Chapter - II

Review of Literature

There is a large and mounting body of literature on the tribal’s of India. Anthropologists, sociologists, historians and economists have studied the tribal problems from various angles using different methodologies. Hence, knowledge of the tribal scenario in the country has definitely been improving over the years. In the colonial period anthropological studies were functionally connected with administration. This ameliorated the frame of reference and impressions about tribal in the subsequent periods to a very great extent.

Some of the important earlier studies conducted in the various states of India relevant for the present study are summarized below. This chapter attempts to give an insight into the tribal studies in India and Tamilnadu in particular.

The Indian tribal society is a unique society with diversity of nature and people. In India, known for the extreme poverty of the masses, the tribals constitute the core of the poor. Poverty, poor health and sanitation, illiteracy and other social problems among the tribals are exerting a dragging effect on the Indian economy. The Five year plans formulated the implementation of a series of investment – backed schemes and project for the betterment of the condition of the tribals living in the rural and the urban areas. Many of the tribes with the forest-dwelling culture do not have the motivation or the skill of
settled cultivations. As a result, their land has been alienated to their better endowed tribal neighbours or non-tribals. There have been many tribal studies in India based on tribal economy, land alienation, socio-economic development, tribal culture, tribal problems and the like. It is highly imperative to have a look at these tribal studies by various Anthropologists, Research scholars and the like.

Ghurye (1943, pp. 560-578) highlighted the problems owing to marketing and communication problems. It’s not uncommon to see that the growers are selling their products at throw away prices and sometimes there were distress sales to traders and vested interests. Because the tribals do not have proper knowledge about the selling price of the produces. Finally the same goods sold at highly inflated price in urban centre.

Another study found that there existed lot of inequalities in the distribution of household assets, income and consumption expenditure among the sample household, which resulted in wide variations in the level of living of the tribals in Himachel Pradesh. A few studies on tribal development in Tamilnadu state review bellowed are, the tribals of Tamilnadu were originally studied by the scholars of Madras state Museum, which was establishment in 1895. Thurston devoted his special attention to the study of Bagadas and Irulas of Nilgiris. It was early as 1832 when Capt. Henry Harkness of madras army stationed in Nilgiris came in intimate contact with the Toda and studied the customs, manner, religion, Languages and problems of the people.
British Anthropologist, a river that describes the customs and tradition of the Toda and brings to light inter-relatedness of the Toda culture with buffalo complex. Mandelhaum studied the interaction of the Kota with other neighboring tribes in general.

A diagnostic survey of the socio-economic condition of the aboriginal tribe of the province of madras was undertaken by a committee in 1946. The committee of the madras Government with Aiyappan an Anthropologist, as a secretary submitted its report in 1948. Its brings out issues regarding permanent cultivation, collection of minor forest products, forced labour, impact of Land Act of 1927, cooperative credits, marketing, money lending, drinking habits, education, medical aid and their social problems and the like. in the last chapter of the report, the committee makes a number of recommendation for ameliorating the condition of the tribes in Tamilnadu.

Majumdar (1944, pp. 198-203) reveals his view that if the development dilemma that confronts our tribal’s is to be successfully addressed, tribal integration will require their mobilization not just to preserve their cultural autonomy but to redress their minority status as well, so that they can participate in their own development. For this, tribal education will play a major role.

Chatterji (1953, pp. 57-59), has remarked that as we are aware of the tribal people live an isolated life deprived of public and social services. They are poor, exploited, ignorant, lack of education and are not aware that a better
life is possible; there is death of resources, personnel and leadership to organize and mobilize that local resources to meet their needs.

**Madurai District Gazetteer** (1953,) exhibits Paliyans as a very backward caste, who reside in small scattered parties amid the jungles of the upper Palanis and the Varuhsanadu valley. They speak Tamil with a peculiar intonation which renders it scarcely intelligible. They built themselves grass huts but often they live on platforms up trees, in caves or under rocks. Their cloths are of the scantiest and dirtiest. They live upon roots (yams), leaves and honey. They cook the roots by putting them into a pit in the ground heaping wood upon them and lighting it. Weddings are conducted without ceremonies. When on dies, the rest leave the body as it is and avoid the spot for some months. They are shy folk who avoid other people.

