CHAPTER – II
REVIEW OF LITERATURE

2.1. Introduction:

The present study is made on the problems and challenges of the scheduled tribes in Bellary district. As such information on the social practices of tribes, status of scheduled tribes, economic aspects such as occupation, income, etc, political aspects such as political participation of tribal’s, etc. health of the tribal’s including women and children’s health, availability of health facilities for tribal’s, the individual and community problems of particular communities such as Bedars, Hakki-Pikki, Siddhi, Soliga, Kadu Kuruba, Jenu Kuruba, etc., communities were studied by searching and analyzing necessary secondary literature. The literature is not available covering all the aspects. Hence, the researcher searched the relevant literature on certain keywords which are able to fulfill the information requirements of the research project. To collect the relevant literature, the researcher searched various Journals and other publications such as books in the Sociology, Social Work, Tribal Studies and other related subject disciplines on the following keywords:

- Scheduled Tribes
- Tribes & Tribal’s;
- People in Forests and Hilly Areas;
- Particular tribes in Karnataka such as Bedars, Soligas, etc;
- Socio-economic, health, education, etc problems of tribes;
- Development of Scheduled Tribes;
- Welfare Schemes for Scheduled Tribes.

2.2. Review of Literature:

The collected secondary literature on the above stated keywords is reviewed to find research gap as under.
Virginius Xaxa (2001) published “Protective Discrimination: Why Scheduled Tribes Lag Behind Scheduled Castes” in ‘Economic & Political Weekly’. The pattern of historical development has been different for the scheduled castes and scheduled tribes with the latter never having been an integral part of mainstream society. How effective has been the policy of protective discrimination in removing the disabilities suffered by the scheduled tribes? This paper attempts a comparison between the relative benefits to the scheduled tribes and scheduled castes as a result of the policy of protective discrimination. Following upon this, the author examines why one category has fared better than the other.

According to Prakash Louis (2003) as stated in “Scheduled Castes and Tribes: The Reservation Debate” published in ‘Economic & Political Weekly’, the persistence of constitutionally sanctioned privileges to the scheduled castes and tribes by way of job reservations and preferential treatment in educational institutes beyond the period originally specified by the Constitution has divided Indians into two divisive camps – pro and anti reservationists. The latter argue that merit has often taken second place as a result of such policies that anyway benefit only a certain section, already privileged, among the disadvantaged. However, as data collated from various sources reveal, the SCs and STs continue to be poorly represented in government services and they score far lower than most other sections in several development indicators, chiefly literacy.

Vijayalaxmi (2003) published working paper entitled “Scheduled Tribes and Gender: Development Perceptions from Karnataka”. The paper examined the development concerns of scheduled tribes in areas of geographical seclusion in Karnataka. The transition from their earlier lifestyle to a more sedentary form of living has consequences for men, women and gender relations within the tribal communities. The various tribal welfare programmes in the state suggest that their impact on the living conditions of the tribal communities has been limited. Gender related concerns have received less than adequate attention from policy makers and development analysts.
although it is of vital importance. There were several limitations in the implementation of tribal welfare programmes that need to be re-examined.

**Indra Munshi (2005)** published a paper on “Scheduled Tribes Bill, 2005” in ‘Economic & Political Weekly’. Conservation is believed to be most effective when people, who depend on a particular resource, are made partners in managing that resource. Instances have favourably recorded the involvement of local people in forests or wildlife after they were accorded a stake in the protection or propagation of the same. The scheduled tribes bill, being currently debated by the government, promises to be the first step in laying the foundation for a more democratic management of forests, essential for both forests and forest communities to survive.

**Mahesh Rangarajan (2005)** writes on “Fire in the Forest” in ‘Economic & Political Weekly’. The Scheduled Tribes (Recognition of Forest Rights) Bill, 2005 that is expected to be tabled in Parliament in the winter session has revealed a deep chasm between advocates of Adivasi land rights and those who favour continued retention of these lands by the state forest departments. The deep disaffection in Adivasi areas and among other forest-reliant peoples cannot be ignored but ecological concerns do exist and cannot be wished away. A two-track approach is needed to give force to the bill. One is to recognize rights in forests outside the protected area network and the other is to provide for a case-by-case evaluation of not only the biology but also the socio-economic character of settlements within parks and sanctuaries.

**Sailabala Debi and Mahesh (2005)** published on “Development of Education of Scheduled Tribes in Orissa: The Role of PESA Act”. The study aims at examining the educational status of tribal’s in a scheduled state i.e., Orissa and also makes an attempt to study the role of PESA Act in the development of education of the tribal’s. The study analyses the results using (i) Sopher’s disparity Index, (ii) Co-efficient of Equality and (iii) Gender parity index. The analysis of the results mainly concentrates to two groups of districts i.e. (i) Scheduled districts (more than 50% tribal population) and (ii) Non-Scheduled districts (Less than 50% tribal Population). The main findings of the
study are: i) The literacy rate of male, female and total population of scheduled tribes in the scheduled districts is lower than the non scheduled districts with an exception to one of the scheduled districts (Sundergarh). The tribal female literacy rate was found to be as low as 7.5 percent in Malkangiri district (scheduled district), which is really a matter of serious concern. ii) About 27 percent of the habitations with predominantly scheduled tribe population did not have a primary school within a radius of one kilometer. iii) The gender parity index indicates that it is the lowest in the Scheduled Districts and highest in non-scheduled districts. The survival rate (47 percent) of ST children is found to be the lowest when they reach class-V while the same is 65 percent among others. iv) The percentage of tribal teachers is only 8.4 percent in the state and only 16 percent in tribal dominate areas, which are considered to be below the prescribed norm. v) The PESA Act of 1996 after more than a decade does not seem to empower the tribal’s to realize their basic rights particularly in respect of education, health etc. Hence, it is now high time to make its implementation more vigorously and effectively through institutional means.

