CHAPTER-2
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REVIEW OF LITERATURE

Review of earlier research studies on the development of scheduled Tribes and contribution of different factors responsible for their development is essential to formulate an appropriate perspective for any further study. It is of vital significance in any study in order to collect up to date information about what has been thought and done in the particular area. Several studies on the implementation of reservations and development; its impact on scheduled tribes and other developmental programmes and policies adopted by government to develop the scheduled tribes are confined to one or two aspects and only to some regions of a state or a country. As no study is likely to be absolutely complete, the available literature will not help to broaden the scope and nature of successive research. Therefore, the present study is taken up to bridge this gap. In this chapter an attempt has been made to synthesize the findings of the earlier studies on the evaluation of socio-economic conditions, impact of the developmental programmes, various government schemes and policies for improving the scheduled tribes.

**Haimondrof (1943)**\(^1\) studied the life of the most primitive tribals inhabiting the northeastern portions of the Nallamala hills who have come from the large volume of Chenchus of Mahaboobnagar in Andhra Pradesh. Mohan analysed the living conditions on the Gonds, Koyas and Chenchus in Andhra Pradesh. Amitabhmitra conducted a study on sherpas of west Bengal.

**Naga and Saxena (1958)**\(^2\) made the scientific study of tribal economy in India. It was firstly undertaken by these two scholars who made an extensive field tour of the area of Madhya Pradesh, particularly, Mondla, Bilaspur, Durga and Balaghat and studied the Baiga economy in the context of the general economic
theories, laying emphasis on the source of economy of the Baigas. Prior to these studies a number of account and were given about tribal economy in different ethnographic monographs.

Verma (1960) has discussed the socio-cultural organisations of the Sanria paharias, Mal- paharias and Kmarbhag. He has examined various phases of the tribal life, pregnancy and birth, puberty, widow remarriage, place of women in the society, religion, village council and political institutions.

Vimal shah (1962) A study of tribal economy in Gujarat undertaken by Vimal Shah was based on the all India rural debt and investment survey of RBI and the study was undertaken by Gujarat state. Based on these two studies Shah selected a sample of 1120 rural house holds, from 28 villages. The survey had very effectively brought out that tribal economy in Gujarat still continues to be stagnant from all points of view. These is very little diversification in occupations. Agriculture continues to be the mainstay of the tribal population. Very little investment is taking place to modernize it. Similarly it is fund that very few inputs are made to increase the productive of land and many people mostly depend upon traditional agencies for their credit requirements, which are mainly for meeting their house hold expenditure. All these are obviously characteristics of subsistence economy.

Vidyarthi (1963) gave a good account of the maler economy which revolves around hill cultivation later vidyarthi gave a good account of the maler economy which revolves round hill cultivation.

Saxena (1964) Followed the model of Naga and studied the tribals of western hills in Madhya Pradesh and presented the economy of five tribals. "Bondage Highlander" is a study of the Bondo character. This is more an
ethnographic study of Bonods. Verrier had planned to present one aspect of each tribe of Orissa. The economics of the Kuttie Gonds’, the religion of the Hill Savaras’. The character of Bondo are planned and separately presented. “The tribal myths of Orissa’ is planned and separately presented. The tribal myths of Orissa are planned to present the common practices of all tribes of Orissa.

In another study Patel analysed the problem of tribes in the state of Madhya Pradesh. He studied the interrelationship of economic tools economic soundness, collective forming co-operatives and tribal development through area approach.

Yyas N.N (1967) presents the historical, social and economic life of the Baniyas of Rajasthan, Andhra Pradesh, Punjab and Gujarat. Yyas thus points out the differences in customs and practices of the Baniyas of different States. This study has a good comparative background, still it has a limitation like unsuitability of the methodology.

Cyril (1969) Belshaw examined several kinds of economics from primitive to the modern. He advocated similarities and differences and indicated the principles of modernization that advanced countries are attempting. According to him, all social relations involve exchange transactions.

Planning Commission report (1969) The report of the planning commission on tribal development programmes remarked that no programme of economic development is likely to have any impact on tribals and to relieve them from the clutches of money lender and almost all of there are indebted. The attack on tribal indebtedness should be two pronged, if it is to be effective and enduring, on the one hand long term credit should be provided to enable the tribal to free himself form the strong hold of usurious money lenders and on the other had, his repaying capacity should be improved in an adequate measure and the procedure
for getting institutional credit has to be simplified to enable the tribals to avail of the facility. But the crux of the problem still remains. It needs political will, commitment, honesty and integrity on the part of those who are supposed to be protectors of tribal interests. In the absence of these regulatory provisions and schemes it shall have no impact.

Verrier Elwin (1969)\textsuperscript{10} has studied the problems in the implementation of the special multipurpose tribal blocks in various parts of the country. He observed few defects in the scheme both in its conception and execution. He has warned that there was danger of imposition of our own values. For example, he found fault with the lay of the calories. He observed that most of the tribals were hill people and they would like to have their houses on the side of hills and not in the villages through the land allotted to these people was scattered over a wide area. The houses are built close to each other in a colony which is contrary to their custom. The formers naturally like to build their houses near their land. Elwin has observed that some colonies have been built at considerable expense without any thought or investigation as to whether there is any land available for cultivation in the neighborhood.

Dean Joros (1973)\textsuperscript{11} in his study, presents his views on the relation between political socialisation of the tribals and integration process or the effect of tribal welfare programmes on their political socialisation. He reveals that by analysing the political socialisation process of tribals, a more complete evaluation of tribal welfare programmes would be ensured.

