Chapter – 2

REVIEW OF LITERATURE
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A REVIEW OF LITERATURE

The review of literature not only gives us an opportunity to comprehend research problems but also helps the researcher to understand different issues. A review of past research literature helps in identifying the conceptual and methodological issues related to the study. This will enable the researcher to gather sources and subject them to sound reasoning and meaningful interpretation. The different issues that have emerged in the review may be made use for the formulation of research objectives of the study. This review of literature has been categorized under three headings as follows:

- Studies related to Tribal Development in India
- Studies related to Minor Forest Products (MFP)

A) Studies Related to Tribal Development in India

IWGIA (2009) analyzes a comprehensive update on the current situation of indigenous peoples and their human rights and provides an overview of the most important developments in international and regional processes, during 2008, through the region and country reports covering most of the indigenous world and also the updated information on international and regional processes relating to indigenous rights.

Sharma, B.D. (2001) has studied the struggle for survival of more than eight million tribal people in India. They comprise more than 300 communities, small and big, at different stages of so-called development, right from hunters and gatherers at one end through shifting cultivators, traditional farmers, on to those caught in the whirl of industrialization. Our Constitution, particularly the
Fifth Schedule, presents a near ideal frame for managing the crucial change. It is one of the most difficult tasks in the history of human kind, telescoping on the process of change, spanning thousands of years into a few decades and enabling the people to develop according to their own genius.

Vaid, N.K. (2004) has explained about who cares for Tribal Development, which deals with the big question of tribal development from new perspectives. A lot has been said about the issues by planners, social scientists, economists, and social workers. But the unique approach of this book is an amalgamation of anthropological, journalistic and activist approaches to the issue. Sharma, B.D. (1995) on the other has analyzed globalization - the tribal encounter. It deals with some glimpses of tribal responses to the forcible opening up of their small world with the new economic policy or ‘globalization’ as its last version. The study brings into share the basic issue of violation of the Constitution implicit in the New Economic Policy, particularly in the tribal setting where the state is still laying mouse traps (regulation of money lending, land alienation). Yet it is letting loose new rogues (multinationals) without mahouts.

Walter Fernandes and Enakshi Ganguly Thakral (1989) explain Development, Displacement and Rehabilitation – What is hidden behind development is the displacement of millions, many of whom get lost in the legions of bonded labourers and migrants who are exploited in the rural as well as the urban areas. Though their numbers are large, their voices are weak. Hence, they continue to be ignored by the national conscience. However, a small section is concerned about them and there is the beginning of a national debate on this question. Here, it deals with the processes that lead to displacement and the state rehabilitation as a contribution to the national debate. John Samuel (2002) explains about the “Struggles for Survival” (a resource book on the status and rights of the Adivasi Communities in India).
Adivasis constitute near about one-tenth of the total population of India. But they are interspersed in the entire country in innumerable small groups. That is precisely the reason why they cannot influence the policy decisions in the majoritarian democratic polity of India.

After independence, however, the so called structure of Modern India has been erected with the plundering and uprooting of the Adivasis, without any organized protest from them. Over the years, the Adivasis have become more and more vulnerable and their livelihood has been at stake, and they have been displaced from their natural habitats, while their culture and identity have been on the brink of extinction. In short, the tale of the Adivasis is a tale of struggles for survival. Samuel (2002) has depicted the plight of the Adivasis in India in minutest details. He recounts the present conditions of the Adivasis in a very candid fashion, providing situational analysis and perspectives with vital statistical information.

Dash Sharma, P. (2006) has written about the scheduled tribes who have been identified as the most backward communities among the tribal population groups, also categorized as the “Primitive Tribal Groups” (PTGs) by the Government at the Centre in 1975. So far, 75 tribal communities have been identified as the ‘primitive tribal groups’ in different states of India. These hunting, food gathering and some agricultural communities, who have been identified as the most backward communities among the tribal population groups need special programmes for their sustainable development. The primitive tribes are awakening and demanding their right for special reservation quota for them. A majority of the primitive tribal population groups in India is in perpetual poverty and is much below the poverty line, suffering from an alarming malnutrition and high illiteracy. The government must sincerely and effectively create sustainable development programmes for and among them.
Sujata Miri (2004) has about the “Rationality and Tribal Thought” which deals with issues ranging from the intricacies of the concept of rationality embedded in modern western thought to the detailed considerations of tribal currents of thought, action and life and the problem of understanding that they throw up. It fills an important gap in our efforts to come to grips with the ideas of diversity, plurality and unity. Jasprit Kaur Soni (2004) has explained an “Introspection of Tribal Development” which deals with how the scheduled tribes have been kept aloof of the development process in the country. Their socio-economic status, education and lack of communication have not permitted them to reach better life and fruits of development. Post-independence scenario suggests that many steps taken by the National and State Governments by spending billions of rupees on several schemes launched for the betterment of tribals and their proper upliftment have gone an utter waste.

