CHAPTER-1
1.1 Introduction

A society can be called a just society, when all are equal before law, and all are provided with equal opportunities for participation in the process of governance and economic development of society. Unfortunately a large part of under privileged people in India, even after six decades of development still suffer from humiliation of social exclusion, economic deprivation, political segregation and oppression. Thus, there is an immense need to empower the under privileged people especially Scheduled Tribes in all aspects of life, since they are the most suppressed and depressed group of people among all sections in the Indian society.

India has been described as a of races and tribes. India has the second largest concentration of tribal population in the world next to Africa. In India, there are 573 Scheduled Tribes and they speak more than 106 languages. Tribal population have specialized characteristics which are different from others. They are simple people with exotic customs, traditions and practices. For centuries they lived a life of geographical isolation. In India primitive tribes have lived for thousands of years in forests and on hills without any type of contacts. There is a need for integrating them into the mainstream of the society as rightful members, failing which, the ethnic division would persist and deepen, which is dangerous for the very existence of human sanctity and human well being.

1.2. Concept of Tribe

The tribal population is identified as the aboriginal inhabitants of our country. They are most vulnerable section of our society living in natural and unpopulated
surrounding far away from civilization with their traditional values, customs and beliefs. There has been a long and enduring debate among the social scientists to define a ‘tribe’. Notwithstanding the academic exercise, for the purpose of development and definition is practically an administrative definition. According to the Constitution “Any tribe or tribal community or part of or group within any tribe or tribal community as deemed under article 342 are Scheduled Tribes of the Constitution”. Thus, the groups, which are in the Scheduled list of the President of India, are defined as Scheduled Tribes. There is a procedure for including tribal groups in the Scheduled list. The president may, after consulting with the governor of a State, by public notification, specify the tribes, which would deem to be Scheduled Tribes in relation to that State. Communities are notified as Scheduled Tribes under Article 342 of the Constitution based on the Characteristics such as –Primitive Traits, geographically isolated, distinct Culture, and shyness of contact with community at large, and Economically Backward.

The word “tribal” or Adivasi brings to our mind a picture of half-naked men and women, with arrows and spears in their hands, feathers in their heads, and speaking an unintelligible language: their lives often combined with myths of savagery and cannibalism. However, any person having visited a tribal village will be surprised and thrilled to see a community living close to nature, peace-loving, equitable and with advanced cultural, social forms. Even when majority of the communities in the world kept changing their life-styles, competing with one other and developing materialistic instincts to keep pace with the progress of the world, there were communities still living in line with their traditional values, customs and beliefs. The exploitative mindset of the mainstream society made these communities recede often into forests and high-altitude mountains, where they could continue to
live in peace with nature and their unpolluted surroundings. As the so-called civilized communities of the mainstream society neither could comprehend the values and ideals of these communities nor had the patience to understand their lifestyles. The mainstream world branded them variously as natives, uncivilized people, aboriginals, Adivasis, Tribals, Indigenous people, etc.

1.3 Definition of Tribe

The term “tribe” originated at the time of the Greek city-states and the early formation of the Roman Empire. The Latin term, “Tribus” has since been transformed to mean a group of persons forming a community and claiming descent from a common ancestor. There is no exact definition or the criteria. Different scholars defined it in different ways at different times. There is ambiguity so far as concept and definition of “tribe” are concerned. Some times they are called as “aboriginal” or “depressed classes” or “Adivasis”.

The dictionary meaning of the term ‘tribe’ is a group of people in a primitive or barbarious stage of development acknowledging the authority of a chief and usually regarding them as having a common ancestor.

As per Imperial Gazetteer of India, a ‘tribe’ is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous, though originally it might have been so. According to Ralph Linton the ‘tribes’ is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in culture frequent contacts, and a certain community of interest.
As per D. N. Majundar, a ‘tribe’ is a social group with territorial affiliation, endogamous, with no specialization of functions, ruled by tribal officers, hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes or castes, without any social obloquy attaching to them, as it does in the caste structure, following tribal traditions, beliefs and customs, illiberal of naturalization of ideas from alien sources, above all conscious of homogeneity of ethnic and territorial integration.

Morriss notes that a tribe is a “group of persons with a common occupation, interest, or habit” and “a large family”.

According to Fried, “tribes are the product of specific political and economic pressures emanating from an already existing state – organized societies”. Tribes are the people with special attachments to land, kinship ties, a unique culture, certain religious beliefs, particular activities or material possessions that differentiated and separated them from the mainstream. The tribes are in subordinate roles for they had less political power and less access to resources, technology and other forms of power.

In technical terms of the Indian constitution relates to a special provision in respect of “scheduled tribes” which are defined as the “tribes or tribal communities or parts of or groups within tribal communities which the president of India may specify by public notification”. The tribal groups are presumed to form the oldest ethnological sector of the national population. The term “Adivasis” (Adi – original; Vasi-inhabitants) has recently become current to designate these groups.
Naik T.B. says that a tribe to be a 'tribe' should have the least functional interdependence within the community. It should be economically backward. There should be a comparative geographic isolation of its people from others. Culturally, members of a tribe should have a common dialect which may be subject to regional variations. It should be politically organized and its community Panchayat should be an affluent institution. Its members should have the least desire to change. They should have a sort of psychological conservatism making them stick to their old customs. It should have customary laws and its members might have to suffer in a law court because of these laws.

Thus, kinship ties, common territory, one language, joint ownership, one political organization, absence of internecine strife have all been referred to as the main characteristics of a tribe.

1.4 Characteristics of the Tribe:

From the above definitions provided by eminent scholars, the following characteristics of tribe can be noted.

1. Tribe is a group of families.
2. Each tribe has a name.
3. Members of a tribe speak common language or dialect.
4. Members of the tribe reside in a common territory.
5. Members of the tribe observe taboos related to marriage.
6. Members of a tribe have a common occupation.
7. Members of the tribe have well developed system of reciprocal exchange.
8. A tribe has a common culture.
9. Members of the tribe work together at the time of war.
From the study of the anthropological literature, it appears that the term tribe has been used for those groups of human beings, whose place of residence is situated in remote areas like hills, forest, sea coasts and islands; and whose style of life is quite different from the present day civilized men. Local indigenous people residing in these places of the world are termed a tribe or tribal, to distinguish them from other people of the world. Anthropology and tribal study are closely related.

It is because of this fact that some scholars criticize Anthropology as ‘Tribology’ like other societies, tribal society is also not static, rather is quite dynamic. The rate of change in tribal society is very slow. That is why they have been backward and poor in comparison to other people. Since they have been materially backward and economically poor, attempts have been made by the Government to develop them. Today the governments of all places of the world are paying special attention towards the development of the tribal, i.e., one finds the existence of induced or planned change in tribal society.