Arnab Sen and Esther Lalhrietpui (2006) write on “Scheduled Tribes (Recognition of Forest Rights) Bill: A View from Anthropology and Call for Dialogue” in ‘Economic & Political Weekly’. The value of forests in the lives of local communities has been widely discussed in academic literature, yet forest use is a domain of contestation. The new Scheduled Tribes (Recognition of Forest Rights) Bill needs to be contextualized in the ground reality of conflicting interests and claims. First, the category of scheduled tribes is contested in social science discourse. Second, forest and tribal policy in India is not adequately sensitive to value systems of local communities and this creates considerable contestation between administration and the local people. This paper revisits these contestations in the worldwide body of academic discourse. There has been fair consensus in the literature that value systems and customary institutions of local communities have well-developed mechanisms that regulate sustainable life ways and conserve local ecosystems, though unquestioning acceptance of these may also lead to errors. What is required is
for policy to effectively deliver benefits to people and conserve biological diversity, and it is anthropologists who can mediate a dialogic space between the people, their civil society institutions, networks of advocacy, public and local intellectuals, the academia, policy and governance.

Sarkar et al. (2006) published a paper “Development and Deprivation of Scheduled Tribes” in ‘Economic & Political Weekly’. This paper presents estimates of the human development index, human poverty index and gender development index for the scheduled tribes in India. The HDI and HPI for STs are found to be around 30 per cent lower than the corresponding all-India indices. In an international comparison, development and deprivation among the STs of India are similar to that in the poorer countries of sub-Saharan Africa.

Aparna Mitra (2007) published a paper “The Status of Women among the Scheduled Tribes in India” in ‘The Journal of Socio-economics’. The scheduled tribes constitute about 8.2% of the total population in India. Although there is a large volume of anthropological literature describing the characteristics of and differences among the various tribes in India, little inter-disciplinary research has been done to uncover the status of women among the tribal population in India. This paper will analyze the status of women among the scheduled tribes in India. Frequent comparisons will be made to the social and cultural practices of the scheduled tribes, mainstream Hindus, as well as the scheduled caste population. Through this analysis, we will show the distinctiveness of the tribal cultures and the fact that many women from the scheduled tribes face less discrimination than Hindu women and those from scheduled castes.

Bhasin (2007) writes on “Status of Tribal Women in India” in ‘Studies on Home and Community Science’. The tribal women, constitute like any other social group, about half of the total population. The tribal women, as women in all social groups, are more illiterate than men. Like others social groups, the tribal women share problems related to reproductive health. When primary and secondary subsistence activities are counted, women work more than men. Status of women varies in different societies. The conceptual
framework to analyze women’s status comprises the seven roles women play in life and work: - parental, conjugal, domestic, kin, occupational, community and as an individual. In order to appraise the social status of women in these diverse ecological areas, the findings have been divided into subsequent categories: - (a) a girl; daughter; a unmarried woman; (b) a married woman; (c) a widow; (d) divorcee; and (e) a barren woman. Role of women is not only of importance in economic activities, but her role in non-economic activities is equally important. The tribal women work very hard, in some cases even more than the men. All the tribal societies in the study area are patriarchal in which men dominate in public sector. However, in their own world women have a freedom, and a self-expression. With the onset of development programmes economic changes are taking place but tribal women remain traditional in their dress, language, tools and resources, because they grow food crops rather than cash crops. Modernization is bringing changes, which affect men and women differently. India as a whole is characterized by sharp gender disparities, although women’s status varies considerably by region. On virtually all frontiers of human societal pursuits-economic, educational, scientific, legal, political, official, political and religious sphere Indian women suffer profoundly. For all time there are socio-cultural factors, which validate for the status of women in particular society. It is always culture (a set of collective experiences of ideas, norms, values and beliefs associated with a people) with its gender role inequalities and socialization (the intricate process through which culture is transmitted from one generation to another) determines the position of women in a society. Gender roles are socially constructed. The family structure in India is patriarchal, patri-local and patrilineal. Patriarchy denotes a culture of power relationship that promotes man’s supremacy and women subjugation. It encompasses institutional endorsement of man’s ascendancy within the family and other social structures. It justifies the normative process pertaining to the recognition and sustainability of his dominance in society. Consequently a boy is looked upon as the perpetuator of the family line, and a girl ‘a bird of passage’. The Indian family organization
makes discrimination between the sexes. It promotes a hierarchy of classification in which man centred issues take dominance where as women derive their personalities from their fathers’, husbands’, brothers’ and sons. With a secondary status, women play but a submissive role in social life. Despite several economic, political and social changes, women, are still far behind. One of the most unflattering statistics concerning India’s girl child shows that the preference for a son runs across rich as well as poor households, educated as well as illiterate families. Widespread use of modern technology, a joint failure of medical ethics and failure to shed concept of a male heir has pushed female foeticide to high proportions. Female foeticide is just one side of the vast anti-women behavioural range in India. The tragedy is that even women, who have the choice, opt for a male child. They feel that only with a birth of a son, they will achieve higher status.

Gohain (2007) writes on “A Question of Identity: Adivasi Militancy in Assam” in ‘Economic & Political Weekly’. The brutal assault in Guwahati last month on adivasi demonstrators pressing their demand for scheduled tribe status, which provoked a sense of outrage among conscious sections of the people, has exposed the real state of well-being in Assam particularly of the underprivileged millions.