Das Gupta (1974)\textsuperscript{12} explains the Naxalite movement of 1970 in detail and discusses its socio-economic goals and their attainment. He describes the socio-economic conditions of the Santal tribals of Naxalbari and Sawaras of Srikakulam
that forced them to revolt against the exploitative social system that prevailed in these areas. This study also throws light on the emerging contradiction in tribal areas and between different tribal and non-tribal classes.

Ministry of Home affairs, government of India (1975)\textsuperscript{13} A document prepared by ministry of home affairs, government of India stated that the forestry programmes would be crucial for the development of tribal economy in many areas. The basic policy question would be settled in the sub-plan itself. However necessary follow-up action has to be taken at the project level. The forest resources of the region should be identified of possible both under the direct control of the forest department and other forest programmes should be revised in the context of its impact on the tribal economy. The various rights of the people in the forest and its produce should be documented and the procedure for making these benefits available. The report also recommended a review to find out whether the concessions are in fact available to the tribals. The areas which are facing problems of fuel or muster are to be demarcated and forest programmes suitable to the needs of the people are to be adopted. Bhowmick in his paper analysed the various welfare measures and development plans of the government for the welfare of the identified community namely the Kohartribe.

Mathur P.R.G. (1977)\textsuperscript{14} points out that induction into political culture and integration into the mainstream of national life are part of one and the same process and without political socialisation being achieved, tribals integration into the national social life is impossible. Political socialisation must precede their integration into national life. Motivation and objective underlying the tribal welfare programmes and political socialisation are common.
Nirmal Kumar Bose (1977)\textsuperscript{15} gives some insight into the tribe's social life. "Tribes differ from others in their social system. They have retained their own marriage regulation. Almost all marry within their restricted local group, and are sometimes guided by their own elders or political chief in internal and external affairs. In other words, they form socially distinct communities who have been designated as tribes and listed in the Schedule for special treatment, so that within a relatively short time they can come within the mainstream of political and economic life if India".

Patel (1977)\textsuperscript{16} The land problems of tribals are broadly discussed by patel. According to him, during 17th and 18th centuries, there were many tribal kingdoms in India. Gradually the expansions of the more advanced groups force the tribals to retreat in to the nearest hills and less fertile areas. During the British period, dispossession of tribal lands continued. A large number of tribals were reduced to agricultural labourers. This had made their economic conditions deplorable. For generations tribals have continued to live on their subsistence agriculture and earned their living as serfs or bonded labourers.

Doshi S.L. (1978)\textsuperscript{17} takes up a case study of Bhils, on the process of unification and integration opines that, a sort of integration is achieved by the tribals with the wider society as a result of political unification. The author has observed that the tribals are aware of the working of democracy, democratic institutions and identification with the level of values. However study has limitation like neglecting the economic aspects of tribals.

Gopala Rao. N. (1978)\textsuperscript{18} carried out a study on the process of transfer of land from the tribals to the non-tribals and analysed the various factors influencing such transfers. His study was based on a case study of Mondemkhal, a mixed
village of tribes and castes, at Parvathipuarm taluka of former Srikakulam district. Data were extracted from the responses of the sample to the pre-canvassed and from schedule interviews with the tribal elders and village officials. He observed that land has been alienated by some people to finance agricultural operations. Cultivators require cash to buy cattle and to pay the labourers. The study has clearly revealed, that credit being taken on pledging land led to land alienation. Further, the author has observed that land has a tremendous prestige value in the rural context and it could stand as a security both for borrowing and lending.

Roy Burman (1978)\(^{19}\) in his article, “Some Dimensions of Transformation of Tribal Studies in India” spoke about the tribal integration process. He points out that, present context integration means four things: independent thinking, democratic style of life, secularism and planned economy. He opines that these four things are urgently needed for the tribals to integrate themselves into the mainstream.

Hanumanthappa Rayappa P, and Muthu Rayappa R (1980)\(^{20}\) in their study backwardness and welfare of scheduled castes and tribes in India conclude that the schemes formulated at the center and at the state levels are being implemented at the local levels without taking local conditions into consideration. Moreover, the implementation agencies of plan schemes seem to believe that once the amount earmarked are spent, the benefits will automatically reach the target groups on relating the situations is different.

Sharma R.S (1980)\(^{21}\) has discussed the status of tribals in India during ancient times. The epistemological theoretical perspective about the tribals of this period is very clear. It was the time when the Aryans and, at a later period, the high caste Hindus made all efforts to have their hegemony over the tribals. Sharma has
applied material approach to the study of history. This study of tribals is based on
the assumption that the mode of production involving the theory of surplus leading
to class formation continues to the best working hypothesis, not withstanding
countless assertions to the contrary.

Jaganath Panday (1981) study on “Tribal Peasantry Dynamics of Development analyses the classes and class relations in three villages of Orissa and considers the particular mode of production operating in the economy. The study is limited to a tribal village only which is characterised primarily by feudal relationships and a village mainly showing signs of capitalist development in agriculture.

Pradeep Kumar Bose’s (1981) paper on “Stratification among the Indian Tribes”, questions the validity of observing stratification pattern among Indian tribes on the basis of caste hierarchy or 'sacred' hierarchy or division on class basis. This is observed in the context of Gujarat tribes. Tribal population in modern market and production systems and their incorporation into modern political systems are shown regional variations in occupations in use of modern machinery etc.

Ramaiah (1981) in a recent study on “Tribal Economy of Telangana” specifically deals with Warangal Koyas. The study furnished factual information related to tribal indebtedness and their family budget formation. The study also focuses upon the land problem. However, very little literature exists on Adilabad and Khammam districts, which make the present study worthwhile. Moreover very few works have tried to present a link between the pattern of development in post independence India, the resulting tribal land alienation and the tribal movements in recent years.
Renuka Pameche (1985) in her study “Elite in Indian society” has observed political aspects of the Bhils and the process of the formation of elite in Bhil Society. The traditional political system of Bhils and the impact of the modern system on them are elaborately studied but the socio-economic aspects of the poor tribals have not been discussed.