The original tribes in India have been divided and sub-divided into large number of sub-tribes. They are mutually exclusive, each having the endogenous and exogamous clan with their own named and culture, customs, locational practice and lifestyle. A well-established criterion being followed is based on certain attributes such as, geographical isolation: They live in cluster, exclusive remote and inhospitable areas like hills and forests, backwardness: livelihood based on primitive agriculture, low cost closed economy on low level of technology, which is the cause of poverty. They have a low level of literacy and poor health, distinctive culture, language and religion. They have developed community wise with their own distinctive culture, language and religion. Regarding of contact: They have margin degree of contact with other culture and people.
The Commissioner of Scheduled Castes and Scheduled Tribes, in its report (1952) has listed eight features of the tribal groups in India:

1. They live always away from the civilized world and are found in the inaccessible parts lying in the forest and hills.

2. They generally belong to three stocks such as Negritos, Australoids and Mangoloids.

3. They speak the same tribal dialect.

4. They prefer primitive occupations such as gleaning, hunting and gathering of forest produce.

5. They are mostly carnivorous.

6. They live and prefer to be naked and semi-naked.

7. They have nomadic habits and are fond of drinking and dancing.

8. They prefer primitive religion known as "Animist" in which they worship ghost and spirits as the most important elements.

All the qualities are related to great extent, in a particular groups and villages of tribal India. But the qualities present in them differ in degree. Like other societies, tribal society is also not static, rather is quite dynamic; but the rate of change in tribal society is very slow. That is why they have remained backward and poor in comparison to other people. Since they have been materially backward and economically poor, attempts have been made by the Government to develop them. Today the Government of all places of the world is paying special attention towards the development of the tribal, i.e., one finds the existence of induced or planned change in tribal society.
1.5. Pre-Independence Era Situation

During the Pre-British period tribal communities in India remained fully or partially isolated from others in the country, and consequently they remained backward and suffered from poverty, malnutrition, disease, exploitation and ignorance in varying degrees. The Colonial Government did not pay any special attention to the development of tribal communities, because it mainly aimed at regulatory functions, such as maintenance of law and order and collection of revenues. It enacted the Scheduled Districts Act in 1874 and kept large tracts of tribal areas outside the jurisdiction of normal administration. In 1935, the Colonial Government introduced the Excluded and Partially Excluded Area Act in order to make non-applicable the legislations of Provincial Governments to tribal areas. However, the British policy of isolation increased the misery of the tribal communities, and they were exposed to unhindered exploitation. Their plight was heightened by the introduction of the National Forest Policy in 1894. This curbed their traditional rights in forests. The forest policy led to the induction of contractors, traders and non-tribal labour to forest areas in a substantial manner. Other consequences of the commercialization of the forests were: continued depletion of forest cover, soil erosion and decline of fertility in the soil. This further widened the socio-economic gulf between the tribal communities and non-tribal communities. On the eve of independence, it was decided to put all the communities, hitherto recognized as aborigines, in separate Schedules of the Constitution of India. Thus the "excluded and partially excluded" areas were enlisted in Fifth and Sixth Schedules.

1.6. Post-Independence Era situation

The National Government decided to provide constitutional safeguards to the tribal communities and enshrined them in the Constitution of India, which came into
force on 26 January 1950. The Fifth Schedule contains provisions to the administration and control of scheduled areas and scheduled tribes in the states other than the north-eastern ones; whereas the Sixth Schedule contains provisions to the administration of tribal areas in the north-eastern states.

Thus, welfare and development of the tribal communities have been the national goal, and special responsibility of the central and various state governments.

The socio-economic status of various tribal communities is not uniform. They continue to be at various levels of the socio-economic parameter. Scholars have variously categorized them, but in the context of the present scenario they may be divided into the following six categories:

1.6.1. Hunting, Collecting and Gathering

They live by hunting, fishing, collecting roots, tubers, fruits, nuts and flowers. Leaves and fibers are used for making ropes while bamboo is used for baskets and for huts. Honey and wax are collected.

1.6.2 Cattle – Herder

The rearing of domestic animals is widely prevalent among tribals for their livelihood. Goats, bullocks and buffaloes are common while cows are few in number in tribal villages. Each of them has various uses. The goat is slaughtered for its meat on festive occasions and is even sold in case of contingencies like sickness, death etc. Many tribal people invest in cattle and their savings are ‘mobile’ though not very liquid. In times of need, cattle are sold in the cattle-markets.

1.6.3 The Simple Artisan

A number of tribes subsist on crafts and cottage industries like basket-making, tool-making (iron and wooden) and spinning and weaving, metal-work etc. There is
crafts-wise specialization and the craftsman are resident in the villages of other tribes. Handicrafts are a subsidiary occupation for most of the ‘advanced tribals’.

1.6.4 Hill and Shifting Cultivation

The practice of hill and shifting cultivation is very common in many tribal areas. Shifting cultivation is essentially a regulated sequence of procedures designed to open up and bring under cultivation patches of forest lands, usually on hilly slopes. In shifting cultivation, the cultivators follow a pattern of cycle of activities which are as follows:

(1) Selection of a patch of hill slope or forest land and distribution of allotment of the same to the intended cultivators.
(2) Worshipping of concerned deities and making sacrifices.
(3) Cutting of trees, bushes, ferns etc., existing on the land before summer months.
(4) Piling of logs, bushes and ferns on the land.
(5) Burning of the withered logs, ferns, shrubs etc., to ashes on a suitable day.
(6) Cleaning of the patch of land before the onset of monsoon and spreading of the ashes evenly on the land after a shower or two.
(7) Sowing of seeds with regular commencement of rains.
(8) Crude budding and weeding activities after sprouting of seeds.
(9) Watching and protecting the crops.
(10) Harvesting and collecting crops.
(11) Threshing and storing of corns, grains, etc.
(12) Merry-making and
(13) Selling of crops.

1.6.5 Settled Cultivation

About 70 percent of the total tribal working population is cultivators, mostly of the subsistence variety. There are 3 types of land, upland, lowland and kitchen-
garden varieties (mostly by women). There is total cooperation on a reciprocal basis during transplanting, sowing and harvesting of varieties of coarse grains as also rice, pulses and chillies. However, tribal communities practicing settled agriculture suffer from various problems, viz.

(1) Unproductive and uneconomical holdings.

(2) Land alienation.

(3) Indebtedness.