Kantharaju and Bhat (2007) writes on “Cataract Blindness Among Scheduled Tribes in Mysore District, Karnataka: Problems and Perspectives” in ‘Journal of Human Ecology’. In the present study an attempt is made to understand the problems and perspectives of cataract blindness among Scheduled Tribes in H.D. Kote Taluk, Mysore District, Karnataka. The members of Scheduled tribes covered in the study are Jenukurubas, Bettakurubas and Yeravas. Ten tribal settlements known as hadis were selected for the present study. These settlements are located in the fringe area of Rajiv Gandhi National Park, Nagarahole. In-depth interviews were conducted on 160 informants, 80 males and 80 females. Out of 80 females 28 were suffering from cataract blindness and remaining were healthy individuals. Out of 80 males, 31 were suffering from cataract blindness and
remaining were healthy persons. In the present study the emic perspective frequently mentioned is ‘not able to see properly’ (126). The major signs and symptoms of cataract blindness recorded are ‘foggy vision’ (99), and ‘abnormal muscular growth over the eyes’ (62). The constraints for underutilization of eye care services among members of scheduled tribes were ‘no money (137), ‘fear of surgery or treatment’ (79), ‘lack of information on eye care services’ (61) and ‘lack of family members who are willing to help the blinds to get treatment’ (51). The major causes of cataract blindness recorded are ‘carrying heavy load of firewood on head’ (59), ‘aging’ (47) and ‘not oiling the hair regularly’ (46) according to the present study.

Misra (2007) in his paper “Adivasi Struggle in Assam” published in ‘Economic & Political Weekly’, stated that the Adivasi struggle for scheduled tribe status in Assam is part of a wider struggle of identity assertion – a search for cultural roots and heritage.

Pathania (2007) published on “Gender Differentials in Participation of Tribal Adolescents in Various Activities” in ‘Studies of Tribes and Tribal’s’. The present study was undertaken with the objective to study the participation of male and female tribal respondents in the various activities related to domestic, arts and handicrafts, music and social. The study was carried on 150 males and 150 females selected from Kinnaur, Lahaul-Spiti and Bharmaur subdivision of Chamba district. The respondents were administered self- structured interview schedule in consultation with five judges. Weighted mean scores were calculated to make the sex comparisons which revealed that boys had more participation than girls in agricultural operations animal grazing, milking of animals and marketing of produce whereas girls participated more in household chores, animal care, sibling care and fetching of water. As far as arts and handicrafts was concerned, boys had more participation in drawing and painting activities, girls had more participation in arts and handicrafts activities like weaving, embroidery, traditional craft and stitching. Boys participated more in fairs and festivals and wore traditional dress on occasions than the girls had more participation in music and local
dance. Regarding social interaction both boys and girls had friends and enjoyed the friends’ company. Boys were playing more outdoor games and girls were playing more indoor games.

Bagai and Nundy (2009) published on “Tribal Education: A Fine Balance”. Education as a means of advancement of capacity, well-being and opportunity is uncontested, and more so among communities on the periphery. Marked improvements in access and to some extent in quality of primary education in tribal areas have occurred, and stem from government and non-government initiatives. However, the number of out-of-school children continues to be several millions, mainly due to a lack of interest and parental motivation, inability to understand the medium of instruction (i.e., state language), teacher absenteeism and attitude, opportunity cost of time spent in school (particularly for girls), large seasonal migration etc. Low literacy rates in tribal communities continue to indicate a need for overarching support that tackles issues from health to attitudes of non-tribal populations. Recognizing that the education system is currently designed for the dominant group, there needs to be investment in creating support mechanisms that supplement the assimilation of tribal children into the formal education system. Dasra has conducted several interviews with tribal communities, site visits to tribal villages and discussions with NGO (non-governmental organization) practitioners. Based on these interactions, there has been a clear indication that education support programs need to build on the strengths of the tribal community, value their culture and history, and at the same time, establish programs which enable, more or less seamless, integration into mainstream education systems. This balancing act between preserving tribal cultural identity and mainstreaming for economic prosperity can be better achieved through creating stronger community cultural wealth by developing a tribal child as an individual. Educational content must encompass building life skills that can help integration with the mainstream system.
Birinder Pal Singh (2008) writes on “Ex-Criminal Tribes of Punjab” in ‘Economic & Political Weekly’. Numerous tribes in Punjab that were proclaimed “criminal” by the British were declared as scheduled castes in 1952. These groups, living in miserable conditions in an otherwise prosperous state, have been asking for tribal status as they are placed at a disadvantage in the present caste-based reservation system. A number of suggestions have been made to the government to consider the anomalies in identifying and characterizing these groups. Their condition is worsening, occasionally breaking out into open protest, the Meena-Gujjar conflict in Rajasthan being an example. The 27 per cent reservation to the Other Backward Classes is likely to intensify the demands of these communities.

Seema and Khyrunnisa Begum (2008) published on “Child rearing Practices Among Kurubas and Soliga Tribes From South India” in ‘Studies of Tribes and Tribal’s’. Child rearing practices among the four tribes namely Jenu Kuruba, Betta Kuruba, Kadu Kuruba and Soliga settlements in villages of Nanjungud taluk from South India were studied. Fifty percent of the households were randomly selected; information about parental attitude, care of the child, habit formation, health practices and disciplining was obtained from housewives using an interview schedule. The total population of tribal was 728, men and women earned for their livelihood, most of them were food gatherers, few had adopted farming and others worked as peasants. A small percentage of men and women were able to read and write. Mothers took care of the child while fathers were responsible for disciplining; both parents shared the responsibilities. Majority of parents commenced toilet training at 1–2 years of age. Most families believed in democratic and permissive methods for training. All fathers spent time playing and talking with children, while mothers narrated stories. Allopathic and herbal medication was commonly used. The tribal seems to have undergone a radical change in their views and practices.

Nayaka rulers in different parts of Karnataka such as Chitradurga, Surpur, Anegondi, Gudagunti, Guntagol, Deodurg, Kanakagiri, Gudekote, Jarimale, Nayakanahatti, Mattodu, Harati and Karigudda. The book described religious and cultural celebrations such as throning ceremonies, nomination of queens, arrangements for war, festivals celebrations, praying gods, beliefs related to the community, etc. Further, it also described the family, marriage, costumes, ornaments, food, gifts, methods of hunting, funeral rituals, etc., during the days of these rulers. It also covered the literature, education and art of the Nayaka people during the rule of Nayaka rulers.