The scientific study of tribal economy in India was first undertaking by two scholars **Nag and Saxena, Nag** (1958, p. 98) made an extensive field tour in the areas of Madhya Pradesh like, Mandla. Bilaspur, Durg,Balaghat and studied the Baiga economy in the context of general economic theories lying emphasis on the sources of economy of Baigas Saxena followed a model of Nag and studied the of Western Hills in Madhya Pradesh and presented the economy of five tribes . These two studies have some limitation like, exclusion of socio- cultural conditions of the tribes on their study areas.

**Verma** (1960, pp. 210-219) has discussed the socio culture organization of the sanriapaharias, Mal-paharias and knmarbhag, He has examined various
phases of the tribal life, pregnancy and birth, puberty, widow remarriage, place of women in the society, religion, village council and institution.

Another view, which came to be classified as a result of the scheme of classical Anthropology, was that the tribes were homogenous, undifferentiated groups of People. The view prompted the policy makers and administrators to adopt uniform policies and programmes for the tribal’s. The tribal problem in India received special attention only at the end of 19th century, Anetrend in ethno methodology which came during the British period was a theory propounded by

A tribal woman occupies an important place in the socio-economic structure of her society. The Dhebar commission Report (1961) mentions that the tribal women is not drudge or a beast of burden, she is found to be exercising a relatively free and firm hand in all aspects to her social life unlike in nontribal societies. The tribal women in general and in comparison with castes, enjoy more freedom in various walks of life. Traditional and customary tribal norms are comparatively more liberal to women. The status of tribal women in matrilineal societies has been observed to be somewhat better than that of women in a patrilineal society, e.g., their legal statuses is much higher than that of their counter parts in patrilineal societies and have the significant role in the rural economy.

Luiz (1962,) made a detailed study of all the 48 tribes of Kerala, he has discussed their mode of living, occupation, diet, religion, taboos, marriage and
rituals. He provides an insight into the changing pattern of the tribal’s social life in the context of the socio-economic condition of the States as a whole.

Yyas (1967, pp. 179-185) presents the historical, social and economic life of paliyans of Rajasthan, Andhra Pradesh, Punjab and Gujarat. Yyas thus points out the differences in customs and practices of the Paliyans of different states. This study has a good comparative background; still it has a limitation like unsuitability of the methodology.

An in depth study on the forest economy, deforestation, exploitation and status change of tribe’s women has been attempted by William and Logan (1987). This study has points out that the forest dwellers are worst affected victims of deforestation. Women are deeply affected because of the rule assigned to them in the sex based division of labour. The destruction of forest has rescued in their indebtedness and in many cases land alienation and even bondage.

In tribal agricultural development, a considerable gap in use of improved technologies exists because of numerous problems faced by the tribal farmers. The main problems faced by them were high cost of required inputs for improved methods, lack of irrigation facilities, sloppy and unfunded lands, non-availability of required inputs in time and non – availability of transport and communication facilities all the year round. These are the finding of the study conducted in Nasik district.
Mahato (1968, p. 234) studied about the Irular. The second Largest tribal population in Tamilnadu and suggested that the accommodation capacity of the residential schools, more numbers of schools in the interior forest areas and residential secondary schools have to be increased time to time.

Vimal Shah (1969, pp. 87-92) studied the tribal economy of Gujarat based on the All India Rural Development and Investment Survey of the RBI (1961-1962) and the study undertaken by the Gujarat states. Shah selected a sample of 1120 rural tribal’s away from the vices of urban life household selected from 28 villages. This study has very effectively brought out tribal economy in Gujarat. He pointed out that, there is very little diversification in occupation. Agriculture continues to be the main stay of tribal population, very little investment is made to modernize it, very few inputs are made to increase the productivity of land, and many people mostly depend upon traditional agencies for their credit requirement. All these are obviously, the characteristics of a substance economy.