(4) Lack of irrigation facilities.

(5) Lack of power.

(6) Absence of adequate roads and transport.

(7) Lack of access to bank credit facilities.

(8) Seasonal migration to other places for wages earning.

(9) Lack of extension services and

(10) Lack of education and inadequate scope for modernization of their skills.

1.6.6 Tribe as Industrial Urban Worker

A sizeable chunk of the tribal population in India has moved to mining industrial and urban areas for a secured living through wage-labour. In some instances, industrialization and mining operations have led to uprooting of tribal villages and the displaced have become industrial nomads. They have lost their traditional occupation, agricultural land, houses and immovable assets. They become unemployed and face unfair competition with others in the Labour market. Their aspirations gradually escalated, although they invariably failed to achieve what they aspired for. Thus, the net result is frustration.
The disabilities to which the tribals have been subjected to over the centuries include poverty, malnutrition, disease, ill-treatment, exploitation, illiteracy and marginalization. Centuries of social repression have engendered in them a feeling of inferiority and it is not surprising that they have lost all confidence in themselves. However, the planned development effort, initiated soon after the country became independent all over the country, has undoubtedly contributed to the aggregate economic growth, and thus development has been a great success. But there is a great imbalance in development. It is now generally recognized that there is also a marked imbalance in development among the tribal communities themselves. A large number of tribal communities continue to be extremely backward and some of them are still in the primitive food-gathering stage, whereas some others have registered economic and educational advancement which is very poor.

The first Prime Minister of India Jawaharlal Nehru gave the Panch Sheal to assure the tribal communities. The Panch Sheal, the deliberations of Constituent Assembly and the Preamble of the Constitution of India can be assumed as Mandate given by the people of India from where the state of India draws her sovereignty, national integration and federal nature in the constitution is included in the preamble of the Constitution. But, by-misplaced understanding and insecurity of threat for further division of the country, the government and Policy makers are misinterpreting national integration to mean Mainstreaming, which is against the ethos of Plural Society and Federal nature in the constitution. democracy can also be deceptive is proved by following Westminster Model conveniently by India, conveniently forgetting our assurance of independence for tribals in India within India. Involving the Tribal People in decision-making process would satisfy the expectations of tribal
communities born out of freedom from the British and accepting them to be an integral part of free India.

Democracy has such a hold over people's imagination is that it gives them a sense of power, however deceptive and illusory, it may be. It is more so in poorer countries, where vast majority of people are excluded from decision making process and ballot box is the only means through which they can have their voices heard and let off stream. India would not have been formed as One India nor will be in future one India, if the following commitments to the Federal Constituents were never given then followed and kept up now.

1.7 Tribal Culture:

Issues relating to tribal art, culture and tradition such as proper documentation of culture of various tribal communities, including arts and crafts; appreciation and encouragement of traditional tribal dance and music, commercialization of arts and crafts; insufficient information and data base on tribal artisans and artists and lack of awareness of culture and heritage of tribal communities by the administrators and field functionaries needs to be addressed. The National Policy for Tribal is firmed up to ensure the following measures; formulate a National Policy on Tribal Culture, including arts and crafts in order to preserve and facilitate the continuation of the rich cultural heritage of tribal. Organize cultural melas and festivals at the National and State levels and tribal artists and folk art performers to be encouraged by organizing training classes in their respective areas of specialization by experts from their communities. Traditional costumes, musical instruments and the like to be supplied to the tribal who are well versed in their performing arts. The National and State level Sangeet Nataka Academies to document different folk dances performed by the tribals of different States and identify distinguished artists.
Important folk dances are to be included in the curriculum of the schools. The tribal textiles and ornaments are to be further encouraged and displayed in art exhibitions and facilitate to market their own fabrics and ornaments.

Apart from the above classification, we may also classify the Indian tribes on the basis of their culture and contact. According to Prof. Elwin, The aboriginal population is distributed into four cultural divisions. In the first group, they are living in the most primitive stage for example Hill mariyas & Gadabas. These tribes are isolated from the people of plains. The main characteristics of these tribes are as follows,

1. All the members lead a community life.
2. All the members share a common economic structure.
3. All the members are concentrated around a peculiar form of agriculture.
4. They are honest, simple, and innocent and are very shyful before the strangers.
5. In the second and third group, they have more or less contact with the outsiders. On one side, these groups are linked with their own traditions and on the other side they are breaking the traditional links. e.g: Bhumias, Binijware and Gaigas. The chief characteristics of these tribes are as follows.
6. They lead an individualistic village life.
7. Non participation in the common affairs.
8. Absence of primitive simplicity.

In the fourth group, they represent the ancient aristocracy of this country. For example Bhilas, Nagas, Gonds and Santhals. These tribes retain their old tribal names and practice their tribal religion. Apart from this, they have also adopted the faiths of modern Hinduism and modern mode of living.
1.8. Tribal languages

Tribal languages are treated as unscheduled languages. In the wake of changing educational scenario, many of the tribal languages are facing the threat of extinction. The loss of language may adversely affect tribal culture, especially their folklore. The National Policy aims at preserving and documenting tribal languages. Books and other publications in tribal languages will be promoted. Dictionaries and glossaries of tribal languages will be prepared and brought out.

1.9. Tribal Economic Conditions

The strategy of promoting employment-cum-income generating activities to alleviate poverty amongst Scheduled Tribes has proved to be effective in raising a large number of ST families above the Poverty Line during the period between 1993-94 and 2004-2005, as quantified. Along with the general population, the percentage of ST families living below the poverty line has shown a declining trend between 1993-94 and 2004-2005.

However, it is discouraging to note that the rate of decline in respect of STs is much lower than that of the general population and of the STs has increased during the same period. Further, the incidence of poverty among STs continues to be very high with 47.3 and 39.9 percent living below the poverty line in rural and urban areas respectively when compared to the figures of 28.3 and 25.7 percent, in respect of total population in 2004-2005. This is primarily because of number of STs are landless with no productive assets and with no access to sustainable employment and minimum wages. The ST women suffer from the added disadvantage of being denied of both equal and minimum wages.
1.10. Tribal population in India