Amaresh (2009) published on women in Valmiki community in Kannada under the title “Valmiki Samudayada Stree”. Women got secondary status in Valmiki community and they work in the lands of landlords, or in rice mills and get the wages. The wages got by the women is misused for their habits by the husbands of the women. Valmiki women is always hard worker, earlier they used to engage in animal husbandry and agriculture and now working in lands of others. Due to the social rituals such as Devadasi, women are suppressed in Valmiki community. Educationally, Valmiki women are too backward and as such, she is not aware about modernization and gender equality.

Bevinakatti (2009) had written on Valmiki women in his article “Valmiki Samudayada Mahile” in Kannada. During the Vedic period, women were got equal status with men in all aspects. In Karnataka, Bedar rulers called Palegars were ruled during 15th, 16th and 17th centuries in different parts namely, Kampiladurga, Uchchangidurga, Surpur, Chitradurga, Harapanahalli, Nidagallu, Ikkeri and so on. Even the Palegars were ruling under the Kings, they have independent palace and administration over an area. Women were also brave in Valmiki tribe, but due to male dominated society, they were treated as unequal with men. In the folk literature, there are instances that Bedar women were equal with men. In the present context, in many of the families, even though Bedar women are engaged in different occupations equal with men, still there are few atrocities on her.
Choudhary (2009) written a paper entitled “Athani Parisarada Valmiki Samudayada Varshikavartanada Acharanegalu” in Kannada, means “Celebrations of Valmiki Community of Athani Area throughout the year”. Faith and rituals are significant factors for every religion. As such, throughout the year, the different communities celebrate different festivals and ceremonies. The author described different festivals and rituals celebrated by Valmiki community in Athani area of Belgaum district.

Danayya (2009) studied the educational conditions of Valmiki community and published a paper in Kannada “Valmiki Samudayada Shaikshanika Sthitigathi”. The author described that Eklavya from Valmiki community had learnt the archery and followed loyalty to his Guru (teacher) Drona. Similarly, Valmiki even though engaged in hunting, later become a great philosopher and writer of epic – Ramayana. Without any education, Kannappa from Bedar tribe gained the blessings of Shiva due to his devotion. In this way, Valmiki community is engaged in hunting as their main occupation. Even though, Government has initiated many of the programmes to increase literacy among the tribal, still as majority of the Valmiki people are living in hilly areas and forests and hence, they are away from schools. Hence, the educational status of Valmiki community is backward. Few of the suggestions were also given by the author to improve the education of the Valmiki community.

Devareddy (2009) discussed on the Valmiki community of Athani area and the modernization and written Kannada paper “Athani Parisarada Valmiki Samudaya mattu Adhunik Jagattu”. Valmiki tribe was ancient tribe engaged in hunting, animal husbandry, building fortress and employment in army for their livelihood. Many of the warriors from the Beda tribe were without caring for their life, struggled against the enemies or wild animals to save their rulers and kings. As such, majority of the Valmiki people had not owned any property. During the British period, due to Disarmament Act, the Valmiki tribes were also lost their weapons, which were base for the livelihood. In modern India, even Valmiki tribe is modernized, due to many of the social
problems, it is still backward. Still Valmiki tribe is exploited due to illiteracy and negligence in the society.

Doddamani (2009) writes on Artists from Valmiki community in Athani Area in Kannada entitled “Athani Parisarada Valmiki Samudayada Kalavidaru”. The Beda tribe is popular for its unique folk dance. There are many artists namely, Maruti Ningappa Nayak of Adalatti, Hanamanta Dharmanna Nayak, Gurappa Nayak, Shivanand Nayaka and others are popular artists, who sung the folk songs during the Moharram festival of Muslims. Nagappa Alakanur of Katageri sing the songs of social, cultural and religious songs during different social ceremonies of Beda tribe. Savitri Nayak, Kashavva Nayaka and such other women from Adalatti singing the folk songs related to the different rituals, social practices and celebrations. Maruti Bhojannavar, Kallappa Halyal, Ramappa Jogannavar, Vithal Halyal and such other artists were organized into a Bhajana Mandal and they used to organize the programmes of singing of songs written by Nijaguna Shivayogi and Keertanas of Purandar Das. The article covered many artists from Valmiki tribe.

Doddaningappa Gola (2009) published a paper entitled “Athani Parisarada Valmiki Samudayada Janapada Sahitya” in Kannada, means ‘Folk Literature of Valmiki Community in Athani Area’. The author defined the term ‘folk literature’ and the collection of folk literature was started in Karnataka by western thinkers such as John Leden, Abbe Dubai, Charles Gower, Mary Freere, R.F. Kittel and such others in 19th century. Valmiki community people are living in Athani area and particularly in Shedbal, Adahalatti, Kohalli, Kottahalli and such other villages. The Valmiki community is minor community and as such, their conventions and rituals are similar to people of other castes. During the social ceremonies such as marriage, baby shower function, naming ceremony, etc., the folk songs will be sung by the Valmiki community. During different festivals also there are many folk songs sung by the Valmiki community. The author described few folk songs sung by the Valmiki tribe during different festivals and occasions.
Jadhav (2009) writes on the deities of Valmiki community of Athani in Kannada under the title “Athani Parisarada Valmiki Samudayada Daivagala Loka”. Valmiki community prays forest as goddess since ancient days and even dedicates animals as prey to the forest goddess. Now, Valmiki community prays female goddesses such as Sri Renuka Yellamma of Saundatti, Lakkamma of Katageri, Chandravva of Chandragiri, Maragubai, Udakatti Uddavva, etc. Further, the Valmiki tribal also pray male gods such as Shiva, Basaveshwar, Bedar Kannappa, Rama, of Hindu religion and Yamanoorappa, Veera and such other gods of Muslim community. It is also emphasized that the practice of Devadasi and nude service (Bettale Seve) is also exists in Valmiki community.

