REVIEW OF LITERATURE
CHAPTER 2
REVIEW OF LITERATURE

Grigsen (1938) studied the cultural aspect of Abujhmaria and depicted in his book on ‘The Maria Gonds of Bastar’. He divided Maria tribes into two according to their place of inhabiting, namely, Hill Maria and Bison Horn Maria. He studied different aspects of their socio-economic, religious and political life.

Edward (1963) explained the socio-cultural and economic events of Abujhmaria tribes living in village Orcha of central India in his book entitled ‘A tribal Village of Middle’

Vidyarthi (1970) examined the impact of urbanization on tribal culture. He studied the impact of the emergence of a heavy engineering complex in a tribal belt of Chotanagpur, and by analyzing the pattern of socio-economic changes that occurred in this region owing to large scale industrialization.

Mishra (1972) discussed the socio-economical, political and magico-religious practices of Abujhmaria in his research project on Abujhmaria’s and their socio-economic structure.

Dean Joros (1973) presented his views on the relation between political socialization of the tribals and integration process or the effect of tribal welfare programmes on their political socialization. He revealed that by analyzing the political socialization process of tribals, a more complete evaluation of tribal welfare programmes would be ensured.

Mathur (1977) explained that induction into political culture and integration into the mainstream of national life are part of one and the same process and without political socialization being achieved, tribal’s integration into the national social life is impossible. Political socialization must precede their integration into national life. Motivation and objective underlying the tribal welfare programmes and political socialization are common.

Paul and Subramanian (1983) studied about the development programmes for the poor (weaker sections). He discussed about small farmers development agency, marginal farmers and agricultural labourers pragrammes, antyodaya, drought prone area programme, crash scheme for rural employment, employment guarantee scheme, food for work programme and operation barga.

Dubey (1983) briefly discussed the cultural aspect of Abujhmaria tribes in his research entitled ‘The Hill Maria of Bastar’. Vijay Prakash Sharma (2008) studied about how to do
better implementation of development programmes for Hill Korwas in Jashpur district of Chhattisgarh. He suggested that an applied and action Anthropology programmes should be commissioned urgently to study contemporary life and culture of Pahari Korwa peoples with special emphasis on their ecology and problems and to implement some kind of development project to better their lives.

Lakshmaiah (1984) studied the socio-economic development of tribals in Adilabad district in Andhra Pradesh and found out that despite the rigorous efforts through planned development in the district, major problems relating to tribals remain unresolved. Improved communication system in the district had helped mostly non-tribals to enter into interior areas and exploit the tribals. The author gave certain suggestions which included the assessment of their immediate problems, needs and priorities, proper understanding of the socio-cultural dimension of tribal life – norms, values and taboos, steps to be taken to safeguard the interests of the tribals with specific reference to their land, indebtedness, special provisions for education and employment. He opined that labour intensive schemes such as small scale and cottage industries, handicrafts must be implemented to divert manpower from agriculture to other occupations: policy measures should be adopted to arrest the exploitation of tribals by non-tribals.

Malhotra (1985) highlighted certain reasons for the failure of development programmes inspite of constitutional and executive measures taken by government. Stereotyped programmes which had no relevance to the needs of the tribals in scheduled areas inspite of constitutional provisions, excessive politicization of tribal issues and absence of leaders among tribals to look after their interests, ill-suited administrative structure, failure of planners to take cognizance of variations in development from region to region and from tribe to tribe, callousness on the part of various developmental agencies to adopt scientific planning and to ensure the implementation of research findings, inadequate funds and lack of administrative machinery to integrate all the sectoral programmes were some of them.

Bhowmik (1988) studied about the development perspectives for tribals. The government's efforts at tribal development had failed because planners had not understood the needs of the target group. Moreover, these programmes had been top heavy with 80 to 90 per cent of the funds going towards maintaining an administrative structure which supervised the distribution of the remaining meagre allocations. He concluded that tribal areas must be, as far as possible, managed by the tribals, the orientation of the planning must be changed, self-management would reduce the top heavy bureaucracy and development of tribal culture would also imply development of their languages and scripts.
Singh (1988) commented on the issue of tribal development, observed that because of lack of exchange of ideas, technological advancement had not been appreciable and progress in the socio-economic fields had been slow. After tracing the policy pursued by the British Government and constitutional provisions in independent India, the author observed a common phenomenon in the field of tribal upliftment. According to him, fund earmarked for tribals had been diverted for non-tribal benefit in Tribal Development Block Districts (TDBDs), since no device was evolved to secure them especially in tribal interest.