There are approximately two hundred million tribal people in the entire globe, which constitute 4 percent of the global population. They are found in many regions of the world and majority of them are the poorest among poor. They are 573 tribes (with many overlapping types in more than one state) as per notified scheduled under article 342 of the constitution of India in different states and union territories of the country with the largest number of 62 being in the state of Orissa. About 50 per cent of the tribal population of the country is concentrated in the state of Madhya Pradesh, Chhatisgarh, Jharkhand, Bihar and Orissa. Besides, there is a sizable tribal population in Mahararastra, Gujarat, Rajasthan and West Bengal. The census wise population in India is presented in the Table-1. In India, the percentage of Tribal population total population has increased over time. According to 1891 census there were 16 million ST people in India, constituting 7 per cent of the total population. The percentage of ST population to total has increased by 1 per cent during the last century. According to 1991 census, the population of Scheduled Tribes in the country was 67.8 million i.e., 8.10 per cent of the total population. The ST population was 84.3 millions in 2001, representing 8.19 per cent of the country’s total population. The population of Scheduled Tribes has been found increasing after 1951. The decadal population growth between census year 1981 to 1991 in respect of tribal population has been much more (31.64 per cent ) than the same for entire population (23.51 per cent). As compared to the sex ratio for overall population (927 female for 1000 male), the sex ratio among Scheduled Tribes is more towards female (972 female for 1000 male). Thus, we can say that population growth is higher among Scheduled Tribes when compared to general population and there is an immediate need to control population
growth among scheduled tribes, as the family size is very large as compared to average Indian family size.

Table-1.1 Distribution of the Table Scheduled tribe Population in Millions

<table>
<thead>
<tr>
<th>Census year</th>
<th>Total population</th>
<th>Population of ST</th>
<th>ST percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>361.1</td>
<td>19.1</td>
<td>5.29</td>
</tr>
<tr>
<td>1961</td>
<td>439.2</td>
<td>30.1</td>
<td>6.85</td>
</tr>
<tr>
<td>1971</td>
<td>548.2</td>
<td>38.0</td>
<td>6.93</td>
</tr>
<tr>
<td>1981</td>
<td>685.2</td>
<td>51.6</td>
<td>7.53</td>
</tr>
<tr>
<td>1991</td>
<td>856.3</td>
<td>67.8</td>
<td>8.10</td>
</tr>
<tr>
<td>2001</td>
<td>1028.6</td>
<td>84.3</td>
<td>8.19</td>
</tr>
</tbody>
</table>

Source: Various Censuses from 1951 to 2001

The tribes are children of nature. They occupy around 18.7 percent of the total geographical area of the country. Looking at the various census reports since 1891, it can be said that the tribal population varies from Census to Census. These tribes were enumerated under names and heads in different Census such as people having a tribal form (1891), animists or rural religion (1911), hill and forest tribes (1921), primitive tribes (1931), tribes (1941) and Scheduled tribe (1951) and onwards.

In 1891, the number of tribes estimated by Baine, in India, was nearly 93 lakhs. Sir Marten, in hill Census report of 1921, estimates over 1.6 crores. In 1931, Hutton put the number of people of India and Burma at little over 2.46 crores. In 1941, the computation of their number gave over 2.47 crores. After division of the country in 1947 the tribal population was as determined by the constitutional order, 1950.

In 1951 (Census-1951) their number rose to 1, 91,16,498 which was around 5.36 percent of total population of India. During the 1961 Census Presidential orders were taken into consideration, which automatically resulted in an increase in the
number of tribal communities, thereby increasing the tribal population, which stood at being (6.87%).

In 1971, by the consultant presidential orders again resulted in an increase in the number of tribal communities consequent their percentage (6.94%). By 1981, the population of Scheduled Tribes rose to percentage (7.85%) of the total population of the country.

According to 1991 Census, the population of Scheduled Tribes in the country constituted about 8.08 percent of the total population.

According to 2001 Census, the population of Scheduled Tribes in the country was 84,326,240, constituting about 8.20 percent of the total population. In Orissa the population of Scheduled tribes’ percentage 22.13% is of the state total population. The tribal population in India is unevenly distributed in different States/Union territories, except in the State like Haryana, Punjab, Chandigarh, Delhi, and Pondichery. It is reflected well in the data presented in table below. State wise, Madhya Pradesh accounts for the highest percentage of Scheduled Tribes population to total STs population of the country (14.5%) followed by Maharashtra (10.2%), Orissa (9.7%), Gujarat (8.9%), Rajasthan (8.4%), Jharkhand (8.4%) and Chhattisgarh (7.8%). In fact, 68 percent of the country’s Scheduled Tribes population lives in these seven states. The proportion of the Scheduled Tribes to the total population of the States/Union territories is highest in Mizoram (94.5%) and Lakshwadeep (94.5%) followed by Nagaland (89.1%), Percentage of Scheduled Tribes population followed by Jharkhand (26.3%) and Orissa (1.0%) and Kerala (1.1%). Out of their total population in the country, 91.7 percent were living in rural areas, whereas, only 8.3 percent from urban areas. The sex ratio of Scheduled Tribes population was 978
females per thousand males. The sex ratio among Scheduled Tribes population is higher than that of the total population of the country as well that of SCs.

Table 1.2 Distribution of ST's Population in different States/UTs.

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>State / UTs</th>
<th>% of ST Population in States / UTs to the Total ST Population of the Country</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Madhya Pradesh</td>
<td>14.51</td>
</tr>
<tr>
<td>2</td>
<td>Maharashtra</td>
<td>10.17</td>
</tr>
<tr>
<td>3</td>
<td>Orissa</td>
<td>22.2</td>
</tr>
<tr>
<td>4</td>
<td>Gujarat</td>
<td>8.87</td>
</tr>
<tr>
<td>5</td>
<td>Rajasthan</td>
<td>8.87</td>
</tr>
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<td>6</td>
<td>Jharkhand</td>
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<td>7</td>
<td>Chhattisgarh</td>
<td>7.85</td>
</tr>
<tr>
<td>8</td>
<td>Andhra Pradesh</td>
<td>5.96</td>
</tr>
<tr>
<td>9</td>
<td>West Bengal</td>
<td>5.23</td>
</tr>
<tr>
<td>10</td>
<td>Karnataka</td>
<td>4.11</td>
</tr>
<tr>
<td>11</td>
<td>Assam</td>
<td>3.92</td>
</tr>
<tr>
<td>12</td>
<td>Meghalaya</td>
<td>2.36</td>
</tr>
<tr>
<td>13</td>
<td>Nagaland</td>
<td>2.10</td>
</tr>
<tr>
<td>14</td>
<td>Jammu and Kashmir</td>
<td>1.31</td>
</tr>
<tr>
<td>15</td>
<td>Tripura</td>
<td>1.81</td>
</tr>
<tr>
<td>16</td>
<td>Mizoram</td>
<td>1.00</td>
</tr>
<tr>
<td>17</td>
<td>Bihar</td>
<td>0.90</td>
</tr>
<tr>
<td>18</td>
<td>Manipur</td>
<td>0.88</td>
</tr>
<tr>
<td>19</td>
<td>Arunachal Pradesh</td>
<td>0.84</td>
</tr>
<tr>
<td>20</td>
<td>Tamil nadu</td>
<td>0.77</td>
</tr>
<tr>
<td>21</td>
<td>Kerala</td>
<td>0.43</td>
</tr>
<tr>
<td>22</td>
<td>Uttaranchal</td>
<td>0.30</td>
</tr>
<tr>
<td>23</td>
<td>Himachal Pradesh</td>
<td>0.29</td>
</tr>
<tr>
<td>24</td>
<td>Dadra and Nagar Haveli</td>
<td>0.16</td>
</tr>
<tr>
<td>25</td>
<td>Sikkim</td>
<td>0.13</td>
</tr>
<tr>
<td>26</td>
<td>Uttar Pradesh</td>
<td>0.13</td>
</tr>
</tbody>
</table>

