women to participate, support and also ultimately learn to initiate their own programs of development.

Talavar and Nagindrappa (2014:239) evaluated the tribal women empowerment in Karnataka state and pointed out that tribal women had remained backward in education, employment, health and empowerment aspects. The scholars reported that tribal women were the prime targets of programmes that aimed at improving socio-economic, educational status and empowerment of women in society. The scholars suggested that a broad social consensus, patronage of the state and social activism would boost the empowerment of tribal women in modern society.

Kumar and Mahesh (2014:112) studied the role of Panchayat Raj Institutions in the empowerment of tribal women in Mysore district of Karnataka state and reported that the tribal women had exhibited their determination to occupy the public place; though there are hurdles in the process of empowering women. The scholars suggested that elected tribal women representatives need proper orientation, information, counseling and sensitization continuously through NGOs, where the women members and thereby draw support from their presence.

2.5. Tribal Women Media Studies

UNESCO (1985:245) assessed the communication in the service of women and submitted a report on action and research programmes. The study revealed that women were not active media users in modern society mainly due to gender bias and inadequate opportunities. The study also emphasized that women should be active users of media in order to explore new possibilities of empowerment in modern society. The study further suggested that media literacy, computer literacy and development literacy status of women should be enhanced through active media intervention for development in modern times.
Guru (1996:84) analyzed the role of media in the empowerment of women in India and reported that participation of women in media management, portrayal of women in media and contributions of media for the development of women was far below the expectations in India. The study also reported that tribal women and minority women did not enjoy adequate media support for their social change, economic development, leadership development and personality development due to control of media by the market forces. The scholar suggested that tribal women, minority women and other disadvantaged women of India should be sensitized about constitutional safeguards and developmental opportunities in order to participate actively in the mainstream of development.

Zoonen (1996:258) examined the feminist perspectives in the media and stated that feminist media scholarship had emerged as one of the richest and most challenging intellectual projects within the field of media and cultural studies over the past twenty-five years. The study revealed that the range, complexity and trans-disciplinarity of feminist media studies did bear little resemblance to the fledgling body of work that began to appear in the 1970s. The scholar suggested that the feminist media perspective should be developed on the basis of humanitarian considerations and gender justice in order to emphasize the focus on the politics of representation and the production of knowledge in which women are objects rather than active subjects.

Bathla (2000:19) evaluated the women, democracy and media in India and stated that the status of women in Indian society was not good enough despite several constitutional provisions and developmental initiatives. The study revealed that women were not given adequate political representation for their leadership development. The scholar also noted that media did not play a crucial role in the empowerment of women. The scholar suggested that developmental gap between the tribes and non-tribes and tribal women and other women should be bridged through educational, political and economic developmental opportunities in India.

2.6. Summary

Tribal development assumes great significance in the present times. The role of communication in the process of tribal development is subjected to wide scientific research all over the world. Empowerment of tribal women is a neglected sector from