According to the report on tribal welfare activities of Government of Andhra Pradesh (1985) Through the strategy adopted up to the end of the third five year plan resulted in improving the tribal economy and social services to a limited extent. It was found that certain regions and groups in tribal areas continued to remain backward. Such imbalances were attributed mainly to the uneven distribution of social services and spared of economic benefits, besides differences in natural resources endowments and levels of developments.

Narayana (1985) Examined the impact of state policy in changing conditions of tribal people in the four hamlets in Warangal district. He concluded that till late sixties nearly 75 Percent of tribal house holds were dependent on wage labour mostly in the form of bonded labour (jeethagoundla) tenants at will to whom land reforms development and welfare programmes and organized movement given a filling to the tribals to raise the hands in rural social and economic life.

Alock Kumar (1986) has carried out an analytical study to interpret the socio-cultural organisation and economic structure of Mal-paharias tribe in Santalparganas district of Bihar in the light of regional geographical complex. Based on his field survey, he examines the land use, income expenditure pattern, size of the families and its geographical ratification. His study reflects an innate glimpse on the habit of Mal-paharias in regard to their dress, religious ceremonies, customs, hunting, agricultural instruments and musical instruments. He observed
that the major requirements of their settlements and has stated that paying adequate attention to the facilities was lacking in their settlements that hastened the emerging of Mal-paharias in the mainstream of Indian life.

Devendra Thakur (1986) in his book entitled, “Socio-economic Development of Tribes in India”, has made an elaborate study about the Santhals in Bihar. His study highlights the socio-economic conditions of the Santhals, The author observes, to what extent they are responsible to the projects and programmes undertaken during the different developmental plans. It records the discriminative and barbaric approach towards the tribal.

Singh R.S. (1986) has pointed out that an important aspect of these movements is that they are expressed in secular terms and do not bear the messianic quality of their movement, nor charismatic leadership as important. He found that land alienation and loss of control over forest were two common factors underlying these movements. The Gonds of Adilabad, he points out initiated a movement in 1970 for their right to land. Hence the emergency of economic factors is important in the present context.

Geetha Menon (1987) work entitled “Tribal Women: Victims of Development Process” reveals that the impact and the loss of common property resources is very severe on tribal women. She focuses on the ever increasing hardship. She concludes that the tribal women are the major victims of the deprival of the traditional rights of the tribals in common property resources.

Ramamani V.S. (1988) presents a descriptive analysis of the main features of tribal economy. In her work “Tribal Economy Problems and prospects, she elaborates vividly the gap between the tribals and non-tribals, and suggests certain protective and promotional measures in order to reduce this gap.
Ramakant Prasad (1988)33 “A Case Study of Cultural Ecology and Tribal Dynamics” deals the tribe of Bihar which has little population and living in different ecological settings. It is found, that there are cultural variation within this tribe itself due to various ecological settings. The study depicts the total way of the tribe name Pabhaiya'. Further, it illustrates how a small tribe exists with its socio-ecological conditions and points out the problems they are facing today. The study also deals with the problems and prospects of the tribe and gives an outlay for development and protection of such a marginal tribe in Indian continent.

Mohanthy L.C. (1989)34 after analyzing the “Economic Life of Tribals of Orissa and the Way towards Integration” has reminded the urgent necessity of evaluating how far tribals have improved their economic-conditions and how far they have been integrated into the larger Indian society. He opines that tribals should be given full freedom so that they may that giving to manifest their genius and will help their integration.

Doshi S.L. (1990)35 has conducted researches on the Bhils of South Rajasthan, he argues in his work, “tribal ethnicity and class integration” that in ancient India the tribals did not constitute the core of society. They were always marginalised. Though there are no accounts of their collective identity, it is stated that they practised a pastoral life characterized by animism. They were, by and large, a classless and stateless society.

Nirmal Sengupta’s (1990)36 study “The Social and Economic Basis of Current Tribal Movements” argues that the process of rapid industrialisation since independence has added dimension to the problem of the tribals, as the majority of the tribal concentration in the country are in the areas endowed with rich natural
resources. The establishment of resource-based industries in such areas has inevitably led to the displacement of the tribals.

Madhusudan Trivedi (1991)\textsuperscript{37} in "Entreprenuership among Tribals" states that entrepreneurship is an unorthodox venture for the tribals. In this case study on Bhills of Rajasthan, he observes that the wake of development they have to take new crops, commercialisation and mechanisation in their agricultural practices. The economic transformation which the tribals witnessed today led them to a capitalist economy. Further, he opines that Capitalism has created class stratification among the tribals. This book focuses on the emergence of capitalism among the tribals and its social consequences on class formation.

Buddudeb Chaudhaudi's (ed.) (1992)\textsuperscript{38} the five volumes of "Tribal Transformation in India" edited by him is a collaborative effort of Indian scholars to capture the changing tribal scenario and a whole diversity of issues related to tribal economy, agronomy, politics, ethnicity, ecology, education, technology transfer, social political movements, religious faiths and rituals in an indigenized, yet more articulate framework, with both diagnostic and remedial models. Adopting the latest conceptual research tools in anthropology and related disciplines, the scholars have made a fresh look at micro and macro level dynamics of the tribal situation in India vis-à-vis the socio-cultural relations.