Source: Census of India, 2001
India is one of the few nations in the world with a thriving tribal population in different parts of the country. There are 573 different tribal communities spread all over India. As per official data, only 258 tribal communities speaking about 106 different languages are notified as Scheduled Tribes.

The Scheduled Tribes have been specified, as per Article 342 of the Constitution, in all States and Union Territories except Chandigarh, Delhi, Haryana, Pondicherry and Punjab. About 80 percent of tribal populations spread over along the Central belt, starting from Gujarat, Maharashtra, running through Rajasthan, Madhya Pradesh, Chhastigarh, Orissa, Jharkhand and West Bengal. The rest 20 percent are in

Source: Census of India, 2001

Fig 1.1

1.11. Major Scheduled Tribes in India
the North-Eastern States, Southern States and Island groups. The numerically strong Scheduled tribe groups are Santhals, Gonds, Bhil, and Oraon Small tribal groups are to be found in A&N Islands (Andamanese, Ongies) and Kerala-Tamil Nadu (Paniyans and Kattunaickens). These and other smaller groups numbering 75 in the country have been categorized as Particularly Vulnerable Tribal Groups (Earlier known as Primitive Tribal Groups) for special development assistance. Some of the major tribes of different States are shown in the following table.

<table>
<thead>
<tr>
<th>States</th>
<th>Tribes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andhra Pradesh</td>
<td>Bhil, Chenchu, Gond, Kondas, lambadis, etc.</td>
</tr>
<tr>
<td>Assam</td>
<td>Boro, Kachari, Mikir (Karbi), Lalung, Dimasa, Hmar, Hajong etc.</td>
</tr>
<tr>
<td>Bihar and Jharkhand</td>
<td>Asur, Banjara, Birhor, Korwa, Munda, Oraon, Santhal etc.</td>
</tr>
<tr>
<td>Gujarat</td>
<td>Bhil, Dhodia, Gonda, Siddi, Bordia, etc.</td>
</tr>
<tr>
<td>Himachal Pradesh</td>
<td>Gaddi, Gujjar, Lahuala, Swangla, etc.</td>
</tr>
<tr>
<td>Karnataka</td>
<td>Bhil, Chenchu, Goud, Kuruba, Kolis, Koya, Mayaka, Toda, etc.</td>
</tr>
<tr>
<td>Kerala</td>
<td>Adiyam, Kammrar, Kondkappus, Malais, Munda, Palliyar, etc.</td>
</tr>
<tr>
<td>Madhya Pradesh and Chhatisgarh</td>
<td>Bhil, Birhor, Damar, Gond, Kharia, Majhi, Munda, Oraon, Parahi, etc.</td>
</tr>
<tr>
<td>Maharashtra</td>
<td>Bhil, Bhumia, Chodhara, Dhodia, Gonda, Kharia, Oraon, Pardhi, etc.</td>
</tr>
<tr>
<td>Meghalaya</td>
<td>Garo, Khasi, Jayantia, etc.</td>
</tr>
<tr>
<td>Orissa</td>
<td>Birhor, Gond, Juang, Khond, Mundari, Oraon, Santhal, Tharu, etc.</td>
</tr>
<tr>
<td>Rajasthan</td>
<td>Bhil, Damor, Garasta, Meena, Salariya, etc.</td>
</tr>
<tr>
<td>Tamilnadu</td>
<td>Irular, Kammara, Kondakapus, Kota, Mahamalasar, Palleyan, Toda etc.</td>
</tr>
<tr>
<td>Tripura</td>
<td>Chakma, Garo, Khasi, Kuki, Lusai, Liang, Santhal etc.</td>
</tr>
<tr>
<td>West Bengal</td>
<td>Asur, Birhor, Korwa, Lepcha, Munda, Santhal etc.</td>
</tr>
<tr>
<td>Mizoram</td>
<td>Lusai, Kuki, Garo, Khasi, Jayantia, Mikir etc.</td>
</tr>
<tr>
<td>Arunchal Pradesh</td>
<td>Dafla, Khampti, Singpho etc.</td>
</tr>
<tr>
<td>Goa</td>
<td>Dhodi, Mikkada, Singpho etc.</td>
</tr>
<tr>
<td>Daman and Diu</td>
<td>Dhodi, Mikkada, Singpho etc.</td>
</tr>
<tr>
<td>Andaman and Nicobar Islands</td>
<td>Jarawa, Nicobarese, Onges, Sentinelese, Shompens, Great Andamanese</td>
</tr>
<tr>
<td>Dara and Nagar Haveli</td>
<td>As in Daman and Diu</td>
</tr>
<tr>
<td>Uttar Pradesh and Uttarakhand</td>
<td>Bhoti, Buxa, Jaunsari, Tharu, Raji etc.</td>
</tr>
<tr>
<td>Nagaland</td>
<td>Naga, Kuku, Mikir, Garo, etc.</td>
</tr>
<tr>
<td>Sikkim</td>
<td>Blutia, Lepcha etc.</td>
</tr>
<tr>
<td>Jammu and Kashmir</td>
<td>Chhddanga, Garra, Gujjar, Gaddi, etc.</td>
</tr>
</tbody>
</table>

Source: Annual Report, 2000-2001, Ministry of Tribal Affairs, Govt. of India
1.12. Constitutional Safeguards for Scheduled Tribes

The constitution recognized the ground realities between castes and communities in India and given protection in education, government's social welfare measures and government jobs since 1950 to Scheduled Tribes. Action plans are included in the Five year plans since independence. The plan expenditure on tribal welfare to total plan outlay increased from 1.2 per cent in the first plan to 13.3 per cent in Eighth plan and about 15 per cent in Tenth plan.