Sharma, A.N. (2002) has discussed the ‘Emerging roles of Anthropological knowledge in promoting Tribal Welfare and Development’. Sponsored by the University Grants Commission, New Delhi, the study is based on applied research which is directly or indirectly useful for the betterment of many aspects of tribal life. Its main objective is to give momentum to slow and steady growth of tribal welfare and development. Narayan, S. (1997) on the other hand has explained the perspectives on Tribal Development (Gandhian Approach to Planned Development) in a collection of ten articles of which the first is on Mahatma Gandhi and Tribal Development. The third is about the changes taking place among the tribes of Bihar. The fourth article is about the forests and tribes of Bihar. The fifth article is about the traditional institution of youth and their dormitory life. The sixth talks about the development perspective of a dwindling tribe of Bihar. The seventh is on the sufferings of tribal women and witchcraft. The eight is on an age old tribal movement for a separate state. The ninth discusses the bottlenecks in
tribal development. And the tenth is on Bihar in general where author has discussed how the state is rich but the Biharis are poor.

Dwarika Nath Padhy (2002) has analyzed the role of co-operatives for Tribal Development which deals with a pioneering and comprehensive work evaluating the working and prospects of tribal co-operatives in India with a special focus on tribal districts of Orissa. Mohanty, P.K. (2002) on the other hand explains the development of the primitive tribal groups of India through a comprehensive survey of the development of the primitive tribal groups with a main thrust on the Lodhas of West Bengal and Orissa, the Chenchus of Andhra Pradesh and the Totos of West Bengal. He has given very minute data regarding several welfare programmes in these regions. He has also included a rare map showing the tribal population of his concern, literacy, sex ratios, displacement of tribals, bonded labourers and tribes below poverty line.

Pradip Kumar Bhawmick (2005) has examined tribal and sustainable development among the selected tribal communities in the three different ecological settings (hill zone, Chotanagpur plateau zone and coastal zone) in the state of West Bengal. Major issues like the gradual depletion of global resources over the last century on the one hand and conservation of the available resources for future human interests on the other have also been discussed threadbare. Also a view of tackling the major issues to overcome the problems faced by the tribal communities has been reflected as a set of policy guidelines, and conceptual framework for sustainable development. In reality, what is happening from the angle of sustainability has been discussed.

Gassah, L.S. (1984) has provided information in understanding the history and culture of the Garo people, the land and its physical setting, including agriculture, ecosystems, forests, flora and fauna, geology and mineral resources, and patterns of economic change and modernization of the society. It
has also given a glimpse of the Garo Hills right from the pre-historic era to the present period. Morab, S.G. (1997) has studied the Soliga tribe living in the Biligiri Rangana Hills in Chamarajanagar district. The study of the tribe has been undertaken mainly to present a detailed ethnographic account of the tribe. This has been done in a much generalized way in view of the fact that at the time of conducting the fieldwork, the primary task has been to describe the culture and way of life of the tribe. Myers (1998) explains that the forest plays an important role for the tribe.

Das, T. (1993) has described the tribal development and socio-cultural matrix of the tribe of India. He has given emphasis mainly on the principle of distinctive elements of the tribes. The effect of the so called welfare schemes and the acculturalisation has also been touched upon. The consequences of ill-conceived tribal reforms and the problems created in their way of life due to lack of knowledge of their socio-cultural matrix have formed the essence of his writing. He has dealt with the problems and has prescribed solutions in order to help them in promoting their socio-economic and cultural aspects. Alexander, K.C., Prasad, R.R., and Jahagirdar, M.P. (1991) have explained about tribal’s, rehabilitation and development which is the central theme of the study. The authors have focused on the tough tribal life in the forests which are idyllic. This life has created complacency in the community, shunning motivation and limiting facilities and opportunities for prosperity. For them rehabilitation can be made into an opportunity for development. The adoption of a package of psychological, socio-cultural, economic and physical measures of rehabilitation advocated may facilitate their physical and psychological adjustments to the new and emerging environments.

Debashis Debnath (2003) has explained the ecology and rituals in tribal areas. A comparative analysis of religious lives of five tribal groups, living in a common ecological settings, in close proximity to establish the
interrelationship between ecology and rituals in the tribal areas has also been made in the study concerning all aspects of life related to religion. The study has focused on the ecological settings, socio-economic conditions, ethnic diversities and culture-historical factors of the tribes under study. Sarthak Sengupta (2002) on the other has analyzed the demographic features, colourful socio-cultural life, ethnic tensions, folklore, ethno-archaeological aspects, perception of health and illnesses, and developmental issues among small segments of vast and varied types of the tribal inhabitants of Northeast India.

Tripathi, S.N. (2007) has dealt with the tribal development as well as the issues and policy options. He has explored the works in the field of social sciences, on the multidimensional aspects of tribal development in the state of Orissa. He has further explored the pros and cons of tribal development in a broad way. Robin D. Tribhuvan (2000) on the other hand has reviewed the studies on tribal, rural and urban development. He has also made an attempt to unravel some of the successful development models and strategies adopted by various agencies and experts. These programmes and approaches in tribal, rural and urban development would certainly help policy makers, planners, academicians, the NGOs and activists in their use of valuable information towards rethinking, trying out or improving upon these strategies.

Kothari, C.R. (1991) has highlighted the principle deficiencies in rural development administration and has given suggestions for making it dynamic and responsive to the needs and wishes of the people. The study has also focused attention on the problems of rural development in tribal, hill and desert areas in consonance with the availability of natural resources. Agro-climatic conditions, characteristics of people inhabiting these areas and the peculiarities of their socio-cultural structures have also been discussed in some detail. Sachindra Narayan (2002) has underlined the nature, process and typology of development in general and with special reference to tribes and displaced
persons to be properly rehabilitated, and also the sharing of reverence through Joint Forest Management.