Kudligi (2009) published on the Bedar women and their conflict towards male dominated society under the title “Bedatiyaru: Samudayadolagina Sangharsha mattu Vairuddhagalu”. The paper discussed on Puranic examples of conflicts faced by Bedar women in the society. All over her life, Bedar women used to struggle for equality in the community.

Madar (2009) writes on the economic life of Valmiki community in Athani region under the title “Athani Parisarada Valmiki Samudayada Arthika Jeevana” in Kannada. Earlier Valmiki tribal were living in forests and engaged in hunting. In the modern days, they started their occupation in agriculture. Many of the government programmes have become useful for the Valmiki tribe to train for employment, getting loans from banks, providing housing, irrigation facilities, etc. In Athani area, Valmiki tribal are living in 19 villages, of which 9 villages are irrigated and majority of the Valmiki people are engaged in agriculture and growing crops such as Sunflower, Jowar, Sugarcane, Grapes, Corn, etc. In this way, agriculture has improved the life of Valmiki tribe. Total 4 sugar factories, one Khadi and Village industry and one wool handicraft industry is located in Athani area and Valmiki tribal got employment in these factories. Similarly, total nine banks are located in Athani and they are serving for the financial assistance needs of the Valmiki tribe.
Valmiki people have also formed the Self-Help Groups and started income generating activities in Athani area.

**Patil (2009)** writes on recreation and sports of Valmiki community in Athani area in Kannada entitled “Athani Parisarada Valmiki Samudayada Kreedegalu”. The author classified the sports of Valmiki community into four types, that is the sports of children, sports of males, sports of females and sports played with help of animals by Valmiki tribe. The children’s games include building of bird nest from sand, kite, games from pieces of bangles, hide & seek, chasing, top, etc. The games played by males include Kabaddi, Wrestling, Chess, Archery, weight lifting, athletics, etc. The games of females include the chess, cucumber play, etc. The games associated with animals include the racing of bullocks, bullock carts, etc.

**Premanand (2009)** in his paper “Athani Parisarada Valmiki Samudayada Jeevanavartanada Acharanegalu” in Kannada means ‘Cultural and Life Celebrations of Valmiki Community in Athani Area’. The author described rituals and traditions related to birth such as guidance from elderly women for the pregnant women and distribution of sweets after birth of baby, naming ceremony, etc. The article also discussed rituals related to maturity of women in Valmiki communities. The paper is described on the marriage rituals of Valmiki communities in detail.

**Ramanna (2009)** writes on the beliefs, restrictions and legal system of Valmiki community in Athani area in Kannada, entitled “Athani Parisarada Valmiki Samudayada Vidhi-Nishedha Mattu Nyaya Praddhati”. The beliefs and restrictions such as blinking eyes, crying of crow and lizard, looking owl, road crossing of cats, the talks with men or women with moles on their tongue, etc. The beliefs related to marriage such as binding of Mangalasutra with promises hidden in Mantras (Chants), pouring water in the marriage (Surige Neeru), etc are discussed. Many of the beliefs on birth, death, marriage, naming, pregnancy, etc are discussed in the paper.
Ramesh (2009) had written “Valmiki Mahileyara Baduku” in Kannada means, life of Valmiki Women. The Valmiki community was engaged in selling of forest products and hunting was their main occupation. With the British rule, this community started agriculture and animal husbandry as their main occupation. Women are playing dual role in assisting men in their outside work and also looking after the work of the family. Even though women are struggling in family and outside work, still the status of women is vulnerable in the community. She is exploited in Bedar community and women are treated like animals in the community. Only 30% of the women are getting education in Valmiki community. To some extent, the self-employment programmes and participation in Self-Help Groups improved the status of Bedar women.

Rekha (2009) published on Valmiki Community women’s status in the society in Kannada entitled “Valmiki Samudayada Mahileyara Stithigathigalu”. The author has stated that even though the men in Valmiki community were looking after the animals, it was the major responsibility of women to look after the animal husbandry. Women were also playing significant role in collecting leaves, firewood, honey, fruits, etc and selling them for the livelihood of their families. Due to the modernization, the Valmiki community becomes educated, but the Valmiki women are not educated to a greater extent. Only a few rich Valmiki women are getting education and employment recently. Devadasi practice is one of the social evil, which has exists and degraded the status of women in Valmiki community.

Sagari Ramdas (2009) published a paper entitled “Women, Forest spaces and the Law: Transgressing the Boundaries” in ‘Economic & Political Weekly’. The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 was aimed at redefining gender and environmental justice and acknowledging adivasi women’s capacities to nurture forest space. However, as an analysis of the act’s implementation in Andhra Pradesh shows, it has turned into a bureaucratic exercise instead of an empowerment tool. The ingrained patriarchal view of the State and its reluctance to grant the claimants – men and women –community
rights to the land they were tilling all these years reveal that the profit motive and integration into larger global capital markets drive its forest development programmes. In the process, the women are becoming wage labourers carrying out the government’s programmes of plantation rather than exercising their traditional knowledge to nurture forests and gain rightful livelihoods.

Sunanda Naik (2009) described the status of women in Valmiki tribe in Athani area in her paper “Athani Parisarada Valmiki Samudayada Mahile” in Kannada. The author described the status of women since Vedic period to modern period. In Valmiki community, even though women got secondary status, now due to equality in employment opportunities, women have improved their status in the society. Many of the Bedar women engaged in employment or self-employment. They are also getting educated and formed Self-Help Groups for getting economic independence. Further, they are also involved in political field. Due to the modernity, the Valmiki women has proved her equal status with men.

Ukkali (2009) had written on the language of Valmiki community in Athani area under the title “Athani Parisarada Valmiki Samudayada Bhashe” in Kannada. The writer discussed different terms and words that are used by the Valmiki people in the old days and in modern days along with their meanings.