Prasad (1988) examined the tribal development problem in a global context. He argued that the policy, programmes and constitutional provisions in India regarding tribal development were unmatchable when compared with other countries. The author gave a clear narration of the tribal development policies and programmes adopted during the pre- and post-independent eras. He was of the view that an attempt had been made to adopt participation as an instrument for rooting out rural and tribal poverty. The administration in tribal areas would have to be flexible in view of the culture, ecology and ethos of each tribal group and this would largely depend upon the attitude of civil servants. On the contrary, he opined that the administrators in India were not aware of the ethos of tribal people.

Karuppaiyan (1989) discussed a few peculiar problems which inhibited poverty alleviation programme in Tamil Nadu. He felt identification of beneficiaries on the basis of land holding as faulty because of the fact that productivity of land was very low in the tribals areas, where even a large holding gave a very small income. Thus the poorest sections were excluded from ITDP and poverty alleviations programmes.

Sharma (1989) has argued that the question of tribal development has not yet received concentrated attention that it deserves, both in planning circles and in tribal studies. The real challenge of tribal development is to modernize the tribal economics and to integrate them with the larger national economy without at the same time disrupting their ecological existence, their socio-cultural systems and their traditions of socio-economic equity and innocence.

Sirsalkar (1990) discussed the problems of economic development of the tribes of Maharashtra. He also found out the causes that forced the tribals to follow subsidiary occupation to supplement their income and withdraw themselves to inaccessible forests and hilly areas where the soil was barren. On the basis of field survey four factors were identified viz. uneconomic holding of land, lack of skill, lack of monetary resources and exploitation by the unscrupulous traders and money lenders.
Prasad (1991) found that the tribe’s men desire an education which may enable them to fit in to the modern world. Most of the students were dropping their education because of lack of suitability of present education with the tribal culture. The author suggested that the tribe’s men should concentrate more on skilled occupations. Another important suggestion was for the setting up of special schools for them where adequate attention for them was ensured.

Bairathi (1991) examined the role of education for tribal upliftment and said that the condition of school particularly in the interior parts of tribal settlements was worse. These were not well managed and there was shortage of teachers in most of the schools at all the time. Primary level schools were managed by a single teacher. The teacher had to take care of not only the management of school, but also to teach many classes simultaneously in one big room. In such a condition a good standard of education cannot be attained. Shortage of teachers, lack of basic amenities as sitting arrangements, drinking water facilities, and high distance from home to school leads them to lose the interest in education and this forced them to drop their study. He made the suggestion for improving the infrastructure facilities to improve the conditions of education and to remove drop-out.

Gadgil and Dandekar (1991) studied about the problems of wastage in tribal education by taking a batch of students in first standard in a given year following up in the subsequent years till the last grade was reached i.e. fifth drop-outs from school before completing the final grading of primary education constitutes wastes; and the incidence of wastage is computed from the proportion of drop-out to the initial enrolment in the first grade. He reached the conclusion that attention by the teacher to a great extent can remove drop out. When the students were continuing their education in a better perspective then only they could easily get accessibility to higher education.

Rahul (1991) discussed about the tribals development and concluded that reservations have benefited a few individuals giving them a tenuous foothold in the Indian state structure as bureaucrats, law-enforcers and politicians. It was generally assumed that the present developmental system was superior to the tribal way of life but this view was being increasingly challenged.

Bhapuji (1992) pointed out that tribal development strategy in the successive plans could not reduce the complexity of the tribal situation as planners and policy makers have not been able to rectify the reasons for its failure in the successive plans. He further pointed out that one must recognize that the destiny of development strategies depends upon those for whom they are intended and the main impetus for growth must come from within the community. He suggested that such a tribal participation could be promoted by replacing
the existing ‘top-down’ with ‘bottom-up’ approach which necessarily means a reduced change in the outlook of policy makers and administrators.