Padmaja Sen (2003) has spoken of the dynamics of change in tribal life by addressing the various issues such as the concept of tribe, the tribal philosophy of life, concept of value and notion of development. Conceptualizing the HOS of Singhbhum as a tribe, significance of their myths and rituals, among tribal’s, folk treatment systems, dialectics of identity and assimilation and socio-religious aspects of the tribes. She has also examined the impact of modernity and social change on them. Jasprit Kaur Soni (2004) on the other has explained introspection on tribal development, tribal’s and their development processes, and their socio-economic statuses. Education and lack of communication have not permitted them to reach better life and fruits of development. Post-independence scenario has however suggested that many steps have been taken by the National and the State Governments through spending billions of rupees and several schemes have been further launched for the betterment of the tribes and their proper upliftment.

Robin D. Tribhuwan and Preeti R. Tribhuwan (1999) have attempted at providing an ethnographic background of the tribes under study. In order to unravel the various forms of tribal dances, both prevalent and those becoming extinct, the authors have highlighted the changes that are occurring in the dance forms towards suggesting strategies for preserving and promoting traditional dance forms and for conducting further interdisciplinary researches in the area.

Jain, P.C. (1999) has discussed about planned development among tribal’s and has dwelt upon the urgent need to redefine development of different tribal groups in order to rearrange priorities in development benefits.
Shanthi (1996) has analyzed the economic conditions and social statuses of tribal women, and their role in tribal institutions. The author has discussed about the participation of women in developmental activities. Further, the author has explained about the problems and prospects of womenfolk in Jenukuruba communities in Mysore and Kodagu districts of Karnataka.

Balasubramanium (2002) has studied the tribals and their education. He has discussed the levels and types of education required for the tribal children to build their personality in the right direction. In his educational opinion, the traditional knowledge regarding tribal values, medicine, food habits, environment and local history have to be imparted to tribal children through formal and informal education. The tribal child should also be imparted education with a sense of pride in his/her tradition and heritage.

Seetha Kakkoth (2005) has identified five primitive tribal groups, namely, Koraga, Kuttanayakan, Chalanaiekan, Kurembar and Kadar tribals in Kerala State. Further, she has compared their socio-cultural, techno-economical, eco-demographical and educational statuses in the current situation. Keshavan Prasad (2006) has assessed the tribal development programmes and their impacts on the Soliga tribal development in Chamarajanagar district and he also has stated that the Soliga tribe has mainly depended on the forest products as they have been collecting the minor forest products and selling them in the nearby towns. A majority of the Soliga tribe has been concentrated on the Male Mahadeshwara and Biligiri Rangana Hills of Chamarajanagar district in Karnataka.

Raghava Rao (1981) has discussed about the integrated tribal development project and its impact on tribal development in Udupi of the Dakshina Kannada district and has also analyzed the tribal development programmes related to agriculture and allied sectors, animal husbandry,
education, housing, health, self-employment and nutrition. Further, he has explained the legal and administrative measures to protect the scheduled tribes from the exploitation of the non-tribals in the Udupi region. Sharma (1981) has described on the other hand the various socio-economic programmes under the tribal sub-plan. Further he has assessed the impact of tribal sub-plan on tribal development in India. Ashok Ranjan Basu (1985) has given a conceptual framework for the tribal development and also emphasized the need for land reforms. Agriculture, horticulture, animal husbandry, education and health schemes for the tribals in India have also been dealt with by him in his study on a relevant scale.

Earappa (1992) has made an attempt in measuring the impact of integrated rural development programmes on scheduled castes and scheduled tribes in Karnataka State. Further, he has discussed about the third Karnataka Backward Classes Commission reports and has highlighted the cause – effect relationships of the caste system while suggesting remedies for improvement of those who are socially, educationally exploited and economically suffering in Karnataka State. Hemalatha Rao and Devendra Babu (1994) have examined the various schemes under the scheduled caste and scheduled tribe development projects and has suggested certain remedial measures to overcome the problems in implementing them, cost effectively. Nandita Singh (1999) has on the other examined various issues of land tenure system and aspirations of the tribal people. Further, she has explored the possibilities of devising more realistic and workable models for achieving tribal development in India.

Robin D. Tribhuwan and Preeti R. Tribhuwan (1999) explores the nature and nuances of the tribal dances of India to provide an ethnographic background for the tribes under study, unraveling various forms of tribal dances, both prevalent and those becoming extinct, in order to highlight the changes that have occurred in these dance forms. The authors suggest strategies
for preserving and promoting the traditions and to conduct interdisciplinary researches in this area of concern.

Maralusiddaiah Patel (2006) has explored the indigenous medical practices among the Jenukuraba and Kadukuruaba tribes of Mysore district and has stated that the indigenous medical knowledge is one of the important features between the practice of human and animal health care systems.

Robin D. Tribhuvan (2004) has focused on the health of the primitive tribes, unravelling the traditional health care beliefs and practices among them in Maharashtra, in the light of their socio-economic backgrounds, and providing recommendations for health and development for the group. Deepali Das Talukdar (2006) has studied the health conditions and common diseases and the background of ethno-medicine among the Tiwas tribes of Mongaon district of Assam. She has interviewed 300 individuals and analyzed the data to show that a large number of villagers depend upon the ethno-medicine for medical care, which is not only included in the plant medicine but also for talisman. Other methods like the offerings to deities and gods and sacrifices have also been discussed as part of the health/medicinal practices. There are different factors behind the background for using ethno-medicine such as a communication system, knowledge of plant medicine and its effectiveness in the poor economic conditions of the people who are working as catalysts for such practices.