Ulleshwarappa (2009) discussed on the women in Valmiki community in Hospet taluka in his paper “Hospete Talukina Beda Samudayada Mahile” published in Kannada. When history of Bedar rulers is studied, it was found that a few of the Bedar rulers, fought against their enemy rulers and dead in the wars. The Bedar women, queen of ruler (called Bedati) were used to manage the administration and also looked after her family equally. Now, in Hospet area, even though there is husband, there are female dominated families in Bedar community. Many of the women from Valmiki community are engaged in vegetable selling, agriculture and mining in Hospet area. It is highlighted that even there are female dominated families among the Valmiki community in Hospet area, still the Devadasi practice exists in the community.
Yatagal (2009) described on the queens of the Nayaka rulers in Karnataka in his paper “Karnataka Nayaka Arasu Manetanada Raniyaru” in Kannada. The queens of the Nayaka rulers were actively participating and organizing in many of the cultural functions of the area and also engaged in administration. The author discussed on the roles and contributions of different queens of Nayaka rulers namely, Obalamma Nagathi of Chitradurga, Amma Nagathi of Surpur, Rani Kanthamma of Surpur, Rani Ishwaramma, Rani Venkatamma of Kanakagiri, Rani Gouramma of Kanakagiri, Rani Gouramma of Gudagunti and such others.

Mudukappa (2010) has written a paper on “Sindhanuru Talukina Nayaka Samudayada Stithyantaragalu” in Kannada, means the changes and developments among the Nayaka community of Sindhanur Taluka. The Nayaka tribe was living like animals in the forests before 1950s. Even they were used to wander from forest to forest and hilly areas to another. Now, they have become settled in a place. Still the religious practices such as praying deities, Bettale Seve [Nude Service given to God or Goddess], etc. Earlier, the child marriages and polygamy were common, but now they were reduced. The community is divided economically into two groups, those who are developed with irrigated lands and those not developed as still engaged in their original occupations such as selling forest products. Many of the younger Nayaka people were migrating to cities in search of employment every year. Even a few of the Nayaka people are also participating in politics. But, it is highlighted that still education is not developed among the Nayaka children. Now, women are also treated equal with men due to modernization. Earlier, a few of the Nayaka people were used to engaged in robbery and they were declined and found suitable employment.

Nongkynrih (2010) writes on “Scheduled Tribes and the Census: A Sociological Inquiry” in ‘Economic & Political Weekly’. The Constitution has officially designated all the tribal societies as scheduled tribes. While the census information has been beneficial for administrative and developmental purposes, it suffers from several limitations, one of them being the use of
flawed definitions. Moreover, the official term ST does not take into account the fact that the tribal societies are distinct and different from each other in many respects. The census, by applying the umbrella term ST for the purpose of enumeration, fails to capture the realities of the social worlds inhabited by these societies, and hence cannot provide correct information on the actual status of the STs.

Poojari (2010) in his paper “Budakattuga Badalavane (Athani Talukina Bedarahatti Grama Anulakshisi)” in Kannada means ‘Development among the tribal in Bedarahatti village in Athani Taluka discussed the changes among the Bedar tribe in Athani taluka. With the urbanization and impact of modernization, the Bedar tribe has changed its rituals, traditions and practices. The author discussed the celebrations related to maturity of girls in the tribe, festivals, funeral, hunting, judicial system, food habits, etc.

Premanand (2010) has written a paper “Aahar Paddhati (Athani Parisarada Valmiki Samudayavannu Anulakshisi)” in Kannada, means the food habits of the Valmiki tribe in Athani. Generally, Valmiki tribe eat the Roti made from Jowar and Sajje in Athani. In festivals and special occasions there will be variety of sweet dishes such as Payasa, Kadubu, Holige, etc. Valmiki tribes also use the cold drinks such as lemon juice, pineapple juice, etc. The Valmiki are always using buttermilk, butter, milk, etc that are made from the milks of cow and buffaloes.

Shaila Bhardwaj and Mary Grace Tungdim (2010) write on “Reproductive Health Profile of the Scheduled Caste and Scheduled Tribe Women of Rajasthan, India” in ‘The Open Anthropology Journal’. A cross sectional study was conducted among the scheduled caste (SC) and scheduled tribe (ST) women of Rajasthan to understand the reproductive health profile. A total of 600 subjects were collected. The age at marriage, age at gauna (second marriage) and age at 1st conception was found to be relatively higher among SC women as compared to ST women. It was also found that the SC women had relatively better educational status than the ST women and better
reproductive health profile as adjudged by contraceptive used, place of child deliveries, antenatal care and consumption of vitamin/iron pills during pregnancy.

**Subramanian (2010)** published an article “**State Response to Maoist Violence in India: A Critical Assessment**” in ‘Economic & Political Weekly’. Maoist violence is the consequence of increased atrocities against scheduled castes and scheduled tribes (especially in the central tribal belt) and widespread tribal unrest due to commercialization of forest resources. Ignoring such analysis and acting primarily on reports by the Intelligence Bureau, which is not equipped to study the multiple complexities of developmental conflicts, the Ministry of Home Affairs has resorted to brute police force to deal with the violence. But, as suggested by several reports, the problem should be handled politically and administratively, implementing the constitutional provisions for Dalits and Adivasis that have so far been ignored.

**Beck and Mishra (2011)** published on “**Anthropometric Profile and Nutritional Status of Selected Oraon Tribal’s in and Around Sambalpur Town, Orissa**” in ‘Studies of Tribes and Tribal’s’. The present study was carried out to determine anthropometric profile and nutritional status of selected Oraon tribal adults and children of Sambalpur town of Sambalpur district, Orissa. Oraon is one of the most primitive tribes of Eastern India. A total of 120 households comprising of 552 individuals (60 native and 60 migrant families) of Sambalpur District were selected purposively and interviewed through the help of a pre-tested structured scheduled for collecting the relevant information on socio-economic and demographic characteristics. Height and weight of all the members of the household were measured using standard protocol. Weight for age and height for age was calculated for assessing child nutritional status using NCHS standard of children and Body Mass Index (BMI) was used to assess the nutritional status of adults. The study revealed that the overall socio-economic condition of migrants was good in comparison to the native counterparts. 70% of native males, 66% of native females, 91% of migrant males and of 87% migrant females were in low
weight normal category. The extent of malnutrition among children was found to be high in both natives and migrants groups. In conclusion, the study provided evidence that the nutritional status of children and adult was not satisfactory. Immediate appropriate nutrition intervention programs are needed for improving their status.