Deogaonkar S.G work "Tribal Administration and Development" (1994)\textsuperscript{39} trace the origin and growth of the efforts for the development of tribal population in India. Apart from analysing various approaches to tribal development, the author enumerates the administrative structures and organisational strategies adopted during the last many years of planning, the outlay on tribal development during the plans and the priorities adopted have also been
indicated. The author has also made an indepth study on Tribal Sub-Plan strategy and its implementation. The personal policy adopted in tribal development finds a special and critical treatment.

Bashir, Sujatha (1994)\textsuperscript{40} examined, "Public versus Private in Primary Education: Comparison of School Effectiveness" A study deals with the role of private sector in school education.

Melhrotra, Nidhi (1995)\textsuperscript{41} surveyed some villages in U.P, H.P. and Kerala and examined why poor children do not attend school in rural India. The study revealed that inadequate infrastructure and lack of teacher accountability in government schools is the biggest problem of schooling.

Rajalaxmi Rath (1995)\textsuperscript{42} in her book on reservation and social transformation among scheduled castes and scheduled tribes dealt with glimpses of socio-economic life of scheduled castes and scheduled tribes in Bihar. The book also deals with rational of the policy compensatory discrimination, historical constitutional background, profile of the respondents' advantages due to reservation, and role of beneficiaries in social transformation. The book presents various case studies and their main findings on social implications of reservation. The study reveals that the beneficiaries of reservation have not only broken away from their traditional occupation. Induction in to the government services has given fillip to these communities to contribute actively to the development process.

Rudolfe Heredia's study on (1995)\textsuperscript{43} "Tribal Education, Need for Literature Pedagogy of Social Transformation" reveals his view that if the developmental dilemma that confronts our tribals is to be successfully addressed, tribal integration will require their mobilization not just to preserve their cultural
autonomy but also to redress their minority status as well. So that, they can participate in their own development, which essentially requires their enlightenment.

**Sudhakara Reddy P (1995)** in his comprehensive study, "Displaced, Population and Social Change" elaborates the processes and problems of displacement, rehabilitation and socio-cultural changes occurred among the displaced Scheduled Tribe, Yanadis of the Shriharikota Island in Andhra Pradesh where the rocket launching station was established by Indian Space Research Organisation, Government of India. The author tries to depict the traditional, social and cultural fabric and adaptation of the Yanadi islanders prior to their displacement, which serves as the basis for understanding the continuity and change in the environment, society and culture. Further, he analyses the rehabilitation programmes and the resultant factors and the forces behind the system of forced migration and adaptation of the Yanadis to the new environment, outside the rehabilitation centres. He also describes the pattern and processes of continuity and change on the socio-cultural set up of Yanadi Islanders.

**Bhujendra Nath Panda (1996)** has made sincere attempt to study the personality adjustment, mental health, attitude and academic achievements of more acculturated Saora tribes. In the in-depth analytical study on tribal education, he gives practical suggestions to teachers, and policy makers to realise the pros and cons of tribal acculturization. The findings of the study have obvious implication for policy makers in tribal education and development.

**Mahendra Mohan Verma (1996)**, in his article “Tribal Development in India: Programs and Perspectives” felt that tribals in India as elsewhere in the world have known for their unique ways of living and distinct culture which
provide them at distinct identity on the national scene. However, their peculiar lifestyle, crude and primitive technologies and their tendency to inhabit the secluded and isolated areas have led them to economic mystery under development and seclusion from the mainstream of national life. After independence special policy initiatives were taken towards the improvement of their socio-economic conditions. The study also analyses in detail the program outlays and expenditure since independence with special reference to schedule tribes of UP. The study indicates towards serious lacuna in planning and implementation and utilization of available resources for tribal development.

Krishnaji, N. (1996)⁴⁷ in his study on “Poverty, Gender and Schooling. A study of Mahaboobnagar and Adilabad Districts”, observed that privatization of schools is very high in these districts. The national sample survey organizations (NSSO) 42nd round found a massive surge in parentary demand and a large scale decline in government schooling system.

NABARD (1996)⁴⁸ has conducted survey on the impact of tribal development programmes in tribal life in Dharmapuri taluka of Vasad district of Gujarat. It was observed that the programme results have been encouraging and nearly 4000 families have developed about 1400 hectares of marginal land in the first place of 11 years project. It was observed that tribal people prefer to remain in their territory and do whatever they can relating to forestry and horticulture and yet develop their lot Tribal development programmes have been effective in checking migration, restoring environment alleviating poverty improving community hygiene and inculcating self help among the tribals.
Somasekhar, K. (1997) has studied on developmental programmes and social change among the tribals in Ananthapuram district of Andhra Pradesh. In his study he made an attempt to assess the impact on developmental programmes on the socio-economic conditions of tribals who are living in plain areas. He found that the conditions of plain tribal are not satisfactory even though they are under the improve of poverty and lack of basic facilities. But due to the implementation of developmental programmes during the plan period there has been slight improvement in the economic conditions and also change in cultural activities the finally concluded that in order to achieve desired change there is need to introduce the need based programmes and appoint necessary staff at the grass root level.

Nirmal Malhotra and Nalma Rizvi (1997) in their book “Annotated Bibliography of Educational Scheduled Tribes in India” provide general idea about the developmental policy at different stages of time. The volume is useful resource to scholars and planners. The book provides research studies, which are arranged in alphabetical according to the order. This is a pioneering work and the first of its kind on scheduled castes and scheduled tribes.

Pandey A.K. (1997) in his thought provoking study, entitled “Tribal society in India”, points out an important correction to the tendency of western researchers and conservative scholars. He has successfully made an effort and tried to investigate the problem of underdevelopment, the culture of powerlessness and culture of poverty among tribals vis-a-vis the Indian society.

Bariks (1997) Study concluded that the implementation of many developmental projects have not brought a radical change in tribal socio-economic profile. Unless state implements the land reform policy, minimum wage policy they
can not be equipped with the assets, for centuries they have been living as assets people.