Dhakshayani et.al. (2006) have researched on the age at menarche and menopause among the Iruliga tribal woman in Hunsur taluk of Mysore district, stating that in women’s life menarche and menopause are significant and inevitable events, which indicate to a particular adult stage in all healthy women. The age at menarche and menopause of women is varied in regard to different background factors like the nutritional status, genetic factors,
environment, and socio-economic conditions. Malnutrition, harsh environment, and low economic status may be assessed as attributes of high menarchal and menopausal age in the Iruliga women.

Buddhadeb Chaudhuri (1994) analyzes the tribal arts and crafts in various states in India. Further, he finds out their problems in continuing their professions and also suggests important measures for making the arts and crafts economically viable in the development of the concerned tribal groups.

**B) Studies Related to Minor Forest Products (MFP)**

Hiremath, S.R. (1997) has discussed about the forest lands and forest produce (as if people mattered). He has dealt with all the tribal and rural poor struggling in the assertion of their rights and community control over natural resources, to the activities necessitating working with them in the field as scientists. Officials and others who are also contributing to furthering the cause of putting on the national agenda ‘peoples’ rights over natural resources’ within the perspective of self-rule. The fallacy of government claims has been discussed threadbare on the basis of the claims of the government and the fact-sheet, again provided by the state.

Sharma, B.D. (2001) has examined the ideal frame for one of the most difficult tasks in the history of humankind, telescoping on the process of change, spanning thousands of years into a few decades and enabling the people to develop according to their own geniuses. It concerns itself with eight million tribal people, comprising of more than 300 communities, small and big, at different stages of development from hunters and gatherers, shifting cultivators, and traditional farmers, but of those caught in the whirlpool of modern development.
S.R. Hiremath, Sadanand Kanwalli, Sharad Kulkarni (1994) have analyzed the Draft Forest Bill and Forest Lands (Towards Policies and Practices, As if People Mattered) to bring out the important articles and documents relating to two issues, namely: the Draft Forest Bill and Privatization of Forest Lands for raw material needs of industries and the widespread debate on the larger perspective of forestry issues among the activists, scientists and some concerned bureaucrats, leading to people-oriented policies and practices.

Johnson Vadakumehery (2003) has studied the ‘Tribes and Cultural Ecology in Central India’. Among the humans, primitive people are the first to develop a sustainable way of life as root paradigm of their existence. Their wisdom and sagacity could help the humans to face the challenges of the present day ecological crises. For that, people should be aware not only of their physical environment but also of their cultural and informational environments. Then only the effects of globalization can be moderated when they work against sustainability. The present study has brought to light the adaptive strategies and the environmental ethics followed by the primal communities.

Tripathy, S.N. (2002) has written about the tribal women of India. His work deals with issues and dimensions of tribal women, manifesting in the tribal dominated states of India, along with the policy paradigms. This work portrays the evaluation and analysis of tribal problems, and the policy paradigms to tackle the problem of backwardness in tribal regions. Sukant K. Chaudhury (2004) has on the other hand explained about the ‘tribal identity’ and particularly of issues in development. In the author’s understanding the tribes and their cultures have been a stimulant and for many particularly for their rich cultural heritage and unique style of living. The colonial construction which has given rise to a ethnocentric and isolated concept of tribe does not hold good today. Today, the impacts of modernization, development and
globalization on tribes have assumed great significance. Besides, a pro-tribal or a pro-administrative approach is not considered fruitful, rather a sociological / social- anthropological approach of objectivity, which not only removes observance of only noticeable phenomenon but also understands the internal structure is very important. It provides for a thorough and detailed understanding of the tribal community.

Lalitha, N. and Nagarajan, B.S. (2002) have examined the self-help groups in rural development and also presents experiments of self-help groups in various districts promoted by the non-governmental organizations in the field of micro-credit to women. It shows how far the strategic alliance and partnership between the NGOs, SHGs and banks have resulted in success that can be replicated and multiplied. It also presents a vivid and penetrating analysis of factors which promote the growth of SHGs and empowerment of women through the SHGs. Also the study analyses issues which bear on promotion of sustainable community based financial system sustenance, group solidarity and participation, improvement of skills of the groups in accordance with the expanding range of financial services and involvement of the groups in the community issues.

Amitabha Sarkar and Samira Das Gupta (2000) have on the other hand explained about the ethno-ecology of Indian tribes which deals with the cultural conception and traditional perceptions as well as analysis of the different aspects of environment and its importance in the socio-cultural matrix of people, which may be described as ethno –ecology. How eco-friendly development planning could be possible in the backdrop of the present ecological conditions is also discussed by them. Bihuti Bhushan and Bibhuti Bushan Malik (2004) have examined the social ecology of forest resources in a study of a tribal region of Orissa. It deals with comprehensive analysis of social ecology, environmental sociology and tribal life. It is an attempt to look at
ecology and tribal life in its reciprocal symbiotic forms. It also discusses inter-
relationship of Physical, Biological and Cultural features of the region.