Dhingra (2011) published a paper “An Assessment of Health Status of Adolescent Gujjar Tribal Girls of Jammu District” in ‘Studies of Tribes and Tribal’s. The present study investigates the health status of Tribal (Gujjar) adolescent girls. The sample for the study comprised of 200 girls in the age group of 13-15 years. Both nomadic and semi-nomadic Gujjars were included. A combination of snowball and random sampling technique was used for the selection of the sample group from various areas of Jammu district of Jammu and Kashmir state. Clinical assessment was conducted to look for the symptoms of various ailments (anemia, malnutrition, hypertension, respiratory rate and other pathological signs). The results of the study revealed that adolescent Gujjar tribal girls enjoy a balanced emotional status along with capacity for strenuous physical activity. The data of the study showed that the body mass index (BMI) of the majority (88.1%) of the subjects was low (less than 18 kg/m$^2$.) indicating the highest prevalence of malnourishment among girls of 13 yrs of age. 96 (48%) subjects had systolic blood pressure below 100. The observations for the signs and symptoms of anemia and malnutrition indicated that 90 percent of the subjects had pale cold skin, 89.5 percent had general weakness and 86.5 percent had yellow conjunctiva. Majority (90.5%) of the respondents showed clear cut presence of anemia having hemoglobin less than 10 gm/dl. The results hold implications for professionals to introduce health programmes in order to improve the health of adolescent girls in particular.

to address the injustice done to tribal and adivasi communities and other forest dwellers. It confers legal entitlements on the lands they were cultivating for centuries. This paper looks at various issues with regard to implementation of the Act in the state of Andhra Pradesh. It investigates why the Act emerged in relation to ap. It also reviews the range of forest rights deprivations and how they came about. The authors consider the likely livelihood impact of such a pro-poor institutional reform on the people of the state.

Jai Prabhakar and Gangadhar (2011) writes on “Baluvu: A Ritual among Kadu Kuruba Tribe of Karnataka” published in ‘Studies on Tribes and Tribals’. Kadu Kurubas are religious minded people and have a strong belief in their ancestors. Baluvu is a sacred ritual performed at Ambala to fulfill their vows to their deities. Ambala is the place where Baluvu is performed. It is very sacred and central place for all activities of their community. This ritual is very significant and it is believed that without fulfilling their vows by performing Baluvu, a deity or spirit would take possession and cause misfortune or troubles. They worship ancestors and holy spirits and believe in the existence of supernatural beings as guardian and benefactors of humans. This ritual is carried out throughout the night. A hen is sacrificed and eaten after cooking to fulfill their benediction.

Pradhan and Sharma (2011) published on “Nutritional Status of Bhil Tribal Children in Madhya Pradesh, India: A Cross Sectional Study” on ‘Studies of Tribes and Tribal’s. A cross- sectional study of the nutritional status was conducted on 254 Bhil tribal children (133 boys and 121 girls aged 4 to 12 years) in the Goklyakund Gram Panchayat of Indore district of Madhya Pradesh, India. In this study, 24 hours dietary recall method was used to assess dietary intakes of children. Anthropometric measurement in the form of height and weight were recorded and children were classified by WHO criterion (Z score) using nutritional indices that is, weight for age, height for age and weight for height. Mean intake of energy and protein per day was calculated and compared with Recommended Dietary Allowances (RDA) for Indians. The data revealed that the overall (age-sex combined) prevalence of under
nutrition among Bhil tribal children was as follows: underweight (69.3%), stunting (63.4%) and wasting (58.7%). In girls, prevalence of underweight (72.7%) and wasting (61.1%) was higher in comparison to boys (66.2% underweight and 56.4% wasting). However, boys suffered more by undernutrition than girls in the age group of 4-6 years. The average consumption of all foods except cereals (maize) and average consumption of protein and energy were also much lower among Bhil tribal children than the RDA in all age groups. The results of the study will be useful in the implementation of nutritional intervention programs for improving of Bhil tribal health with special focus on children.

As discussed by Rajam and Malarvizhi (2011) in their paper “A Study on Educational Status of Tribal Children in the Nilgris District” published in ‘International Journal of Business Economics & Management Research’, stated that, literacy and human development are keys to any quantitative social change and those two factors influence demographic behaviour. The reservation policy has opened the gates of education to Scheduled Caste and Scheduled Tribes low privileged groups caste men as well as women. With this background an attempt was made with the objectives; to study the parental objective in educating the respondents, to find out the reasons for taking education and financial aid for children and to assess the difficulties faced by them. The study was based on the primary data that was collected with the help of well-structured and pre-tested interview schedule, administered to 600 respondents in the Nilgris in two blocks. A purposive random sampling method was adopted in data collection. From the findings of the study, that the given opportunities were not utilized fully; sometimes they were opposed by their own caste people, which resulted in conflicts, problems and tensions. The study suggested that, Massive community programme could be taken with a view to change the aspiration levels of the disadvantaged children and a crèche attached to the school may lighten the domestic burden of school girls. To conclude, as education of women brings out change of the standard of living and their entire family system.
Sheelavant (2011) published his book “Swatantrya Sangramakke Halagali Bedara Koduge” [The Contributions of Halagali Bedars to the Freedom Movement] in Kannada. Halagali is a village located in Mudhol Taluka of present Bagalkote district. The author described that Halagali was rich in forests, hilly areas, agricultural fertile lands, ponds, etc. Like other villages, the people belong to many castes and religions. On 11th September 1857, the British Government formed rule demanded the registration and issue of licenses to maintain weapons. Even the government ordered to surrender the weapons used by people (popularly known as Disarmament Act). As the hunting was the main occupation of Bedars, they were revolted against the British. Many of the people were fought against the British to get the freedom. The book described the biographies of few freedom fighters from Bedar community in Halagali during those days. The literary verses of folks [called as ‘Lavani Pada’] were played significant role in patriotism of the Bedar people in Halagali.