**Sain (1994)** discussed about the nutritional status of tribal children in Birbhum district. She explored the problem of nutrition and hunger among the Santals living in three villages of Birbhum district. The result showed that of the total population of three villages 40 per cent of malnourished were children of the age group 0-12 years. In Aynadanga village which was within 5 km from the nearest subdivisional town 44.68 per cent male children and 35.14 per cent female children were of 60 to 75 per cent of the standard weight, i.e. they suffered from grade 11 (moderate) degree of malnutrition; 27.66 per cent male and 13.51 per cent female children were of less than 60 per cent of standard weight, i.e. suffer from grade III (actue) malnutrition which required immediate medical attention. Only 12.77 per cent male and 18.92 per cent female children were normal. In Upparkhara village which was within 15 km of the nearest town 6.67 per cent male and 10 per cent female children were of more than 90 per cent of standard weight, i.e. they were normal. In Mostala village, which was 15 km and above from the town only 5.88 per cent female children were in normal condition, 26.67 percent male and 29.41 per cent female children were on the verge of malnutrition. It was very striking to note that a very few children (12.77 per cent male and 18.92 per cent female children in Aynadanga village, 6.67 per cent male and 10 per cent female children in Upparkhara village and 5.88 per cent female children in Mostala village) were nutritionally sound but the great majority of the children were partial and full victims of malnutrition.

**Bapat (1994)** studied about tribal education and a well planned system of education for tribals was suggested to remove the ignorance prevalent among tribals. After analyzing the reasons for the slow progress in tribal education and to remove increased drop-out among tribal children, the author suggested the type of education for the tribal children and adults. The educational system for them would be based on the current cultural history of the tribals. At the end a few suggestions were put forward for the improvement of tribal education by the author by focusing mainly on tribal culture.

**Tapse (1995)** studied the difficulties likely to be experienced in the field of higher education among the tribal students and recommended the remedial measures by which these difficulties would be overcome. He pleaded that tribal education must conserve and develop the aboriginal culture and religion.

**Srivastava (1996)** argued that when the percentage of literacy among the tribal communities increased when they attained sufficiently high levels of educational development and when they properly understood their rights and privileges the integration
Review of Literature

would automatically be achieved if proper arrangements for tribal development would be taken.

**Burman (1996)** gave the figures relating to tribal literacy and revealed the existing state of affairs in the field of education with regard to literacy. The author found out that inadequate use of tribal language always leads them to make a wrong view about tribal education. Difficulty in the use of tribal languages would force the students to drop their course at every stage of their education.

**Rao (1998)** studied about the health care services in tribal areas of Andhra Pradesh. The aim of author was to highlight the need to formulate a health policy for tribals who is related to the epidemiology and levels of social development and to ensure that in tribal policy, central focus is accorded to the well-being and survival of the tribals. It was argued that strategies and approaches adopted for disease control in non-tribal areas cannot be automatically adopted in the tribal areas, which are characterised by dispersed populations, poor communications; acute poverty; low literacy; and social and cultural variations. It would need drastic restructuring of not only mindsets but also the processes involved in policy-making and policy implementation. Integration of inputs, activities and interventions becomes the key instrument as opposed to fragmentation as a result of departmental approaches. It was hoped that this study will improve an understanding of these issues among policy-makers, academia and social activists so as to enable formulation of a qualitatively better public policy mix for the tribals.

**Basu (1999)** reported that access to basic amenities for STs among the states more than 70 percent of ST population in Madhya Pradesh, Orissa and Maharashtra lives in kutcha houses. Such houses generally lack adequate ventilation or natural lighting. A sizable population of tribes shares living rooms with cattle.

**Bakshi and Bala (2000)** presented the socio-economic status of several scheduled tribes inhabiting in various regions of our sub-continent. Their life-style, customs and traditions are quite different from the population in our rural and urban areas. In fact they live in their own world. Their social backwardness 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.