Das Gupta (1971, pp. 234-251) explains the Naxalite Movement of 1970 in detail and discusses its – economic goals and their attainment. He describes the socio-economic conditions of the Santal tribals of Naxalbari and sawaras of Srikakulam that forced them to revolt against the exploitative social system that prevailed in these areas. This study also throws light on the emerging contradiction in tribal areas and between different tribal nontribal classes.
Dean Jores (1973, p. 56), his study, presents his views on the relation between political socialization of the tribal’s and integration process and the effect of tribal welfare programmers on their political socialization. He reveals that by analyzing the political socialization process of tribal’s a more complete evaluation of tribal welfare programmers would be ensured.

Speaking about the process of modernization among the tribal people in India’s borders, Roy Burman (1973, p. 97) rightly maintains that’s tribal’s live among the non-tribals, but hardly share a common life. Their contacts are few and formal. In fact, according to him, the tribals in urban areas are in neither of the two worlds fully. Many of them adopt the technology, skill of the modern world, still retaining the emotions of the tribal world.

At the primitive level of aspiration, tribals were not concerned with the fact that they were a minority at the regional levels; tribals begin to feel themselves as a significant minority. This is the gift of modern education in particular and the modernization general. Through his study he expresses his dissatisfaction regarding the strategies for tribals.

Andre Beteille (1974, p. 67) following Bose’s classification like language, religion and the degree of isolation as the main bases of classification of tribes. Beteille, however, considers the manners in which they make their living as the plainest way to arrange them into categories. Bose (1972) classifies the tribal people into three main categories: a) hunters, fishers and
gatherers; b) shifting cultivators; and c) settled agriculturists using the plough and plough-cattle.

According to Kulkarani (1974) in his this report has divided in to six chapters. The first chapter contains a brief reference to the appealing conditions to scheduled caste and tribes. Two dealt with education which pointed out that the percentage of literacy among the scheduled tribes was 14.71 and 11.7 respectively as compared to the general literacy level of 29.35 according to the 1971 census. Chapter third gives information on the representation of scheduled tribes in the services. A separate chapter fourth on untouchably deserves special mention. It contains a brief summary of amendment of the untouchably act which is proposed by the joint committee of parliament on the amendment bill. Cases of atrocities committed on the scheduled tribes gives in chapter fifth and sixth describe briefly the development programmes under the five year plans. Nothing more than a brief description is presented. He has recommended a priority of the scheduled tribes in the distribution of cultivable land. He has also drawn attention of the government of the problem of the sale of liquor from the distilleries to the tribes is one of the most important single factor for economic ruination of the tribal people. He conclude that the whole this is more or less formal document describing the general position of the scheduled tribes with an outline of governments efforts and schemes to improve it.
Rabindranath Pratap (1975, p. 67) asserts that in economic sphere also the participation of tribals in the state economy is on the increase. The sweet and juicy organs, the succulent mangoes and bananas of the tribal areas find their way into state markets. The invaluable herbs and honey are collected and supplied by the tribals. The fine coffee is also from the tribal area. This participation is made possible through an interaction over the past between the tribal and non-tribal groups. This process of interaction is now heightened with the end of isolation and advent of development is the result of this process is a tribal rural continuum.

A study of Mahalingam found that during the year 1980-81, 3,000 tribal families crossed the poverty line with the help of Integrated Tribal Development Programmes in Tribal sub-plan area. Again this figure was increased to 9309 tribal families in the year of 1985-86. The ITDP programmes were implemented in the Tribal Sub-plan areas by keeping the development of the Tribal people as their central points of attention in order to help them to cross the poverty line.