The constitution of India contains a number of important provisions for the protection of tribal community; these include statutory recognition of tribal communities, their proportionate representation in legislature, right of using their own language for education, and other purposes, etc. Besides, the Directive Principles of state policies that envisage the promotion of education and economic interest of schedules castes and scheduled tribes and other weaker sections and protection to them from social injustice and all forms of exploitation. Also the constitution includes an enabling article authorizing the state to make provisions for the reservations of appointment or posts in favor of any backward class of citizens, which is not adequately represented in the services under the state.

With the dawn of independence and adoption of the Constitution of free India, the British policy of isolation and non-interference was replaced by a policy of integration through development. The Constitution of India has many safeguards for the welfare and development of the tribals. The relevant articles can be classified under four major heads: (a) Protective Provisions (Arts. 15,16,19,46,146,342, etc.); (b) Developmental Provisions (Arts. 46, 275, etc.); (c) Administrative Provisions (Arts. 244 & 275) and (d) Reservation provisions (Arts. 330, 332, 334, 335, 340, etc.). The
Protective Provisions safeguard tribal people from social injustices and all forms of exploitation, while the Developmental Provisions promote with special care of educational and economic interests of the weaker sections like the Scheduled Tribes and Scheduled Castes. The Administrative Provisions under the Fifth and Sixth Schedules give special powers to the states for the protection and governance of tribal areas and the Reservation Provisions ensure due representation of the Scheduled tribes and Scheduled castes in legislative bodies and government jobs. The salient provisions of different articles are as follows.

**Article 46:** Promotion of educational and economic interests of the Scheduled Areas.

**Article 164(1):** In the States of Bihar, Madhya Pradesh and Orissa, there shall be a Minister in charge of tribal welfare who may in addition be in charge of the welfare of the Scheduled Castes and Backward Classes or any other work. (Now applicable to chatisgarh, Jharkhand, Madhya Pradesh and Orissa).

**Article 244(1):** Provisions as to the administration and control of Scheduled areas and Scheduled Tribes.

**Article 244(2):** Provisions as to the administration of Tribal Areas.

**Article 275(1):** Provision for payment of grant-in-aid to enable the States to meet the cost of such schemes of development as may be undertaken by the States with the approval of the Government of India for the purpose of promoting the welfare of the Scheduled Tribes in that State or raising the level of administration of the Scheduled Areas there in to that of the administration of the rest of the areas of that State.

**Article 330:** Reservation of seats for the Scheduled Tribes in the House of the people.
Article 332: Reservation of seats for the Scheduled Tribes in the State Legislative Assemblies.

Article 334: Reservation of seats and special representation to cease after sixty years.

Article 335: Claims of Scheduled Tribes to services and posts.

Article 338: There shall be a National Commission for the Scheduled Tribes and Scheduled Castes to be appointed by the Honourable President of India. (Since bifurcated into two, one for Scheduled Tribes and the other for Scheduled Castes).

Article 339: Control of the Union over the administration of Scheduled Areas and the welfare of the Scheduled Tribes.

Article 342: Specifying the tribes or tribal communities as Scheduled Tribes.

Article 371A: Special provisions with reference to Nagaland.

Fifth Schedule: Provisions as to the Administration and control of Scheduled Areas.

Sixth Schedule: Provisions as to the Administration of Tribal Areas.

In addition to the above constitutional provisions, there are numbers of laws both Central and State, which provide protection and safeguards for the interest of the Scheduled tribes. These Acts and Regulations emanate from various constitutional provisions. Some of the important central Acts are as follows:


7. The Schedule Tribes and other Traditional Forest Dwellers (Recognition of forest Rights) Act, 2006.

Similarly, State Governments safeguard for Tribal Development are related to the prevention of alienation and restoration of tribal land, money lending, reservations and so on.

In addition to the above, the fifth schedule of the constitution provides for the delineation of scheduled areas in respect of the administration of which, the executive power of the union shall extend, to the giving of directions to the state. The fifth schedule imposes the special responsibility on the state for peace and good governance of the tribal areas. The regulation making powers conferred by the fifth schedule on the Governor is a unique device designed to help imparting flexibility to the union and state laws applicable to the scheduled areas. So far, however, the provisions of the fifth schedule have not been utilized to the full extent by the states. The sub para – 2 of paragraph – 5 of the fifth schedule specially visualizes making regulations specifically for (a) prohibiting or restricting transfer of land by or among members of scheduled tribe; (b) regulating allotment of lands to members of such tribes and (c) regulating carrying on of the business of money lending.

The constitution of India is committed to the welfare and development of tribal people in a big way. The tribal sub -area approach which came in to existence in the fifth plan is a land mark in the development of Scheduled Tribes. It aims at providing health in economic and social sectors. The second important development is the special recommendations made in the National Policy on Education. The policy
The suggested opening of the primary schools in tribal areas providing incentive schemes for school going children etc., The Ministry of Tribal Affairs set up in October 1999 is the nodal ministry for the overall policy, planning and cooperation of programmes for the development of scheduled tribes, scheduled areas ($V^{th}$ and $VI^{th}$ schedules). The tribal development initiatives focus on areas such as income generation, infrastructure development in tribal areas, educational development, employment oriented training, ensuring fair price and food security, promoting voluntary efforts, development of primitive tribal groups, support to Tribal development and Finance Corporation at the national and state levels and so on.

The fifth schedule of the constitution gives certain powers and laws certain duties on the Governor of every State that has scheduled areas. Paragraph 4 provides the fifth schedule, part B, for the compulsory setting up to Tribes Advisory Council in each state, having or not having scheduled areas but containing scheduled tribes.

Article 338 is one of the most important provisions in the constitution prescribing the machinery for implementing the safeguards of the Scheduled Tribes and the programs for their development.

In view of financial constraints and limited resources the task of scheduling and rescheduling of tribal communities can also not be ignored. The advanced tribal communities rubbing shoulders with general masses should be rescheduled so that the more deserving backward and primitive tribal groups should get more benefits and more impetus may be added to their social and economic development.

Constitution is committed “to secure to all its citizens: Justice, social, economic and political, liberty of thought, expression, belief, faith and worship;
equality of status and opportunity; and to promote among them all fraternity assuring the dignity of the individual and unity of the Nations...". There exists further need for providing additional statutory safeguard to certain ethnic groups declaring them as "Scheduled Tribe" – the status which automatically entitled them to some special privileges. The Constitutional provisions are useful for the upliftment of the tribal population in order to bring them on a par with the general mass.