Amita Baviskar (1998)\textsuperscript{53} in her study, "In the belly of the river", has examined the erosion and destruction of environment of Narmada valley, she argues that positivism has failed to comprehend the tribal conflicts over the developments in the valley. She opines that in such researches positivism is in conflict with the epistemological situation of the tribal people. The methodology of 'critical enquiry' postulated by Baviskar argues that there are two important variables: (1) the perspective of the tribals on the life as they live; and (2) the perspective of the researcher who 'interprets' the meaning of life given by the objects of study. Here it is very clear that the researcher becomes a strong variable. It is his ideological bias, his values and his definition of life which interpret the life of the tribal. Perhaps the authentic perspective of the tribal's remain unexplained or not properly represented by the researcher.

Tripathy S.N. (1999)\textsuperscript{54} book entitled "Tribals in transitions", comprises of eleven selected contributions of eminent authors relating to various issues and problems of tribals along with policy options. The author has observed the role of financial institutions and co-operatives in mitigating the tribal economic problems, the impact of development plans and poverty amelioration schemes, etc. Based on secondary as well as field data collected through survey, this work depicts the evaluation and analysis of tribal problems and policy paradigms to tackle the problem of backwardness in tribal regions.

Jain P.C. (1999)\textsuperscript{55} gives some insight into the Bhils and Minas of Rajasthan. The objective of his study "Planned development among tribals", is to find out the development attained by these two tribal groups. The development is
achieved through various sources. In the First Year Plan, the State government is committed on constitutional ground to bring the tribals at par with the other tribal groups who are economically and socially advanced.

Harish Chandra Upadhyay (1999)\textsuperscript{56} in his edited book deals with the status of scheduled tribes in India. The book deals with socio-political implications of economic change with an egalitarian orientation. The author observed deforestation in the lesser Himalayan Humayun and its impact on the peasant women and the Van Raji tribe. One article covered the criteria for the preservation of Yanadi folk media through mass media.

Chaube S.K. (1999)\textsuperscript{57} in his article on Scheduled Tribes and Christianity in India felt that the movements for tribals started becoming powerful. The blame for unrest was laid mainly at the door step of the Christian missions in India. As a result of such movement the hosts of hill states were born in the North East India by 1972. Chaube argued that Christianity had played a progressive, in fact integrative role in North East India with in the framework of regional autonomy.

Bakshi S.R and Kiran Bala (2000)\textsuperscript{58} in their work “Social and economic development of scheduled tribes” have presented the social-economic status of several scheduled tribes inhabiting in various regions of our sub-continent. Their life-style, customs and traditions which are quite different from that of the people in our rural and urban areas. The authors have assessed the social have been portrayed and they have felt that 'they live in their own world' backwardness at various levels besides schemes that have been launched for the education of their children, to provide them health facilities and jobs for their daily needs.
Prakash Chandra Mehta (2000) presents an overall review of the tribal development measures adopted during the 20th century. He has remarked that the government failed to provide basic minimum needs for their subsistence. It is found, as the first half of the century was administered by the British government and the local rulers, who were not bothered about their needs and welfare. The tribals were exploited by the then rulers during the first half of the century.

Mahi Pal (2000) in his article, “Panchyats in Fifth Scheduled Areas” says that the constitution 73rd amendment act of 1992 generated a fervour towards establishing panchayats in the countryside that some exempted territories were also brought under its fold. Even though the parliament has not enacted any law in this regard states like Andhra pradesh, Himachal pradesh, Rajasthan have extended the central act to the scheduled areas. As this was an unconstitutional act on the part of these states tribal leaders protested the attempt of the states to erode the autonomy of the tribal people in their affairs. They mobilized the tribal people around the issue.

Arindam Roy (2000) in his book “All Bonded Workers under Threat” felt that the tribals are broken in body and almost in spirit. The contractors who employ them keep them starved. Their paltry loans never get repaid. Their women are disgraced. They are robbed of their few belongings. And they dare not leave the contractor who had trapped them with loan and work for a better wage if any.

Karuppaian .E (2000) in his article on Alienation of Tamilnadu Panel Data Analysis reviews the results of the two studies conducted in 1989 and 1998 and tribal and alienation. Despite government action and legislation, alienation has not been checked but has increased. Transfer of land from tribals to non-tribals has
happened largely through sale driven by consumption needs and also through indebtedness. As development makes land more attractive, tribals will need protection urgently.

**Divya Shrivastava (2000)** in her book *The Development of Scheduled Tribes in Madhya Pradesh* deals with the scheduled tribes of MP, the demographic characteristics, and problems faced by them. The book reveals that tribals are away from the mainstream of progress. They were relegated to the basic amenities for minimum standard of living. In the time of Britishers an effort, though halfhearted was made to bring them into the mainstream of the society. However it was after independence the central and state government adopted certain measures to identify their problems and uplift their living conditions. The introduction of developmental scheme helped to a certain extent to bridge the gap between general population and tribals. Thus the present work is a chronological account of the various governmental measures undertaken for achieving the targets. The findings of the book are quite useful to the planners, development administrators and those related to tribal in particular.

**Salil Basu (2000)** The widespread poverty, illiteracy, malnutrition, absence of safe drinking water and sanitary living conditions, poor maternal and child health services and ineffective coverage of national health and nutritional services have been traced out in several studies as possible contributing factors to dismal health conditions prevailing among the tribal population in India. In this article, the author focuses on certain interacting factors light the infant mortality rate, life expectancy, genetic disorders, sexually transmitted diseases, nutritional status, forest ecology, child health and health care practices which are generally
responsible for determining the health status and health behaviour of tribal communities.