Ramaiah (1977, pp. 17-37) found that in the post independence era, the government has spent Crores of money for the welfare and development of the tribal’s. Promotion of tribal education has been receiving top most priority and attention to the government. In spite of these efforts, the desired results could not be achieved and the literacy level among the tribal has remained lower than
expected. This is due to the low economic standard of the tribals and the lack of infrastructure administration for the educational inputs.

**Nimal Kumar Bose** (1977, p. 87) gives some insight into the tribal social life system due to the environmental degradation problems. He pointed out the denudation of forest, commercial mono-plantation, pollution of environment by multinational projects adversely affect the life system of the tribes.

**Doshi** (1978, pp. 167-179) in his work called makes a case study of Bhils, on the process of unification and integration. He said that, a sort of integration is achieved by the tribals with the wider society as a result of political unification. They are aware of the working of democracy, democratic institutions and identification with the level of values. This study has imitation like neglecting the economic aspects of tribals.

**Gopalrao** (1978, pp. 231-244) examines the land alienation problems and its impact of their economy. By taking case study of the mixed village of tribes and caste of former Srikakulam district, it was found that land has been alienated by some people to finance for agricultural operation. Cultivator requires cash to buy cattle and to pay the Laborers. It’s clear from the study, the credit being taken on pledging land led to land alienation. Land has a tremendous prestige value in the rural context and it could stand as security both for borrowing and lending. Land which used to be part of tribal life, is
getting alienated by acquisition, encroachment, take over and multinational projects.

**Jaganath Pandey** (1981, p. 248) conducted several studies about the development problems and Government aids in Tamilnadu. He studied the lifestyle and cultural transformation of the Todas, Pulaiyar Malasar, kadar, ghains, Mudhuvar, kother etc. This study found that Todas of Nillgris Hills got the employment opportunities in the government undertakings such as Hindustan Films Industry, Ooty explosive industry, Gunnur coffee and tea estates. They got their regular monthly income. The lifestyle on food, dress and their activities are changed due to this development of employment and income status.

**Rajkamal and Durai Alagarsamy** (1981, p. 456) has remarked that the Government spends much on the schemes for the uplift of the Paliyans tribes. The Government has established settlements for them with a few houses and a school besides a co-operative society for marketing the forest produces they collect. But the Paliyans do no occupy the houses built for them. They have been encroached by non-tribal propel or otherwise lay vacant without doors and locks. He is of the opinion that the Government takes measures for the welfare of the Paliyans but the plain soil people with vested interest sabotage them all. The Paliyans are afraid of the plain soil people because of the harsh treatment they meet out to them extracting work such as bringing wood from far off dense forest offering them mere scarce rice along with betel leaves and
tobacco as wage. The Paliyans do not forge marriage ties with the plain soil people and those who indulge in such act is ostracized.

**Venkataraman S. R.** (1983), in his study has revealed that the economic conditions of the Paliyans tribe are so bad. Paliyan collects forest produce such as honey, wax and megnut. He will net small creatures like rabbit and bird. Like Kadar and malasar he digs out roots and eats them boiled. They work as coolies for the local villagers on the hill. The contactors too hire them for collecting forest produce. They are not used to farming. They will not settle in a place and engage permanently in any occupation. They will not breed any cattle. They do not have the knowledge about handicraft. They are not aware of the household asset such as houses, land and other properties. All that they possess is only a knife and digging stick.

Some psychosocial factors may also lower the likelihood that women will have alcohol problems. Traditionally, women have been socialized either to abstain from alcohol use or to drink less than men (*Fillmore 1984, Fillmore et al 1997*.) Women who do not participate in the labor force may have less access to alcohol than men and women employed outside the home. Lastly, the demands of women’s roles in parenting and family life also may discourage alcohol intake.