Singh M.P. and Singh Reena Mohanthi J.K. (2007) have dealt with the 
forest environment and biodiversity, which deals with compiled information on 
the subject matter of forest environment and diversity, which include the 
impact of forests on environment, basic concepts, status and extent of 
biodiversity, its loss and the strongest ways and means of conservation for 
achieving sustainable development.

Michael Arnold, J.E.M (2005) has on the other hand explained the 
management of forests as common property, bringing together available 
information about the role of common property as a system of governance and 
its current relevance to forest management and uses. The study has reviewed 
the historical records of common property systems that have disappeared or 
survived, and it has examined the experience of selected, contemporary and 
collective management programmes in different countries. The main factor that 
appears to determine success or failure at present is also indicated to.

Paul Worvckamp (1999) has explained that forests of the future, 
particularly the local strategies for forest protection, economic welfare and 
social justice. This work addresses the question ‘how can local and indigenous 
communities maintain the balance between their societies and their forest 
environments when faced with increasing external pressures, rising populations 
and growing demands for basic needs and cash. The case studies in this study 
include all around the world and tropical, temperate and boreal zones. The case 
studies describe the efforts at adopting local forest management systems to 
changing circumstances.
Ravindranath N.H. and Sudha P. (2004) have analyzed the Joint Forest Management programmes in India, especially their spread, performance and impact and have assessed the performance and impact of Joint Forest Management (JFM - Programme), from a community perspective, based on the studies conducted by the Ecological and Economics Research Network in six Indian states: Andhra Pradesh, Gujarat, Karnataka, Rajasthan, Tripura and West Bengal. Rao and Lokesh (1998) have examined the present situation in their column ‘Coorg Invented’; and expert writings of some of the Europeans on the geography, fauna and flora, varieties of ethnic groups, customs and manners of the people of the religion and their occupation. These are essential sources of history of this tiny district and the people. The Kodagu district gazetteers (Richter, 1870; Rice, 1978; Sathyan, 1965; Kamath, 1993) furnish adequate information on the geographical, historical, economic, social and political aspects of Kodagu district and its people with facts and figures; this has provided information sufficient for a researcher to understand this tribe.

Mahesh Rangarajan (1996) has studied the different ways of indigenous people living in forest environments and their sustainability based on the use of local ecosystems. Their life styles are often at subsistence levels of production and are seldom a part of the mainstream culture of the country.

Sarad Singh Negi (1992) has explained about the Minor Forest Products in the country. It has dealt with the fuel wood, fodder, gum and resins, bamboos and canes, grasses, tannins, dyes, medicinal plants, drug fibers and flosses, forest products and food honey wax, silk and tends leaves. The tribal socio-economic life and forests are co-related terms without which living cannot be imagined. Tribal economy is only hand-to-mouth existence, more often than not. It is mainly confined to essentials, namely, food, shelter, clothes and herbs. Its social and cultural structure and levels have been framed considering the forests as the base of the socio-economics.
Devendra Thakur and D.N. Thakur (1994) in their ‘empowering tribal people’, particularly by assigning the ownership of Minor Forest Products for the purpose of access, processing and trade would definitely enhance their livelihoods and this step would be a milestone in reducing the poverty of the people living in and around the forests. Sipra Sen (1993) has studied the tribes of Tripura (in Description, Ethnology and Bibliography) and has made an effort to enlist the major references on different aspects about the state and tribes with the textual part of description and appendices. The study describes geography, agriculture, forest, geology, historical and political administration of the villages, regional and district councils, chieftainship with sociological and anthropological aspects of the tribes of Tripura. Also, the study has explained aspects of Tripura and its tribes relating to their anthropology, sociology, religion, politics, economics, linguistics, and psychology.

Singh R (1999) has spoken of the social transformation of the Indian Tribes in a critical and comprehensive study of the nature of, and motivation for, the social transformation during the past few decades. Community, composition and social order have been discussed, keeping in view the basic unit of social structure, and the question as to whether social transformation is a myth or reality. This question has been widely discussed and has also been dealt with plan, policies and development. This work throws light on the socio-economic status of tribal women in Eastern India, social interaction among the tribes, concepts and composition of tribes, caste and nation.

Brij Raj Chauhan (1970) has studied the spatial distribution of tribal settlements in Rajasthan wherein the author has analyzed the availability of civic amenities such as education, health, socio-economic infrastructures, transportation and communication, recreation, and participation in civic administration. Raj Burman (1972) on the other has discussed various aspects of tribal population in India such as spatial distribution of their population, sex
ratios, age structure, and literacy and occupation structure. Muthurayappa (1986) has studied the spatial distribution of Kadukuruba and Jenukuruba tribals in HD Kote taluk of Mysore district. Further, he has also examined the family structure, adoption of family planning, fertility rates, age structure, age at marriage and their marriage systems. Christoph von Furer-Haimendorf (1982) has studied the tribal population in India from 1940 to 1980 and has also discussed the prospects for the integration of the aboriginals with the mainstream. The author also highlighted the problem of common language for communication which is the hurdle for integration.

Malhotra (1989) has studied the settlement patterns of Negrito and Onge tribal groups in the Andaman Islands. The author has also studied their biological, social and geographical aspects. Further, he has analyzed the demographic profile, especially sex and age composition, marital status, minimum age at marriage, age differences between spouses, interval between first and last birth, age-wise fertility and fecundity and gross reproductive index of the two tribal groups. Harish and Srivastava (1990) have studied the socio-economic as well as demographic characteristics of the Kamar tribes of Madhya Pradesh and compared the tribal demographic characteristics between 1961 and 1971 census years.