**Basu (2000)** reported that from the beginning of the pregnancy, no specific nutritious diet is consumed by women. On the other hand, some pregnant women start eating less to ensure that the baby remains small and the delivery may be easier. Also, the habit of alcohol consumption is also prevalent among the tribal women. They also continue with
their hard labour during pregnancy. According to NCAER–HDI Survey (1994) the availability of amenities such as percentage living in pucca houses, percentage having toilet facilities and percentage using PDS, STs are in much better position than the SC population. They are relatively disadvantaged when the access to protected water and electric connection are concerned. Overall, however STs who are at the lowest levels in many spheres of economic indicators are worse off compared with the all India average.

Mitra et al. (2002) presented a cross-sectional study of the physical growth status on 655 Kamar children (341 boys and 314 girls), aged 5 to 18 years, in the Raipur district of Chhattisgarh. The aim of study was to find out the growth pattern of Kamar children, which is considered to be a primitive tribe of Chhattisgarh, India and was compared with another Indian tribe and the official data for all India (ICMR). Anthropometric measurements included height, weight, sitting height, biacromial diameter, biliocristal diameter, upper arm circumference, calf circumference and measurements of the triceps subscapular skinfolds. All anthropometric measurements except skinfold thickness exhibit uniform increase with age in both sexes. However, when height and weight of the Kamar boys and girls were compared with the data for other tribes and for all India, the Kamar children (both boys and girls) indicated lower weight and height and the difference showed to be significant, for almost all ages. Kamar boys showed higher anthropometric values than girls in almost all measurements except in biliocristal diameter and in measured skinfolds. Poor socio-economic status may be one of the reasons for this poor growth pattern.

Guite and Acharya (2005) studied about the indigenous medicinal substances and health care among Paite tribe of state Manipur. The present study had been done in two village of district Churachandpur namely, Mualnuam and Thuangtam. Data on socio-economic status, knowledge on indigenous medicine, beliefs, practices, and health seeking behaviors were collected from traditional healers and service providers in the primary health centres in two villages. The methods of data collection included survey, group discussions and social mapping. The outcome of this study showed that in the study villages the tribal people were hardly aware about government policy towards health care and also about the functions to be carried out by the primary health sub centre. The indigenous systems that the government promotes were Ayurvedic and Homeopathic, which was quite irrelevant for the tribal people and given a choice between their own tribal medicine and ISM they will go for their own tribal medicine. It means they had faith in only allopathy medicine when it came to seeking treatment outside their indigenous medicine.
Aluede (2006) examined the place of rural areas in educational development in Nigeria. It employed the analytical approach and the survey as its research methods of study. He concluded that the rural areas had been neglected in the scheme of things with regards to educational advancement and recommended that there should be a better coverage of the rural areas in educational programmes. This was considered necessary so that available educational statistics would reflect on both urban and rural areas in Nigeria.

Sandhya and Rani et. al. (2007) studied about maternal healthcare seeking among tribal adolescent girls in Jharkhand. They presented evidence from a cross-sectional survey on the extent of maternal healthcare seeking among married adolescent tribal girls in Jharkhand and the factors associated with this proclivity. Data was drawn from a study of married adolescent tribal girls in Lohardaga district of Jharkhand. A survey of married adolescent girls aged 15-19 years was conducted in May-June 2005 in 20 villages in senha community development block in the district. The study focused on married adolescent tribal girls, provided a unique opportunity to explore maternal healthcare seeking among this highly vulnerable group about which little was known. The study findings clearly showed that maternal healthcare seeking among married adolescent tribal girls was limited. A substantial proportion of girls did not receive any antenatal services, nearly all delivered at home and only a small proportion received a post-partum check-up. This indicated that peer/social support plays a significant role in adolescent girls’ maternal healthcare seeking.

Reddy and Kumar (2010) studied the political economy of tribal development taking a case study of Andhra Pradesh. According to them there were various factors responsible for slow development of tribals and tribal areas. Agriculture was mostly primitive and there was very little irrigation facility. In many hilly areas, shifting cultivation was still in practice. In Andhra Pradesh, the tribal areas were used to attract private capital for exploiting mineral resources; the tribals were forced to pay a far higher price in the case of irrigation projects as the lion’s share of expected benefits would accrue to non-tribals.