**Alock Kumar** (1986, pp. 23-45) has attempted to analyze and interpret the socio-cultural organization and economic structure of Mal-Phaaris tribes, Santal Paragana district in Bihar in the light of regional geographical complex
problems. Based on his extensive field work, he examines the land use, income expenditure pattern, size of families and its geographical ratification. Finally the author observed the major requirement of their settlement and has opined that playing adequate attention to the facilities lacking in their settlement can hasten emerging of Mal-paharias in the mainstream of Indian life.

Devendra Thakur (1986, p. 456) made a highlights the tribals socio-economic problems. It has been observed to what extent they were responsive to the projects and programmes undertaken during the different developmental plans. Before the introduction of Five Year plans, during the colonial rule, the tribal’s in the country as a whole remained in isolation. The problem of they were considered backward untouchables in pre-independent India was that of population, vis-a-vis the problem of tribal’s or adivasis that of isolation and savage.

According to Geetha Menon (1987, pp. 174-182), the impact of the loss common property resources is very severe on tribal women. In an article appropriately titled ‘’Tribal women victims of the development process’’. Amiya K. Kishan, a tribal leader, educationist and a former Union Minister, says that today tribes are being decimated by both genocide and ethnocide. When the tribal’s are uprooted from their forest to make way for modern industries, it is genocide and when their culture is systematically destroyed, it is ethnocide.
Christoph Von Furer-Harendarf (1988, p. 198), has discussed the pattern and causes of disintegration on the traditional tribal system, failure of welfare programmes but taking the example of two tribes, Apatanis of Arunachal Pradesh and gonads of Andhra Pradesh. He found that two tribes stood at opposite ends of a spectrum today. While Apatanis were clearly set on upward path, the Gonads were threatened by an apparently irreversible without losing its identity because of protection given by the Government of India.

According to Ghanshyam Sha the process of change had started long ago. Indeed this process of change is irreversible. While speaking about the economic formation and their dissolution among the tribal’s of Arunachal Pradesh, maintains that the traditional tribal economic basis is still predominant. One important feature of the tribal scenario in India is its fast transformation. The basic factor for this transformation process operates at the level of economy.

According to Ghate Rucha (1988, pp. 175-189) in her thesis examines the economic problem of forest policy on the tribals. The study points out that the dwindling forest covers has severely affected. Many forest officers are not aware of the tribal problems and consider the forest dwellers only as laborers for forestry works. The privilege and concessions enjoyed by the tribes are considered as burden on the forest Lodha tribes men of Orissa are still treated as criminals despite the withdrawal of such order. They nestle in dense forest whish are strewn with raw materials that could be profitably utilized by Khadi
and village industries sector which will ultimately strengthen their economic condition.

The tribals are increasingly giving up their traditional occupation. Singh (1988, pp. 189-217) pointed out way back in 1982 that The tribal’s practicing ‘shifting cultivations’ constituted only 8.7% of the total tribal people in the country. A striking feature of the voluminous literature on Tribal’s is focus on three basic problems that confront the tribals viz, (1) Land alienation (2) Bonded Labour (3) Indebtedness. In a sense, these three are interrelated problems. Many writers hold that law is the principal cause for the structural retrogression of the tribal existence. Various methods are used by the non-tribals to circumvent the laws to acquire the lands of tribal.

The major finding of the study conducted in Gujarat are the wages earned by the labourers is not adequate and mostly underpaid by the landlords, unemployment is reported to be wide spread amongst agricultural laborers, depts., agricultural laborers are low but their repaying capacity is still lower, Hence they are very close to poverty line.

Mohanthy (1989, p. 217) has reminded us of the urgent necessity of evaluating how far tribals have improved their socio economic –conditions and how far they have been integrated into the larger Indian society. He believes that giving tribal full freedom to manifest their genius will help their integration.
Another study by Mahalingam (1989,) highlights the performance of tribal cooperatives and various integrated services for the economic transformation of the tribal society. It’s also give valuable suggestion to strengthen cooperative organization in tribal communities.