Ummae Sara (1992) has studied settlement patterns of the Soliga tribe on the Biligiri Rangana Hills of the then Mysore district. Further, the author has analyzed the system of cultivation, socio-economic conditions, health consciousness, knowledge of traditional medicine, marriage system, dress and ornaments. Buchanan (1807) has discussed the intra-communication language among the Soliga tribe in the Mysore region and explained their ways of social life, physical features, dress and ornaments and their housing structures and patterns. Thurston Edga (1909) has identified the internal divisions of the Soliga community by analyzing their occupation structure, namely,
agricultural, hunting and gathering of forest produce in Tamil Nadu and Karnataka states. Gurubasave Gowda (1969) has studied the prevailing inter- and intra-communication languages among the Soliga tribes and has also examined their scripts used for communication in the Mysore region.

Mahadeva et al. (2006) have shown that the Soliga tribe concentrated around the B.R. Hills are followers of a Vaishnava tradition of Hinduism and they are also most influenced by the Brahmanic priestly class. In addition, the Soligas of the M.M. Hills are also influenced by the Veerashaiva priestly class and they are more integrated into the Veerashaiva tradition of Hinduism.

Gopal (1965) analyzes the problems and prospects of the Soliga tribes, focusing on their socio-economic life styles, cultural and religious life among them in Karnataka state. Morab (1977) has examined the settlement patterns of Soliga tribes and identified the various problems they face including socio-economic conditions, family and kinship, religious and customary practices on the Biligiri Rangana Hills of the then Mysore district.

Ota (1996) has analyzed on the contrary the demographic profile of the scheduled tribe population from 1961 to 1991. He has covered the growth rate of the scheduled tribe population in various decades, sex ratios, density of population, and literacy and occupational structure among the tribes of Orissa State. Bhamini Raghavaiah et al. (2006) have described the demographic structure of hundred Meda families in the Kodagu district of Karnataka state and they have observed the age, sex composition and marital status of the Meda population and stated that, the population has not been in proportion to different age groups. Nirmal Kumar Bose (1971) has examined the tribal ways of life in India and has also explained how they live and work together. In addition to this, the author has given an intimate glimpse to their customs and religious rituals, hopes and fears, and also how they utilize the natural
resources in tune with their physical environments. Stephen Fuchs (1974) has examined the structure of the tribal societies and their religious life, political organization, and classified the tribal groups based on their economic conditions in Karnataka, Kerala and Tamil Nadu States. Sonko (1994) has explained the marriage system and their traditional customs like bride price, bridegroom price and other ritual performs. In addition to this, the author has found variations in fertility among the tribal women in different parts of India.

Misra (1975) has made an attempt to analyze the habitation, neighborhood patterns, family, marriage and standard of living, political organization and educational conditions among the Jenukuruba tribes in Begur forest area of HD Kote taluk in Mysore district. Balagovind Babu (1986) has made an attempt at understanding the nature of economic organization, co-operative system with local landlords and he has further explained the exploitative methods of exchange in a tribal non-irrigated village of Sambalapur district of Orissa state. Kirti Kumar (1992) has explained the educational and economic conditions of the tribals. Further, the author has discussed the various tribal plans and their achievements for improving their living conditions in India. Pandey (1999) examined the environmental factors, which effects the socio-economic way of life and other activities of the tribal communities in Arunachal Pradesh.

Basavaraj (2006) has categorically stated that the Hasalas are primitive tribes. They depend on the forest products, and hunt birds and animals. The author has also identified the present situation and changes in their socio-economic life, cultural entity and relationships between non-tribal forest officials in South Canara and Shimoga districts of Karnataka State. Ganesh (2006) has explored the economy of the Yerava tribes in Kodagu district of Karnataka state and has also identified their internal sub- groups such as the Pani-yerava, Panjari-yerava, Badaga-yerava and Kage-yerava. The author has
further stated that the Yerava tribes are pastoral nomads in the Wyanad of Kerala and they are mainly agricultural labourers there. A majority of the Yerava tribe is of bonded-labourers in the coffee estates of Kodagu and Kerala.

Motiraj Rathod (2000) has analyzed constitutional safeguards of primitive tribes and their characteristics, cultural identities, social backwardness, and ways of life and also the problems of the denotified and nomadic tribes of Maharashtra state. Jayesh Talati (2000) has described the special features of the World Food Programme and has also analyzed the impact of it on the empowerment of rural, vulnerable groups and tribal women of Jhaphu district of Madhya Pradesh.

Nigi and Mitra (1986) have discussed the physical features of the Kadukuruba tribes and examined their blood groups, food habits, economic and social structures in the western and southern parts of India.

Vidyut Joshi (1998) explains the tribal situation in India and deals with the tribal problems in four states: Rajasthan, Madhya Pradesh, Gujarat and Maharashtra. His study also deals with the issues like the forest, land, tribal administration, finance and rehabilitation and gives a critique of the Indian development model.