Kokate and Solunke (2011) studied the impact of the various government schemes on the socio-economic development of the tribal population in the state Maharashtra. To find out the actual benefits to tribal community and implementation of tribal development programmes in Hingoli district the present study was made. The study showed that the several programmes had been introduced to improve the economic conditions of the tribal population in the state of Maharashtra and they have not brought any perceptible changes in the life of majority of the tribal people.
Olasunkanmi (2011) examined the significance of culture in the drive for development in Africa. The research recognized that the many of the long-term development-related issues in Africa seemed to be tied to the deep weaknesses of the institutional structures concerned with development. These weaknesses were result of static and discriminatory views of African societies and culture which had imposed various negative labels on the society.

Awais (2011) studied about the socio-economic empowerment of tribal women. He concluded that tribal women plays a major role in the co management of their natural, social, economic resources and agricultural development including crop production, livestock production, horticulture and post harvest operations but they remain backward due to traditional values, illiteracy, superstitions, dominant roles in decision making, social evils and many other cultural factors.

Ekka studied about the tribal development and empowerment. The tribal situation in the country was examined and gave a critical appraisal of tribal development both by the government and the NGOs, including the Church. The process of tribal empowerment was also analyzed, particularly through the 73rd Constitutional Amendment and the consequent legislations for tribal self-rule.

Sahay (1997) highlighted that although sustained efforts had been made for the welfare and development of tribals in post-Independence era, the results had not been commensurate with the funds spent and efforts made. He was of the view that for the successful implementation of a tribal scheme, Pt. Nehru’s approach to the problem must form the basis. He elaborated that if the socio-cultural and economic aspects were not properly studied, analyzed, and exploited for tribal development, the programmes would have limited success.

Sanjenbam (1998) had pointed out that in Manipur the implementation of economic development programmes was not evenly carried out throughout the state which had led to disparity between different regions and sections of the society, besides decline in employment in traditional crafts and industries. She pointed out that in the tribal areas there was still prevalence of shifting agricultural economy marked by absence of industries and low urbanization. She further pointed out that the hill districts of Manipur presents a scene of poverty, unemployment, economic exploitation, social deprivation, poor health, illiteracy and lack of infrastructure. According to her, it was difficult to think of the balanced development of the state without improving the lot of tribal people living in the hill districts.
Mohan Rao (1999) presented the problems, performance and prospects of tribal development in Andhra Pradesh. He studied about the significance of tribal culture, indigenous skills and knowledge; land problems, unrest, and remedial measures and critical analysis of past efforts and presented strategies of tribal development.

Mehta (2000) presented an overall review of the tribal development measures adopted during 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 rulers.

Samal (2001) studied the tribal development administration and was carried out in the Kalahandi district of Orissa by taking it as a case study. The focus of the study was to explore the dynamics of tribal development administration in the form of forces and factors that affect the functioning of tribal development administration. The analysis was made with the help of an analytical framework drawing on the twin approaches of system approach and ecological approach. It was found that the major stumbling block in the development of the tribal communities had been the difficulty of state governments in evolving a viable administrative structure and procedures to cater to the specific needs of the tribals. It was further observed that while the IDTAs in Orissa had not been equipped with adequate number of personnel, technical or otherwise to carry out the programs on their own, the problems with the administration of development programs was mostly due to improper planning, implementation and co-ordination.

Pathy (2003) studied about the destitution, deprivation and tribal development in Kashipur. The author argued that the current state of destitution in Kashipur was structurally conditioned and thus it was essential to analyze from the wider context. As the traditional relations were not simply replaced by market economy, but rather were articulated to the wider commercial network, these very traditional relations regulated the changes in the society. The penetration of capital into the tribal areas changed the very nature and concept of property relations. It must be recalled that tribal people on the whole do not view land as commodity as they exercise corporate rights over land than strict individual ownership. It was essential to take into essential to take into account both the economic and political structures in Kashipur which shaped the specific social production relations.