Buddudeb Chaudhudi’s (1990, pp. 134-137) Tribal Transformation in India, in five volumes, is a collaborative effort of Indian scholars to capture the changing tribal scenario and a whole diversity of issues related to tribal economy, agronomy, politics, ethnicity, ecology, education, technology transfer, social political movement religious faiths and rituals in an indigenized, yet more articulate framework, with both diagnostic and remedial models. With the latest concept research tools in anthropology and related discipline the authors make a fresh look at micro and macro level dynamics of the tribal situation in India, vis-à-vis the socio-cultural relations.

Nirmal Sengupta (1990, p. 256) lists them out as (1) Benami transfers (2) Transfer to non tribal’s in the lease (3) Transfer in the name of tribal servants (4) marital alliance with a tribal lady for the sake of transfer of land in her name (5) Transfer without any record (6) Encroachment by force. Once they need money, the Scheduled Tribes approach the moneylenders and traders and borrow money from them. When they are not in a position to pay back, the latter exploits them. This results in the dispossession of their lands.

G. C. Pande (1991) is of the view that tribal development concerns more with human resource development than the concept of area development.
In fact the disadvantaged areas have some rooted barriers in growth of human confronts. Improvement in general availabilities of facilities is important for the disadvantaged areas characterized by lack of roads, transport, electricity, housing, irrigation, education, health, security against dacoit and danger to life by debilitated ecological balance. Science and scientific methods to improve living conditions, livelihood and behaviour patterns in tribal areas have not reached the targeted population due to faulty primary education to children and no effort under adult education to canalize scientific attitudes to these groups. Communication failures are quite notable in spite of the transistors and television facilities woven around. The survey of existing economic conditions, social status and main problems of tribal communities has established the facts that attitudinally tribal communities are confined to limited and their closed cultural settings and unless the closed walls are broken and they are brought together to join the mainstream of national cultural life the rapid change in their conditions do not seem to be a practical proposition.

Madhusudan Trivedi (1991,) presents his view regarding the entrepreneurship among the tribals. He has taken the case- study of Bhils in Rajasthan. According to him entrepreneurship is an unorthodox venture for the tribal’s. In the wake of development they have to take new crops, commercialization and mechanization in their agricultural practices. The economic transformation which the tribal’s witnessed today led them to a capitalist economy. Capitalism has created class stratification among the
tribal’s. This book focuses on the emergences of capitalism among the tribal’s and its social consequences on class formation.

Deogaonkar (1994, p. 23) traces the origin and growth of the efforts for the development of tribal population in India. Apart from examining the various approaches to tribal development, it enumerates and organization strategies adopted during the last many years of planning, the outlay on tribal development during the plans and the priorities adopted have also been indicated. The Tribal sub-plan strategy and its implementation have been examined elaborately. The personal policy adopted in tribal development finds a special and critical treatment.

Saraswati Swain (1994, p. 67) in his analysis about health disease and health seeking behaviour of Tribal Propel of India has found that tribals, whether the most primitive or the relatively modern ones, are in the various stages of transition. The concept that they are resistant to modern medical care system has not been found to be true. Whenever facilities are available their system of health seeking has tilted in favour of modern medicine. It is to be noted that in the traditional society the culture and value system was solving a lot of conflicts. Since the health seeking behaviour affects the utilization of health care services in the community, an attempt to understand the utilization process would enable the administrators to provide relevant medical care services which would lead to their better and proper utilization.
Decomposition analysis shows that the major gains have been achieved because of increase in livestock and wage income are because of scale factor, that is, provisions of assets under the schemes. In contrast, in agriculture gain in income has been primarily due to increase in productivity. There is however, no clear pattern in the case of the non-IRDP families. Sager (1994, pp. 34-36) pointed out the not fulfilling the basic requirement for tribals. This study concluded that after independence, tribals have not secured their basic amenities like housing, protected drinking water, street lights, link roads schools and primarily health care and proper marketing facilities.