Kumar A. (2002) in his, "Tribal Development in India" examined the origin and historical perspective, history of tribal administration and recent changes in tribal way of life and suggested a strategy of welfare development for tribals.

Yogesh Snehi (2002) in his article focus on the tribal situation observed that Indian tribals are the indigenous population of land. Yet they are the most neglected ones – economically, socially and politically. After independence significant changes have taken place and tribals are migrating into the cities for education and employment. But the fact is that till today these communities have not been able to identify with the main stream.

Bakshi, S.R. and Kiran Bala (2002) in their book dealt with the socio-economic status of several scheduled tribes inhabiting in various regions of our subcontinent. It is observed that their life styles, customs and tradition are quite different from the general population. They live in their own world. The social backwardness has been assessed at various levels and schemes have been launched for their education of the children, to provide them health facilities as well jobs for their daily needs. The book covered major areas of scheduled tribes and the raj scheduled tribes and British parliament, their socio-economic status, life styles and conflict etc.

Sikligar, P.C. (2002) in his book on Atrocities on Scheduled Castes and Scheduled Tribes Prevention and Implementation examined the SC and ST Act, 1999 felt that SC and ST situation remain vulnerable despite various measures taken to improve their socio-economic conditions. The act is expected to provide
necessary legal protection to them against the atrocities. If the act is implemented strictly a dream of social justice and human rights can be fulfilled in real terms.

Goswami, B. (2003)\textsuperscript{69} in his book on Constitutional safeguards for schedule castes and scheduled tribes shows that schedule tribes have suffered immense humiliation at the hands of the three varnas namely Brahmins, Kshtriyas, Vysyas and relegated to the lowest rung of the ladder. The constitution makers realized this and bestowed certain extra benefits and facilities such as reservation government jobs, and seats in legislature, abolition of untouchability, prevention of atrocities, grant of land tenures and forest rights, admission to educational institutions etc. The book has scanned all these measures – legal executive and judicial with a view to examine how far the benefits and facilities intended to be conferred on SCs/STs have actually been made available to them. The author has also given certain suggestions with a view to ensure unity and integrity of the country and protect the interests of the downtrodden people.

Prakash Louis (2003)\textsuperscript{70} in his article on Schedule Caste and Schedule Tribes: the Reservation Debate observed that the persistency of constitutionally sanctioned privileges to the SCs and STs by way of job reservation and preferential treatment in educational institutes beyond the period originally specified by the constitution has divided Indians into diverse camps –pro and anti reservationists. The later argue that merit has often taken a second place as a result of such policies that any way benefit only a certain section already privileged among the disadvantaged. However, as data collected from various sources revealed that the SCs and STs continued to be poorly represented in government services and they score far lower than most other sections in several development indicators, chiefly literacy.
Ramesh Singh, M. (2003)\(^71\) in his study concludes that the development agencies have provided few agriculture and allied development schemes to promote the agriculture product of the poor farmers. Unfortunately, it could not provide real benefit to the poor tribal farmers. It was also found that selection of beneficiaries is based on corruption, personal contacts with officials and good rapport with chairman of the villages. These programmes mostly benefited the tribal lights who are practicing settled agriculture. Moreover, poor tribal farmers are total his neglected from getting such schemes. The schemes designed and meant for the upliftment of poor are actually benefiting the economically better off families.

Chaudhary, S.N. (2004)\(^72\) in his book "Dalit and Tribal Leadership in Panchayats" examined the history of panchayatraj in the country. The book analyzes the status of scheduled caste and scheduled tribe in panchayats particularly in the light of 73\(^{rd}\) constitutional amendment taking a close look at the interface between panchayat and the S.C. S.T. leadership. It evaluates the socio-economic and political implications. It also provides socio-economic profile of dalit leaders in panchyats, level of their awareness, their achievements and expectations.

Virginius Xaxa (2004)\(^73\) in her article "Women and Gender" studies of tribes in India and examined concerns for focus on women in tribal studies. She felt that it emerged out of gender interest with women issues the world over. The value system governing large Indian society has been the process of change. There has been a shift in the image tribal women who are thus invariably portrayed as enjoying a better social status than their other counterparts in the society. The tribal society in the post-independence era has been witness to unprecedented change,
which has seen most market and respect of culture, modes of making a living and social differentiation.

Sanathanan Velluva (2004) The study was conducted in Attappady Block of Palakkad district, one of the backward and fragile cological regions in Kerala. There are three major tribal communities-Irulas, Mudugas, and Kurumbas – living in this region. The area witnessed massive influx of settlers both from Kerala (Malayalis) and Tamil Nadu (Tamilians) since the 1950s, as a consequence of which dramatic change in land use and demographic structure of Attappady has taken place. The demographic structure has undergone change in favour of settlers within a short span of time. A dualistic society and economy emerged by the mid-1970s. The major determinants of livelihood of a community are possession and/or access to natural, physical, household, and human capital. A perusal of the ownership/possession of these assets indicates that development programmes have not succeeded in building up the minimum basic requirements of tribesfolk. More than 40 percent of tribesfolk still remain illiterate and there are wide inter-community differences in educational achievement. Illiteracy among women is higher than among men. Electricity is yet to reach more than 90 percent of the Kurumba households. The housing conditions of tribesfolk, however, have improved significantly in recent years. Per capita land availability has considerably come down and around 50 percent of the households own land below 2.5 acres, of which the share of wetland is insignificantly low. Now only the Kurumba community depends on forest as a livelihood and collect non-timber forest products.
Sahoo.K (2005) in his book “Rural Development Scheduled Castes and Scheduled Tribes” examined the efforts made to improve the conditions of the scheduled castes and scheduled tribes. The book dealt with socio-economic background of the respondents’ development of their land housing, health and education, the attitudes and opinions of the scheduled castes and scheduled tribes towards government officials and elected representatives, their social participation, empowerment etc. It is an empirical study of the ST population.