Ahmad (2004) (review by Geetika Ranjan) studied about the steps taken towards tribal development from the yesteryears till the present in Uttaranchal and Jharkhand. A detailed profile of the scheduled tribes and the schemes and programmes for their development was
explained. The occupational pattern, education and population growth of the tribes was been discussed in detail. The study brought light stark reality of the tribal problems which not only persist but continue to multiply despite the introduction of various developmental programmes.

Padhi (2005) studied about the tribal development in India. The author discussed about the Fundamental Principles of Pandit Jawaharlal Nehru, tribal development policies and programmes and development under the planned era.

Vimal Shah (1969) studied the tribal economy of Gujarat based on the All India Rural Development and Investment Survey of the RBI (1961-62) and the study was undertaken by the Gujarat State. Shah selected a sample of 1120 rural, 424 households selected from 28 villages. This study was very effectively brought out the tribal economy in Gujarat state. He points out that, there was very little diversification in occupation. Agriculture continues to be the main stay of tribal.

Gopala Rao. N. (1978) examined the process of transfer of land from the tribals to the non-tribals and the various factors influencing such transfers, by taking a case study of Mondemkhal, a mixed village of tribes and castes, at Parvathipwarn taluk of former Srikakulam district. Datas were collected by canvassing schedule and by holding prolonged interviews with the tribal elders and village officials. Land had been alienated by some people to finance agricultural operations. Cultivators required cash to buy cattle and to pay the laborers. It was clear from the study, that credit being taken on pledging land led to land alienation. Land had a tremendous prestige value in the rural context and it would stand as a security both for borrowing and lending.

Kulkarni (1980) provided a broad profile of the tribal population in rural Maharashtra, specifically in the rural areas of Dhule, Tirana, Nasik and Chandrapur districts, and layed down the principles that would guide any official or voluntary programme of tribal development in these areas. The author found that the government's resolution on regularization of the encroachments on forest and government lands by tribals was full of deficiencies and deprives of the majority of tribal encroachers of the intended benefit.

D'Souza (1990) pointed out that the tribals were more backward compared not only to the general population, but also the Scheduled Castes and other backward social groups under constitutional protection. The author examined the efforts of planned developmental intervention on the tribals from 1961 to 1981 and concluded that twenty years of intervention has not only made any significant impact on the conditions of the tribals.
Karuppaiyan (1990) studied Alienation of Tribal Lands in Tamil Nadu. The study covered the major tribal areas of Tamil Nadu. Seven districts were selected—Salem, South and North Arcots and Dharmapuri in the tribal concentration areas, Periyar and Coimbatore in the dispersed tribal areas and Nilgiris in the primitive tribal areas. He considered for selection villages where both tribal and non-tribal people are living together. The selection of the villages was based on this assumption that large-scale exploitation of tribal people and alienation of tribal lands to non-tribal people take place when both the tribals and non-tribals are living together or in the neighbourhood. This survey covered 2,631 tribal households drawn from the 16 revenue villages located in the seven districts. Although the sample design was mainly based on revenue villages the sample population represents nine major tribes. The study revealed that 986 households constituting 37 per cent of the total 2,631 households had suffered land alienation to the extent of 3,630 acres of land (31 per cent). On an average there was a loss of 1.38 acres per every tribal household and 3.68 acres for every affected household due to alienation of tribal lands. The incidence of land alienation was thus significantly high both in terms of tribal households affected and extent of land lost particularly in the context of the generally small size of tribal landholdings.

Achyut and Das (1992) studied about development and tribal women. According to the author the fact remains that substantial and qualitative improvements of life can be made by just taking the people into con-fidence and involving women and men in planning for their own resource use, allocation and development, by ensuring efficient systems of information dis-semination (the primary one being universalisation of literacy) by helping the people initiate their own development, schemes and by meaningful legislations. The key issues are not greater investments and structural adjustments. This strategy to dilute the focus with bi-lateral and multi-lateral development projects must stop. What is important is the basic assurance on food, entitlements and self-expression. Mega-development projects are making steady in roads into the tribal way of living. Multi-purpose dams, mining and industrialization have led to the eviction of thousands of tribal families. Many women from these evicted groups have perforce taken recourse to unfamiliar jobs or migrated to unknown and hostile urban centres.