Sudhakara Reddy (1995, pp. 187-197) in his comprehensive study discuses the processes and problems of displacement, rehabilitation and socio-cultural changes occurred among the displaced scheduled tribes in Andhrapradesh where the rocket launching station was established and processes of continuity and change on the socio-cultural set up of Yandi islanders.

According to Kishore (1996, p. 87) chronic poverty and remain serious problems in spite of economic growth. There are many approaches to the problems of chronic poverty in developing countries. India has implemented various poverty alleviation programmes. A study of these programmes in a tribal block in the state of Orissa shows that empowerment through local democracy, land reform and education along with better credit delivery and growth of the rural non from sector are necessary to help the poorest of the
poor. Local level institutions of genuine local democracy, effective and practicable land reform, expansion of primary and secondary education, proper system of credit delivery and steps for growth of rural non-form sector and organization of rural poor are much essential to empower the rural poor and thus to alleviate poverty and eradicate hunger.

Sharma (1997, pp. 187-197) in his writing elaborately deals with the various aspects of tribal development. Both his administration and academic pursuits provide an insight into the various problems of tribal development.

Jain (1999, pp.178-182) in his recent study on “Tribal Economy of Telangana” specifically deals with Warangal Koyas. The study furnished factual information related to tribal indebtedness and their family budget formation. The study also focuses upon the land problems. However, very little literature exists on Adilabad and Khammam districts, which will make the present study worthwhile. Moreover very few works have tried to present a link between the pattern of development in post-independence India, the resulting tribal land alienation and the tribal moments in recent years.

Trupathy’s (1999, pp.25-36) book contains eleven selected contributions of eminent authors relating to various issues and problems of tribal along with policy options. The impact of development plans and poverty amelioration schemes and the like have discussed at length based on secondary as well as field data collected through survey. This work portrays the evaluation and analysis of the tribal problems and policy paradigm to tackle the problems of backwardness in the tribal regions.
Bakshi and Kiran Bala (2000) in their study present the socio-economic conditions of the tribals. Their life style, customs and traditions are quite different from the population in the Indian rural and urban areas. In fact they live in their own worlds. “Their social background has been assessed at various levels and schemes have been launched for the education of their children, to provide them health facilities and jobs for their daily needs”.

Prakash Chandra Mehta (2000) in his study presents an overall review of the tribal development measures adopted in the 20th century. According to him the government failed to provide them basic minimum needs for their subsistence. The first half of the century was administered by the British government and the local rulers. They were not bothered about their needs and welfare. Hence, during the first half of century they were exploited by the then rulers.

Debbarma, Khakchang (2007) in his article discusses the origin of the present socio-economic, political and ethnic problems in Tripura, and also suggests some corrective measures. Historically, Tripura was inhabited by nineteen sub-clans of indigenous peoples called Boroks who, prior to the merger of the state with the Indian Union in 1949, shared common features, language and identity and were primarily dependent on agriculture. However, during and after the partition of India, a very large number of refugees migrated into the state from across the international border with East Pakistan (now Bangladesh), with the result that, by the 1960s, immigrants had come to
outnumber the Boroks, who now constitute only about 30 per cent of the total population. Largely marginalized in the economic, political, administrative and social spheres in the state, the Boroks feel insecure and alienated in their own land, where traditionally they had practised shifting cultivation, the unchecked large-scale immigration and land scarcity has compelled them to take to settled cultivation. The large number of immigrants in both the plains and hill areas of the state has led to the displacement of the Boroks from their land, the non-availability of land for jhum cultivation, and indebtedness to immigrant money-lenders. The condition of the Boroks has further worsened with the handling of the ‘Reserved Areas’ by the state government and restrictions on free movement into the forest. Despite the enactment of special provisions to prevent the purchase of tribal land by outsiders, these have been largely ineffective while also provoking opposition from the majority non-tribal communities and leading to ethnic tension and clashes. This article concludes by emphasizing the importance of education of the opposing groups on the issue of creating a viable alternative living for those who return alienated land, and of creating sustainable economic opportunities for all sections of the Borok people.