Tamo Mibang and M.C. Behera (2007) make contributions through an edited book on tribal studies (Emerging Frontiers of Knowledge) and present volumes of data and information on four thematic divisions: culture and identity, expanding frontiers of tribal studies, development perspectives and social processes. Thirteen papers under three divisions broadly imitate a comprehensive exploration of the dynamics of tribal studies.
Tripathy, S.N. (1991) explains the exploitation of child labour in tribal India. He explores the socio-economic perspectives of exploitation and abuses inflicted upon the child labourers, manifested through research studies in Calcutta, Delhi, and Bombay, and also in states of Andhra Pradesh, Uttar Pradesh, Tamil Nadu, Rajasthan, and Orissa. Besides making a penetrative survey of the problems, the study presents a comprehensive view of the legislative policy measures and useful suggestions. The case studies undertaken in the tribal pockets of Orissa, with the help of sample data, bring into light some hitherto unknown facts and useful findings to formulate policy measures to eradicate the problems.

Vasant K. Saberwal, Mahesh Rangarajan, and Ashish Kothari (2001) make a seminal study of the people, parks and wildlife. The ideology of conservation in India today faces a crisis. Nature lovers, photographers, and tourists continue to flock the National Parks, hoping to see tigers in Ranthambor, lions in the Gir forests, and rare birds in Bharatpur, sheltered by the local communities, but raid the protected forests for valuable exports. This tract traces the roots of such problems to the very ideology of conservation in India and discusses its historical and conceptual basis.

Henry Baden Pavell B. (1997) explains the Forest Law and the relevant sections of the Civil and Criminal Law. A legal explanation of fundamental terms like ownership, property ownership, property, owner’s rights, reserved forests, wood – rights, grazing rights and so on is also provided in the study. Nitin, D. Rai and Christoper F. (2004) explain the harvest and sale of non-timber forest products (NTFP) by the local communities, which has however been suggested as a possible solution to the often observed conflict between forest use and forest conservation.
Tripathy, S.N. (1999) explains the role of financial institutions, and cooperatives in mitigating the tribal economic problems, the impact of development plans and poverty amelioration schemes, analysing tribal problems and the policy paradigms to tackle the problem of backwardness in tribal regions. Tripathy, S.N. (1997) examines the socio-economic and dimensional problems of tribals emerging out of the industrialization and urbanization. Issues like consumption pattern, government policy and rehabilitation strategy have also been dealt with in the study.

Mythri Kamanna (1994) analyzes the origin of the Gonda tribal community and identifies their problems revealing the Gonda customs and traditions in practice. In addition, he also analyzes the socio-economic and cultural activities among the tribals in Bidar district of Karnataka. Maheshwari Prasad (1986) discusses the mining activities in different tribal parts of Chotanagpur and analyzes the socio-economic conditions of the tribal households engaged in mining activities.

Singh (1986) analyzes the change in occupational structure among the scheduled tribes of Chotanagpur and points out that the changing pattern of economic activities is due to the impact of urbanization in the region and also observes that one-fourth of the tribal population is under the influence of urbanization. Goswami and Morab (1988) focus on the tribals and their interactions with other castes or social groups in performing cultural and religious ceremonies in different temples in Karnataka State. Misra and Kantha Raju (2002) identify the reasons for the low level of literacy among the Jenukuruba, Kadukuruba and Yerava tribes of H.D Kote taluk of Mysore district. They highlight the reasons for the highest number of dropouts such as the illiteracy of the parents of the tribal children and how they are not in a position to motivate their children to go to school, as also the children are unable to follow the instruction of the teacher due to language barriers, while
parents take away their children to work in order to supplement their family income and also force their children to look after their younger siblings.

Saraswathi (2002) researches the tribes settled inside and on the peripheries of the Rajiv Gandhi National Park. She also discusses about the collection of minor forest produce as being the traditional right of the Jenukuruba and Bettada Kuruba tribes but how the situation has changed now, and most of the tribes are exposed to modern society and they are now working as agricultural labourers, plantation workers, and even as masons. The author is of the opinion that there is a lot of difference between the tribes living inside and outside the forest areas in respect of their way of living, language, food habits, leisure and entertainment activities and also between men and women of the tribes.

Hema Malini (2006) highlights the educational programmes, provisions, achievements and challenges of the tribal population in India. Further she states that India has the second largest tribal population, though the government has not taken effective measures either to improve their literacy level or to create awareness to get job opportunities other than in the forest-based economic activities. In addition to this, she speaks of the negative attitudes of parents, work at home, ill-health, poor economic status and insufficient teachers in the schools as the challenges in tribal education.

Nirmal Chandra (2006) describes the changing occupational patterns of Kuttanaikan tribes in Wyanad Wildlife Sanctuary of Kerala. The author states that in the enforcement of the forest policies, the tribes are forced to change their occupations which suit their present situation. At present, most of them have become wage earners in the forest cutting operations and non-timber forest product (NTFP) collection through the Girijana Cooperative Societies.
Some of them have been taken to the job of tourist guides under eco-tourism and some have now become forest watchers.

Misra (1970) describes the socio-economic problems and poverty among the Jenukuruba tribe in Begur village of HD Kote taluk of Mysore district. The author further emphasizes on the success of the existing tribal welfare programmes and type of facilities provided for the Jenukurubas in the village. Satyanaranjan (1990) discusses the nature of problems faced by the tribals in order to explain the constitutional provisions for their development and also examines the special programmes of the Government to improve the tribal people in various parts of the country.