Madha Sarin (2005) in his commentary article on Scheduled tribes bill 2005 says that schedule tribes have been denied their rights and access to natural resources especially whose products made up the chief source of their livelihood. Where they have not been labeled as encroachers and arbitrariness evicted adivasis, they have also contributed to the ranks of people displaced by development projects. He says that the proposed bill seeking to accord recognition to those schedule tribes that once enjoyed such customary rights, is an attempt to set right historical injustices. Unfortunately, the bill itself has been a victim of misconception and misinterpretation.

Govinda Chandra Rath (2006) edited a book “Tribal Development in India; the Contemporary Debate”. The book contains seminal essays investigate the failure of the welfare tribal India, and the consequent efforts by tribes to better their lot by seeking political autonomy and the restoration of traditional rights to natural resources namely water, forest and land. The book contains case studies of little known movements such as Dalitism in Jharkhand and the Kamatpur, West Bengal.

Alok Ranjan (2006) in his paper highlights the dissimilarity between the age and sex structure of the tribal population of the Chhattisgarh with that of
Madhya Pradesh as well as between the tribal and non-tribal population of Madhya Pradesh. The observed dissimilarity in age and sex structure is the result of the difference in the pace of demographic transition and different pattern of migration that has taken place in the tribal population of the two stages in the past as well as between tribal and non-tribal population. The analysis presented here indicates that the health and family welfare status of the tribal population in Madhya Pradesh is poorer than the health and family welfare status of the non-tribal population. One can also visualize a similar situation in Chhattisgarh. In the light of the present study, it would be interesting to explore the determinants of health and family welfare among tribal and non-tribal population.

**Nishakar Panda (2006)** Improvement in the quality of life: One of the long-term needs for tribal development is improvement in their quality of life. Certain basic services like drinking water, health, housing, nutrition, rural roads etc, need to be provided to them. The problem of drinking water in tribal areas is acute on account of the paucity of drinking water. Further, some villages suffer from contaminated water supply. Sanitation and hygiene are major casualties on account of these handicaps in tribal areas. Therefore, apart from the provision of food, provision of safe drinking water should be accorded highest priority. Tribals suffer from poor health conditions. The present state of health of tribals is the cumulative result of under-nourishment compounded by several other factors which include incidence of chronic endemic diseases such as malaria, filaria, tuberculosis, venereal diseases, yaws, leprosy etc. The present health status of tribals is a contributory factor to their numerical decline. There is, therefore, an urgent need to bring such tribal communities within the fold of genetic, preventive and curative medical sciences concomitant with the attempt to improve their nutritional levels.
Anant Kumar (2008)\textsuperscript{80} in his paper attempts to examine and understand the low literacy level and education among tribal children in Jharkhand. The paper discusses the role of government, institutions, programmes and linkages between education and development. Varies programmes and schemes have been initiated but very few of them have reached the tribal children and benefited them. Many of the programmes did not benefit the tribal community because the programmes were not contextualized and localized considering regional, geographical and physical differences and barriers. Other reasons for not reaching the benefits of the programmes to the tribals are lack of political will, corruption and lesser attention on development in tribal areas. The paper highlights the need for focus on tribal education which is inclusive of context specific traditional and innovative interventions.

Prasad, A.K. (2009)\textsuperscript{81} in his study argues that the 82\% of tribal main workers in the country are engaged in agriculture and allied activities. Ownership of land has an important role in determining the socio-economic status of the people. The investigation into the incidence of land alienation shows that, though not wide spread as it is hypothesized to be, the endemic social disclose of alienation of the tribal landholdings has taken roots in the district due to so many reasons. The prominent reasons are repayment of outstanding debt and marriage. It is, therefore argued here that the tribals are to be liberated from the permanent indebtedness and the vicious circle of low income as they are the socially and economically disadvantaged section of the society.

Manas Chakravarthy, Marsha Lama (2009)\textsuperscript{82} in their study examine the various constitutional safeguards provided for scheduled tribe people. The study concluded the policy of reservations in the political domain irrespective the access
of tribal's to political decision on making: has helped the tribals in the vertical mobility and brought them at par with the rest of the Indian society. Thus, it can be said that the process of empowerment is on, the more and a substantial empowerment of the tribal's has already been achieved, although we are still far away from the destination.

Soudarssanane M. Bala and Thiruselvakumar, D. (2009) Malnutrition, as expected, is the most common health problem among tribals. In addition, communicable diseases such as tuberculosis, malaria, and STDs are major public health problems. Some tribal groups are also at high risk for sickle cell anemia. Generally tribal diets are seen to be deficient in protein, iron, iodine, and vitamins. A comparative analysis of the nutritional status of tribals and non-tribals is given in 3 survey, (5) 47% of tribal women are having chronic energy deficiency (CED) compared to 35% among the general population. The most common diseases seen among tribals are respiratory tract infections and diarrheal disorders. 21% of children suffer at least two bouts of diarrhea every year and 22% suffer from at least two attacks of respiratory infections.(4) Tribals account for 25% of all malaria cases occurring in India and 15% of all falciparum cases.(6) Intestinal helminthiasis is widely prevalent among tribal children (up to 50% in Orissa and 75% in MP).(6,7) Skin infections such as tinea and scabies are seen among tribals due to poor personal hygiene.(6) Sexually transmitted diseases are relatively more common (7.2% prevalence of syphilis among Kolli hills tribals of Tamil Nadu).(8) The prevalence of tuberculosis is high, especially in Orissa. Sickle cell trait prevalence varies from 0.5% to 45%, disease prevalence is around 10%. It is mostly seen among the tribals of central and southern India, not reported in North-East, (9,
The prevalence of tobacco use is 44.9% among tribal men and 24% among tribal women.