**Sharma, G. Amarjit** (2007) his article analyses the politics of the tribal autonomy in the North-East India in terms of considerations of exclusion and inclusion. The Sixth Schedule of the Indian Constitution gives autonomy to ‘geographically concentrated and insulated cultural groups’ in the form of the
Autonomous District Councils (ADCs) to manage their ICSSR Journal of Abstracts and Reviews communal lands, traditions, customs and finances. The ADCs are envisioned as a step towards both the empowerment of the tribal communities and also the decentralization of power within the existing regional states. In the process, the article argues, one witnesses processes of both the exclusion and the inclusion of tribal communities within mainland politics. Against the background of the debate in the Constituent Assembly between assimilationists and liberals on the issue of tribal autonomy, the author argues that the provisions for autonomy in tribal areas are the byproduct of the liberal logic which excludes people of ‘territorially concentrated and insulated cultural experiences’ while at the same time controlling them through a range of measures. Such selective acts of exclusion and inclusion produce a fragmented plural society which, by virtue of creating differences, is on this account easy to control. So, the provisions for autonomy under the Sixth Schedule in practice constitute a game of both ‘democratic exclusion’ and ‘control’. Discussing the underlying relation between the logic of the liberal state and provision of tribal autonomy, the article also illustrates the notion of ‘collective agency’ in modern democracies and its role in self-government. Lastly, the paper concludes that the experiences of the tribal autonomy in the North-East India show that the policy of ‘self-governing rights of the ethnic groups’ have become the threshold for the demand of a group as a pre-defined nation. To this extent, political units such as the ADCs become a convenient tool through
which the administrative hand of the Central Government can control those tribal areas. Thus, paradoxically, the provision for tribal autonomy becomes a method for convenient inclusive governance in the post-independence Indian territory through the process of exclusion.

Singh, Bhupinder (2007) after sixty years of planned development and huge investments of manpower and material and financial resources, the level of development of India’s Scheduled Tribes continues to remain unsatisfactory. Among the reasons usually cited for this mal-development are the inferior, forested and rough terrain inhabited by many tribal communities as well as the cultural barriers that inhibit the acceptance of modern ideas and technologies. In this article the author looks at certain other factors, including the failure of the official agencies charged with tribal development. The Eleventh Plan suggests a paradigm shift in the tribal development strategy which might offer the tribal peoples greater opportunities to shape their own future, rather than, as at present, remaining observers on the ring-side of the process. The author argues that education should be the key sector, and people-oriented purposeful action is a key element in the new scenario. This strategy should build enormous social capital, as well as making a vital contribution to making India a ‘knowledge society’.

A Research Study On “Migrant Tribal Women Girls in Ten Cities: A Study of Their Socio-Cultural and Economic Reference to Social Intervention” (2007) was conducted by the Planning Commission of India in 10 major cities
in India i.e. Delhi, Kolkata, Mumbai, Hyderabad, Nagpur, Pune, Ranchi, Bhopal, Bhubaneshwar and Raipur. A sample of 3000 respondents (1500 migrant tribal women and 1500 migrant tribal girls) was drawn from the universe. The study was found to have migrated from different tribal areas far away from the cities in which they have settled. It is observed that in the process of migration of tribal women and girls to cities the’ Push – Pull’ factors have played an important role. The significant push factors located during investigation were very low rates of wages, unemployment and land alienation along with poverty and indebtedness. Marriage was found to be the single most important reason for the migration of the female members of the tribal communities. Migration of the Tribal Girls to the big cities for education is very limited and hence negligible. Only about 0.8 per cent women migrate to big cities for education. It is, therefore, very clear that in spite of the like free hostel the tribal girls are not coming to big cities for higher education in sufficient number.

The review of the above studies deal with the socio- economic status, problems and constraints of tribal people in India.