Gare (1994) highlights the problems of land alienation in tribal areas in Maharashtra State and discusses enactments that have improved the legal position of the tribal people and also several remedial for overcoming the difficulties encountered by the tribal groups in Jharkhand state. Sinha and Mishra (1996) examine the problems of tribal poverty in Badhani Block of Sonabhadra district of Uttar Pradesh and also assess poverty and its impact on living conditions of the tribals in the region. Nanditha Singh (1997) highlights the socio-economic conditions of the tribal victims of land alienation for various purposes. Further, she also suggests alternative strategies to overcome the exploitation from the Governmental and Non-Governmental agencies. Joseph Mari Kujur (2005) highlights the inadequacy of the new National Policy on Resettlement and Rehabilitation of the tribes and also discusses the interrelations between national policies and other economic programmes of the Jharkhand Government, which have helped to improve the socio-economic conditions of the tribes in Jharkhand region.

Walter Fernandes (2005) has discussed the recent rehabilitation policy for the tribes in the different parts of the country and has stated that the national
policies on resettlement and rehabilitation are not given certain basic facilities for the affected tribal persons due to the implementation of the project. But by the suggestions of the National Advisory Committee, the rehabilitation policies are slowly improved for the displaced and project-affected tribal people. Sipra Sen (1993) examines the tribes of Tripura (Description, ethnology and bibliography) and has made an effort at enlisting the major references on different aspects of the state and tribes with textual part of description and appendices. The author describes geography, agriculture, forestry, geology, historical and political administration at the village, regional and district councils, and townships with sociological and anthropological aspects of the tribes of Tripura. The study also explains aspects of Tripura and the tribes relating to anthropology, sociology, religion, politics, economics, linguistics, and psychology.

Das, S.T (1993) relates tribal development with socio-cultural matrix and places emphasis on the principle of distinctive elements of the tribes and the effects of welfare schemes and acculturation. The consequences of ill-conceived tribal reforms and the problems created in their ways of life due to lack of knowledge of their socio-cultural matrix are brought out clearly. The study also deals with their various problems and prescribes solutions to help them in promoting their socio-economic and cultural developments. Singh, R. (1999) speaks about social transformation of the Indian tribes in a critical and comprehensive study of nature of and motivation for social transformations during the past few decades in regard to community, composition and social order, taking into account the basic unit of social structure, the family. The study also answers the question: Whether social transformation is a myth or a reality? This question is thoroughly discussed and dealt with in terms of plans, policies and development. It throws light on the socio-economic status of the tribal women in eastern India, social interaction among the tribes, and concepts and composition of tribes, caste and nation.
Alexander, K.C., Prasad, R.R., and Jahagirdar M.P. (1991) discuss tribes, their socio-economic rehabilitation and development. The central theme of the study is that the tribal life in the forest is idyllic, it has created complacency in the community, stunting motivation and limiting facilities and opportunities for prosperity. For them, rehabilitation can be made into an opportunity for development. The adoption of a package of psychological, socio-cultural, economic and physical measures of rehabilitation may facilitate their physical and psychological adjustments to new environments. Debashis Debnath (2003) speaks of on the other about their ecology and rituals in a comparative analysis of religious lives of the five tribal groups living in a common ecological setting in close proximity to each other, establishing inter-relationships between the ecology and rituals in the tribal areas and in concern for all aspects of life related to religion. The study involves ecological settings, socio-economic conditions, ethnic diversities and cultural and historical factors.

Tripathy, S.N. (1999) speaks of tribal’s in transition and their issues and problems with the policy options available. The role of financial institutions, cooperatives in mitigating the tribal economic problems, the impact of development plans on poverty, amelioration schemes analysis of tribal problems, and policy paradigms for tackling the problems of backwardness. Tripathy, S. N. (2007) discusses tribal development, its issues and policy options, exploring the field of social sciences and multi-dimensional aspects of tribal development in the state of Orissa. He also explores the pros and cons of tribal development in a broad fashion.

Kothari, C.R. (1991) discusses rural development and the study highlights the principal deficiencies in rural development administration and gives suggestions for making it dynamic and responsive to the needs and wishes of the people. It also focuses attention on the problems of rural development in tribal, hill and desert areas in consonance with the availability
of natural resources, agro-climatic conditions, characteristics of people inhabiting these areas and the peculiarities of their socio-cultural structures. Sachindra Narayan (2002) has worked on the dynamics of tribal development issues and challenges and has dwelt on the nature, process and typology of development in general with special reference to tribals and displaced persons waiting for rehabilitation, and sharing revenues through joint forest management.

Padmaja Sen (2003) speaks of the changing tribal life from a socio-philosophical perspective, seeking to understand the dynamics of change in tribal life by addressing various issues such as the concept of tribe, the tribal philosophy of life, concept of value and notion of development, conceptualizing the *Hos* of Singhbhum as a tribe, with significance for myths and rituals, folk treatment system, dialectics of identity and assimilation, and socio-religious aspects of the tribe. The study examines further the impact of modernity and social change on the tribe. Jasprit Kaur Soni (2004) introspects on tribal development, tribals and their socio-economic statuses, educational attainment and their lack of communication which do not permit them to reach better living through enjoying the fruits of development. Post-independent scenario of the tribes suggest that many steps have been taken by the national and state governments by spending millions of rupees on several schemes for the betterment of tribals and their upliftment.

Jain P.C (1999) on the other hand discusses planned development among the tribals and dwells upon the urgent need to redefine the development levels of different tribal groups and to rearrange their priorities and benefits.
References