A few important provisions are: (1) Seats shall be reserved for the Scheduled Castes and (2) Scheduled Tribes, except the Scheduled Tribes in the tribal areas of Assam, in the Legislative Assembly of Every State. (3) Seats shall be reserved also for the autonomous districts in the Legislative Assembly Assam. (4) No person who is not a member of a Scheduled Tribe of any autonomous district of the State of Assam shall be eligible for election to the Legislative.

There are three special provisions common to all the Scheduled Tribes living within the scheduled areas or outside. The state shall promote with special care the educational and economic interests of the Scheduled Tribes and protect them from social injustice and all forms of exploitation. Thus at a general level, we may divide these safeguards as being of two kinds: (1) Protective and (2) Government concrete show of respect of the customary laws of the tribes concerned provisions are there not to intervene in their customary marriage and succession rules. The protection of tribal land by stopping its transfer to the non-tribal has also been a generally adopted policy in order to put an effective check on land alienation.

Thus many steps have been taken since independence to preserve their culture and to bring them social and economic benefits. Today most of the tribal areas enjoy the basic amenities, which were, not so long ago, beyond their reach. Hospitals and
Primary Health Centers have been opened even in the remotest pockets, and communication networks are being developed at a faster rate, which would end the centuries-old isolation. Persistent efforts to improve their lot are going on in the shape of welfare schemes for socio-economic development. It is to be noted here that geographically and culturally speaking, the Scheduled Tribes are at widely different stages of social and economic development and their problems differ from area to area and even within their own groups. The new sub-plan approach for tribal development was evolved in the beginning of the fifth plan.

In spite of the fact that several efforts were made by the government to empower schedule tribe population, the gap between the scheduled tribe population and general population has widened over years. Even though there is improvement in literacy rate and education among Scheduled Tribes after independence, but as compared to general population, the improvement is less. The women literacy among Scheduled Tribes is much lower as compared to general population. The health standards of ST population, though in general are good, but still, both mortality and morbidity is much higher among Scheduled Tribes. The poor health is associated with low income and poor sanitary and health conditions. They suffer from all kinds of chronic diseases. Their children are not immunized against six dreaded diseases. So there is every need to improve educational as well as health standards of ST population to improve their general living and welfare. The economic conditions Scheduled Tribes are very low and they are the most under privileged sections of the society at present. They lack even the meager assets such as land and house, which are basic necessities of life for rural people for their livelihood. Majority of these people do not have electricity in their houses which is a prerequisite for the
development of any society. There is need for further policy initiatives to improve the living standards of ST population.

1.13. Tribal Socio – Economic Conditions in Andhra Pradesh:

The weekly markets or Sandhies are very popular in tribal areas. It is known as in tribal areas of Viskapatnam and Santa in other parts. The weekly markets are organized at fixed places and at fixed timing on a particular day. The transaction in the weekly markets are mostly exploitative as the traders never reveal the prevailing market rates and adopt various mal practices to cheat the tribals both in purchase of agricultural produce and sale of consumption goods. The weekly markets not only serve as place of economic transactions but also serve as meeting places for the tribals and contract places with other ethnic groups. Thus they play an important role in promoting socio-economic and cultural change.

The tribal do not eat new fruits, flowers etc., unless they are ritually offered to their gods and goddesses. The observed annual rituals have their own names for self identification. and different patterns of housing are found among different tribes in Andhra Pradesh, most of the tribes live in small thatched huts with poor ventilation and with out facilities such as electricity, sanitation, drainage and drinking water. So that most of the tribal groups are rise in schedule places. But incase of plain tribes living in mixed villages.

The tribal communities in Andhra Pradesh may be broadly classified into six groups on the bases of economic levels wise. Food gathering, pastooralism, shifting cultivation, settled cultivation, artisans and industrial and mining labours. Among the tribals in Andhra Pradesh Chenchus may be classified as food gathering; Sugalieas, pastoral; Savaras and Kondas as shifting cultivators. According to 1971 census 47 percent of the tribals are categoried as workers. Among males 61 percent
are workers. Workers among females are 33 percent and participation rates by both of them are higher than among non-tribals. According to 1981 census and 1991 census tribals main workers are 44 percent and 47 percent respectively.

According to 1981 census agricultural labours are 7 percent among males and females i.e. 4 and 3.3 percent. According to 1991 census the position of agricultural labours is 46.57 percent. According to 2001 census it is 41.86 percent.

1.14. Tribals in Andhra Pradesh:

Andhra Pradesh is one of the states with large tribal population. In Andhra Pradesh state, proportion of ST population had increased from 3.81 per cent in 1971 to 6.31 per cent in 1991. It further increased to 6.59 per cent in 2001. Its proportion to the total population is slightly less than the national average in 2001 i.e. 6.6. in A.P. as against 8.6 per cent at all India level. Khammam, Visakhapatnam, and Warangal districts had the largest concentration of tribals.

The following schedule tribes are found throughout the A.P. state.


Legislation to protect the interests of the tribals had been made since independence; following the recommendations of the Malayappan Committee, the A.P. Scheduled Tribes Finance and Development Corporation has been setup in 1956. The tribal development agencies had been setup towards the end of fourth five-year plan. These were merged into Integrated Tribal Development Agencies in the fifth plan. There are eight ITDAs in the state of A.P. the break out of Naxalite violence in Srikakulam in late 1960s led to their toughening up.

The Scheduled Area Land Transfer Regulation Act, (1917) was tightened up by Regulation 1 of 1970 to identify and restore to tribals the lands occupied by non-tribals. The Scheduled Areas Debt Relief Regulation Act 1960 was amended to provide for abolition of all dues of interest and treating all payments thereof as repayment of principal. The AP Scheduled Areas Money Lenders Act 1960 was amended declaring null and void all advances given by unlicensed money lenders. How effectively these tough legislative measures were implemented has been a matter of controversy.
The pace of implementation slowed down in the 1980s is evident. The Government of Andhra Pradesh issued executive orders not to evict non-tribals if their holding did not exceed 5 acres of wet or 10 acres of dry land. There is a wide gulf between the tribals who complain of being cheated out of their lands and the agitating non-tribals. Both expert opinion and judicial review uphold the need to protect tribal ownership of lands and to intensify development. Reviews of tribal development efforts of the first decade after the Constitution came into effect (Dhebar Commission) as well as the next 10 year review (Shilo Ao Committee) emphasised the importance of protection and development of Scheduled Tribes.