Singh (1993) pointed out that the material advancement through development efforts among tribals had not shown any marked changes except in some solitary cases. He also pointed out that till today the developmental programmes does not care for local natural resources and the requirements of
the tribals. Further, he opined that while planning for tribal development the customs, beliefs, values, attitudes, distinct ethos and socio-cultural activities of different tribal communities must be kept in mind.

Banee (1995) told about the origin of the Maos, the place they migrated from, the village head and his council, the power he wields, the village site, etc. He described law enforcement and settlement of disputes, dress and ornaments, widow remarriage, religious festivals, etc. He also discussed their language, its variations and gave a comparative table of the dialects of different villages and some other Naga tribes. He regretted that there was no single common language.

Phansalkar and Verma (2004) discussed about improved water control as strategy for enhancing tribal livelihoods. Data from a primary survey of more than 800 tribal and nontribal farmers was undertaken by CInI in seven tribal districts across seven states as well as data from 10 district studies undertaken as part of CInI revealed that: (i) tribal farmers derived much less income from their lands than their non-tribal brothers even in the tribal-dominated blocks of tribal districts; (ii) their net returns from agriculture were also much lower; (iii) they made much smaller investments in agricultural assets as compared to the non-tribals while the proportion of their capital investments devoted to agriculture was much higher indicating their desire and willingness to increase the productivity of their agriculture; (iv) they had much weaker access to agricultural technology and inputs from the state or private sector machinery; and (v) the dependence of tribal people on income from seasonal migration, often under duress, was twice as high as that for non-tribal people from the same districts. They suggested that improved water control strategies, designed after taking contextual factors of resource conditions and socio-ecology into consideration, had a high potential for redressing the livelihood problems of India’s most neglected people besides also leading to sustained and salutary impacts on wider human development indicators for this region.

Mohanty (2005) discussed about the displacement and rehabilitation of tribals. Backward communities, and more particularly people in tribal regions had been most affected in the process of development since they live in resource-rich regions. Tribal areas produce most of the country’s coal, mica, bauxite and other minerals. He argued that displacement caused by large development projects had actually resulted in a transfer of resources from the weaker sections of society to more privileged ones. This had generally been the case with India’s development model. The large development projects, particularly mega dams, create victims of development – mainly tribals and
other weaker sections of the society. It could be said that the bigger the development project, the greater the centralised control over it. This centralisation had a bias in favour of large landholders, rich farmers, engineers, bureaucrats and politicians. Thus, development projects had done little to alleviate existing social inequalities. On the contrary, they had further aggravated the social structure in favour of the already socially, economically and politically powerful, thus throwing to the winds the socialist pretensions in the Constitution.

Kerketta and Sharma (2006) studied the status and role of women. The present study was carried out among the Bhil-Gamti Scheduled Tribe, Dangi Scheduled Caste and Banjare other Backward class of Udaipur District of Rajasthan so as to a comparative study of the status of women among the three different section of the same area and also to study the impact of women reservation on them. The data was based on randomly selected 46 Bhil-Gamti, 10 Banjere and 28 Dangi household women from villages Sabalpura, Pratappura, Nimachkhera and Sapiya of Badgon Blocks of the same District. The concerning data were collected with the help of Schedule and interview. It was concluded that, the women of the three communities enjoys some status considerably among them but regarding the society as a whole, the women of three community enjoys low status as till today they are not been totally literate, not given equal rights in social, economic and religious affairs.

Guha (2007) argued that adivasis as a whole had gained least and lost most from six decades of democracy and development in India. He presented evidence that they are even more deprived than the dalits. However, unlike the dalits, they had been unable to effectively articulate their grievances through the democratic and electoral process. The failures of the state and of the formal political system had provided a space for Maoist revolutionaries to move into. After analysing the reasons for the rise of "Naxalite" influence, he concluded that there was a double tragedy at work in tribal India. The first tragedy was that the state had treated its adivasi citizens with contempt and condescension. The second tragedy was that their presumed protectors, the Naxalites, offer no long-term solution either.