The tribals of India are heterogeneous. Hence, the methods to tackle their health problems should not only be multi-fold, but also specific to the individual groups as feasible as possible. In this paper, several general approaches are described.

Gopinath Reddy, M. and Anil Kumar .K. (2010) The tribal population in the State of Andhra Pradesh, and in the country as a whole, is the most deprived and vulnerable community that faces severe economic exclusion. Although certain constitutional safeguards are provided, no significant economic, social and political mobility has taken place across this community. Contrary to Scheduled Castes and other Backward Castes who witnessed certain degrees of progress because of protective discrimination policies of the government, the Scheduled Tribes remain abysmally backward and socially excluded, still living in harsh environs. The paper "Political Economy of Tribal Development: A Case Study of Andhra Pradesh", delineates the situation of the Scheduled Tribes in the background of various policies of the state during the successive plan periods and its impact on their socio-economic mobility. Politically, this community is the most voiceless in the state. Their unsecured livelihood position in terms of lack of legal entitlements of the resources they use, both land and non-timber forest produce, push them into deep economic vulnerability. The paper also discusses the implications of the new act - Forest Right Act, 2006, on the livelihood security of the tribal communities and whether this act will finally lead to the inclusion of these people into the mainstream.
Tarun Bikash Sukai (2010)\textsuperscript{85} in his study, “Tribal Development in India: An Overview” has pointed out that there is a need to make a review of the tribal situations and there in need for prevention of land alienation from tribal to no-tribal and review of nation forest policy and forest(conservation) Act 1980. The government is working hard towards a new social order based on social equality and social harmony, but still it is not adequate enough for development of tribal people in India.

Anupam Hazra (2010)\textsuperscript{86} in his article, “Status of tribals in India: An Analysis”, reveals that more than half of the rural tribal populations are found to be below poverty line. They constitute a large proportion of agricultural labours among the scheduled tribes or adivasis of India, mortality and mal-nutrition rates remain particularly high when compared to the Indian population at large remoteness of villages.

Suman Pamecha (2010)\textsuperscript{87} in his paper “Health Issue of Tribals in Rajasthan”, analyses various facts of health issues of the tribal people of Rajasthan. This study is a direction towards understanding complex web of ecosystems of human settlements and specific cultural processes which play explicit part in sickness and health. This paper also examines tribal response to health problems which reveals a multiple and simultaneous usage of home remedies and multiple therapy and how they are in congruity/incongruity with existing medical system in the country.

Tanksh Joshi and Muktesh Joshi (2010)\textsuperscript{88} in their study examine the potential of using aboriginal tourism as a strategy for rural tribal development in Chhattisgarh using basal as a case study. But tourist guides occupy an important place in the tourism industries and thus this paper also describes the approach to
their recruitment and training benefits of an increase of focus on ecotourism will include regional development employment, wealth generation and conservation of the environment. As the results show the tribal people know more about their local ecology and the tourism spots.

**Prasad, A. K. (2010)**⁸⁹ in his study finds out that the majority of the tribals are living in remote areas, far away from schools and other educational institutions. The problem of dropping study at various levels was widespread among the tribals in the study area. Majority (70%) of the tribals are educationally backward in the sense that majority of them are dropouts and their qualifications are below the matriculation level. This situation seems to be a big hurdle to their faster socio-economic development.

**Megharaj A.Kapurderiya and Prakash B. Jadhav (2010)**⁹⁰ After Independence for backward, down trodden and weaker sections special programmes have been framed for their over all development. Indian constitution has made provision for state in article 46 by providing special facilities to tribes for economic and educational development. So that, these people can makes their progress well. According to article 164 for tribal development and to safeguard their interest separate department has been established. Besides, this provision of appointment of special officer at central government has been made for progress and prosperity of tribes. Ashram school, Hostels, various development programmes are there.

**Maitreyi Bordia Das, Soumya Kapoor and Denis Nikitin (2010)**⁹¹ This paper describes the performance appraisal system developed for the tribal education programs of the Tribal Welfare Department in the state of Andhra Pradesh located in the South Central region of India. The state is home to a tribal population of five
million, which is approximately 7% of the state’s population. The Tribal Welfare Department allocates a significant portion of their annual budget towards education programs in 2009-10. The department proposed to allocate 79% of their budget and has developed certain performance criteria for their programs. The purpose of this paper is to describe the performance criteria, nature and format of tracking and reporting performance indicators, and review their performance appraisal system. Literature lists the benefits and challenges that Government departments face when they begin measuring performance of their programs. The use of outputs as opposed to outcomes is the most common way to dilute the process. This paper provides insights into some of the organizational and technical challenges that program managers face. Being able to measure the progress that Government is making towards tribal education assumes significance given the Indian context and the efforts of Government of India to bridge the gap in access to development between indigenous populations and the mainstream. The Tribal Welfare Department of Andhra Pradesh understands tribal education as a strategy to provide greater access to development among the tribal population and thus it is of paramount importance to be able to measure, and measure accurately, the progress of their tribal education programs.

Mohindra, KS and Ronald Labonte (2010) examined knowledge gap in this area and identified three effective strategies for improving health outcomes among ST populations in India: low-cost, rapid results, and easily administered programs, multi-pronged approaches, and including ST participation in the intervention. The evidence base, however, is insufficient. There is a need for a better understanding of how to improve their health by pursuing public health intervention research appropriate for ST populations.
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