1.15. Research Gaps

There are a good number of studies conducted to know the impact of the anti-poverty programmes being implemented by the different agencies like Integrated Rural Development Programme (IRDP), Rural Landless Employment Guarantee Programme (RLEGP), Jawahar Rozgar Yojana (JRY), National Rural Employment Programme (NREP), Training Rural Youth for Self-Employment (TRYSEM), Prime Minister Rozgar Yojana (PMRY), Development of Women and Children in Rural Areas (DWCRA) and so on. But, systematic and comprehensive studies evaluating the anti-poverty programmes, exclusively meant for STs, initiated especially by ITDA are much lacking.

1.16. Need for the Present Study

Indian population consists of 8.19 per cent of tribal population in the country. Poverty is very high among these indigenous people as compared to general population. They are mostly agricultural labourers with meager assets like land and houses. The literacy gap between tribals and non-tribals is widening year after year.
They are not politically empowered. Laws are passed to improve tribal people but they are grossly inadequate. There is a special need to empower tribal population socially, economically and politically. Their active participation in the developmental activities will go a long way in nation building.

Policies which are long term in nature are very much needed. The emphasis should be on quality and equity rather than quantity. There is every need to build up proper environment and decentralized management, skill development and teacher motivation programmes. But tribal developmental programmes failed to protect the interests of the tribals and take them to advanced level of development. However, the programmes adopted have brought awareness and unity among themselves. But still the aim of raising abilities of STs to enable them to compete and avail the quality of opportunity provided in the constitution has not been fulfilled. Thus the tribal community is yet to catch up with the rest. They are not on par with other communities and lagging behind in all social and economic parameters. Though studies are available on tribals covering various aspects of their life, but area specific studies are not many. There is need more area specific studies in order to know more about STs in a particular state or location. The present study is an attempt in this direction.

1.17. Importance of the present Study

The entire humanity has entered the new millennium with sea changes in the various aspects of life. These changes mainly pertain to the techno-scientific and psycho-social areas of human culture in the era of globalization, economic liberalization and free market economy on one side of the coin. On the other side of the coin, scheduled Tribes in India are still living with lower level of socio-economic
conditions, lower level of literacy, lower sex ration and poor conditions of housing as compared to state and National average. Both the central and State Governments have implemented policies, developmental programmes and welfare schemes directed at the socio-economic empowerment of the scheduled tribes and scheduled castes (SCs). But the status and development of the scheduled tribes has not changed hitherto. They are the weakest in terms of political, economic, social and cultural resources.

When a man remains in the same occupational, economic and political development through out his life his behaviour inevitably becomes very rigid and non-flexible. On this account, the behaviour of the people of the same status approaches uniformity, while that of people in different social positions becomes widely divergent. A quite different picture is given by the behaviour of the members of mobile society. A great versatility and plasticity of human behaviour is a national result of social mobility.

Human development as a concept, will have value or significance until the human development levels of disadvantaged people particularly of the scheduled tribes and scheduled castes are raised to the levels of those of the dominant classes. The present study in this direction has studied the development of the scheduled tribes.

1.18. Scope of the Present Study

The present study is confined to the Guntur district which can represent the State of Andhra Pradesh with three prominent regions of various levels of development and resources. The primary data used in this study is subject to certain limitations and the findings are based on the opinions and information given by the sample beneficiaries. Since the size of the sample is small and confined to rural areas
of the district, the inferences drawn from this study may not equally be applicable to the rest of areas in the district as well as other districts of the state.

However, the findings and suggestions may be useful for the policy makers for designing and implementing the programmes not only in other districts of the state but also in the country. Moreover, as the majority of the respondents are illiterates and only a small number of them have received basic education, the possibility of giving incomplete information can not be ruled out. So, utmost care was taken while collecting information from the respondents and adjustments are made as per the requirements. Rigorous econometrics and statistical techniques are not used in the analysis of the study.

1.19. Objectives:

1. To study the Socio-Economic conditions of Tribals in selected area.
2. To examine the implementation of developmental programmes for tribals in the study area.
3. To analyze the awareness and participation of tribals in developmental programmes.
4. To assess the impact of developmental programmes in generation of income and employment among tribals.
5. To offer appropriate suggestions for effective implementation of developmental programmes.
The main objective is to facilitate the overall development and welfare of the tribal people through empowering them educationally, socially, economically and politically while recognizing their special identity, culturally, habitationally, traditionally and in terms of their age-old rights and privileges and mainly with the developmental programmes which are the present study concern.

1.20 Methodology:

The Study is based on both primary and secondary data: the main source of secondary data are books, journals, articles, various publications of census of India, Directorate of Economics and Statistics, internet and so on. Besides these, various reports and documents of various scholars both published as well as unpublished have been utilized.

1.20.1 Selection of the Sample

A multi-stage sampling technique was employed for the study. In the first stage Guntur district was chosen, divided into three revenue divisions as Guntur, Narasaraopet and Tenali. From each division, one mandal is selected purposive sampling. In the second stage Bellamkonda mandal from division-I, Bollapalli mandal from division-II and Bapatla mandal from division-III which is having highest percentage of plain Scheduled Tribes population were selected. In the third stage, in each mandal one village was selected which is Chitayalatanda from Bellamkonda mandal, Malapadi tanda from Bollapalle mandal and Chintaipallem from Bapatla mandal. Finally in each village 100 sample were selected altogether 300 samples were taken by representing the rural areas from each division in the Guntur district.
1.20.2 Source of Data

Both primary and secondary data was used for the study. Various reports from the Planning Commission, Scheduled Tribes Development Corporation, Ministry of Social Justice and Empowerment, Scheduled Tribes Finance and Development Corporation, other government reports, books, journals, articles, newspapers and internet were used for the purpose of secondary data. For collecting the primary data, a schedule was framed.

1.20.3 Statistical analysis of the Data

The important variables were formulated and relevant data collected from the field were coded and analyzed using SPSS (Statistical Package for Social Sciences) software. Cross tables were drawn for analyzing the data. Suitable and appropriate statistical tools such as percentages were used. Test of significance of the data was carried out using Chi-Square test.

1.20.4 Organization of the Study

The Thesis is organized into seven Chapters. Chapter I gives introduction, the Second Chapter reviews the related literature available. The Third Chapter deals with the various developmental programmes for tribal developmental programmes. The Fourth chapter gives the details of the complete profile of the Andhra Pradesh and the status of present selected Guntur district. In Chapter five the socio-economic characteristics of the sample model respondents are explained. In Chapter six, the impact of the developmental programmes in the proposed area is explained. The last Chapter sums up the findings and conclusions of the study and presents the suggestions of the study.
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