Srivastava (2008) told about the concept of ‘tribe’ in the Draft National Tribal Policy. He compared the two drafts of the National Tribal Policy released by two different central governments and then carried out a critical analysis of the second version. Whilst the draft covered almost all aspects of importance that concerned tribal societies, what it lacks is the “tribal voice”. Throughout its length runs the “we-they” distinction – the distinction of “givers” and “receivers”. He argued that the tribal issues should come more to the centre
of our discussions in contemporary India. In other words, the tribal issues should be made public; only then the public awareness would increase.

**Sabar (2010)** studied about the tribal agriculture in Chukta Bhunjias in central India. Chukta Bhunjias living in Maharashtra, Chhattisgarh and Orissa continues to practise traditional agriculture using bio-cultural resources. The author found that agricultural practiced by the tribes were marked by their simplicity. All the resources that were used were available in the forest and could be easily handled by all the members of the community. Policymakers should learn from them in order to challenge the conventional model of agricultural production and food insecurity, and about how to make development sustainable.

**Ghosh and Choudhuri (2011)** focused the gender, space and development of tribal women in Tripura. They focused on the nature and dimensions of change in the lives and status of tribal women in Tripura. It was true that urban tribal women had also lost some of their traditional rights and honour. But the gains that they had made in the sphere of education, employment or personal mobility were significant compared to rural tribal women. It was fairly argued that the existing models of development had increased the levels of marginalization among rural women (and men) by benefiting the creamy layer of the community. Thus, the changes cited in the economic and sociocultural systems of the Tripura tribals clearly suggested a certain dualism in the life pattern of men and women among the tribals in general, and urban and rural tribal women in particular.

**Sharma (2008)** studied about how to do better implementation of development programmes for Hill Korwas in Jashpur district of Chhattisgarh. He suggested that an applied and action Anthropology programmes should be commissioned urgently to study contemporary life and culture of Pahari Korwa peoples with special emphasis on their ecology and problems and to implement some kind of development project to better their lives.

**Sarkar and Dasgupta (2007)** studied about the features of stratification among the Bastar tribes. They concluded that tribal social stratification makes clear that the structural unit of a tribe in our country is altogether different from the structures of caste or class. Conceptually both caste and class are considered as system of groups. On the contrary, tribal groups do not possess any system. Each tribe is an autonomous, endogamous, commensal – kin oriented – clan group.

**Krishna (2007)** discussed about the new tribal states i.e. Chhattisgarh and Jharkhand. The two new states possessed a challenge, both theoretical and practical, to all those who had
long argued and agitated for the preservation of tribal identity and culture and its possible development in the direction set by its own genius. According to the author the new ‘tribal’ states provides an opportunity and a challenge to all the social scientists to do the job of ‘social engineering’ in a way that what happens in these states may provide a ‘model’ and inspiration to all those who believe that mankind may still be ‘saved’ from the perversions that its own technological-cum-bureaucratic-cum-economic ‘rationality’ had created over the last few centuries. But for that to happen, the tribal leadership of these states would have to show that it really loves the tribal forms of life for preserving which it had agitated in order that it may pursue a life of its own in accordance with its own ethos and culture.

**Lone and Rather (2012)** studied the socio-economic situation of people living in Chhattisgarh and the factors responsible for their migration to other towns and cities in search of better livelihood and better quality of life. He reported that counter insurgency measures has led to the forcible displacement of people from Chhattisgarh.

**Sharma and Das (2012)** studied Kamar’s of Kadhva village, Kuladi ghat panchayat, Raipur District. Their study focused on the socio economic conditions, health and educational issues of the tribe. Sources of income like agriculture, traditional crafts and non agricultural sources, access to education at various levels and their proximity and access to quality healthcare were also looked. They concluded that economically they are mostly depended on forest produces for their livelihood. They also work as agricultural laborers. Educational status of Kamar’s is not up to the mark. As per the issue of health, there is lack of basic health care practices among them.

**Kispotta (2014)** studied the socio-economic conditions of the tribals residing in the remote hilly and forest areas in the area of Dhanwar. She reported that Dhanwar tribes were very poor economically, socially and politically and they mostly depend on the forest produce and agriculture for their livelihood.