Bevinakatti (2012) is writing a series of articles under the title “Kampana Bedaru” to reveal the history, culture, social practices, economic status, etc of Bedar community in Karnataka. So far, six episodes of the article are published and they reveal the history and origin of Bedar tribe. It is noted that Kumara Rama, Bedar Kannappa, Valmiki, etc., were personalities to increase the popularities of the Bedar tribe.

Das (2012) published “An Analysis of Constraints in Women Empowerment in Tribal Area: Evidences from Assam” published in ‘Asian Journal of Research in Social Sciences and Humanities’. Empowerment is an active and multidimensional process, which enables women to realize their identity and power in all aspects of life. The need for empowerment of tribal’s women hardly needs justification. Their primitive way of life, economic and social backwardness, low level of literacy, out dated system of production, absence of value systems, sparse physical infrastructure in backward tribal areas and demographic quality of tribal areas make the development of tribal’s and tribal areas essential. Government of India launched a lot of programme for
development of tribal area, viz., Tribal Sub-Plan strategy, Panchayats (Extension to the Scheduled Areas) Act, 1996, State/UT Minor Forest Produce Act, 2005 including other Development and Employment Programme etc. Self Help Group-Bank Linkage Programme of the government of India is designed to alleviate poverty and empower women of the country. The status of women in a society is a significant reflection of the level of social justice in that society. In tribal communities, the role of women is substantial and crucial. The Karbis, one of the tribal groups in North east India, constitutes the third largest tribal community in Assam after the Bodos and the Mishings. It is reported that most of the Karbi people are poverty striven. This study was conducted in one of the Autonomous Hill districts of Assam where majority of the karbi tribes reside. Various constraints, which were observed in empowerment of tribal women, were social constraints, political constraints, economic constraints, technological constraints and psychological constraints. The main reason for poor empowerment of tribal women was noted as ‘lack of knowledge about new technology and information’. Further, overall constraints of tribal women in the study area revealed that cognitive and infrastructural constraints were considered as major by the respondents.

Chavan (2012) writes on “Impact of the Forest Right Act 2006 on Forest and Forest Dwellers” in ‘Indian Streams Research Journal’. India is one of the very few countries of the world, which enshrined in its constitution development of tribal, forest and environment. Article 46 enjoin on the state to promote with special care the education and economic interest of the scheduled tribes and protecting them from social injustice and all forms of exploitation. As per article 48-A the state should endeavor to protect and improve the environment and safeguard the forest and wild life. Indian federal government has enacted the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006 to recognize and vest rights of forest communities. The life of forest dwellers is so much linked and intertwined with forest. The forests are the life streams of forest dwellers. The Forest Rights Act secures individual and common tenure over forestlands and forests. The Act
recognizes territorial rights, rights of pre-agricultural communities, and rights over community conservation initiatives. The Forest Rights Act vests authority in the Gram Sabha (village assembly) to initiate the process of determination of rights, which includes receiving, consolidating, and verifying the claims. Thus, F.R.A. should be seen in a proper perspective it would be a move to step forward towards attaining Justice for Livelihood and Environment.

Chutia (2012) published “Self-concept and Academic Achievement of the Tea-tribe School Going Adolescents in Lakhimpur District of Assam” in ‘Indian Streams Research Journal’. The title of the present study comprises with three key terms ‘Self concept’, ‘Academic achievement’ and ‘Tea-tribe’. An individual’s general composite or collective view of him or herself across multidimensional sets of domain specific perceptions, based on self-knowledge and evaluation of value or worth of one's own capabilities formed through experiences with and interpretations of the environment (Eccles, O'Neill and Wigfield, 2005). Self-concept is the perception that individuals have of their own worth. The term academic achievement refers to educational performance of the students studying in schools. It indicates how far they are successful in acquiring knowledge, understanding and skills in different subjects imparted to them in the schools. In this study the self concept and the academic achievement of the tea-tribe school going adolescents were studied. Here the tea-tribe refers to the people the British tea planters brought to Assam to work in the tea gardens they started in the state. The so called Tea-tribes of Assam were brought in by the colonial planters (British) as indentured labourers from the region. The British tea planters brought the tribal people (the Adivasis) and some general castes people also (like the Kurmis, Tantis etc.) from different parts of Bihar, the present Jharkhand, West Bengal, Chattisgarh, Madhya Pradesh, Andhra Pradesh. In this study the significant difference between the boys and girls school going adolescents was studied. The significant difference between the self concept of the school going adolescents of tea garden workers and non tea garden workers was also studied.
Debmani Roy (2012) writes on “Socio-economic Status of Scheduled Tribes in Jharkhand” in ‘Indian Journal of Spatial Science’. “Any tribe or tribal community or part of or group within any tribe or tribal community as deemed under Article 342 is Scheduled Tribe for the purpose of the Indian Constitution”. Like others, tribal society is not quite static, but dynamic; however, the rate of change in tribal societies is rather slow. That is why they have remained relatively poor and backward compared to others; hence, attempts have been made by the Government to develop them since independence. Still, even after so many years of numerous attempts the condition of tribal’s in Jharkhand presents one of deprivation rather than development. The 2011 Human Development Report argues that the urgent global challenges of sustainability and equity must be addressed together and identifies policies on the national and global level that could spur mutually reinforcing progress towards these interlinked goals. Bold action is needed on both fronts for the sustained progress in human development for the benefit of future generations as well as for those living today. All these have been addressed in the present article.

Durgappa (2012) published article “Bellary Jilleya Beda Paleyagararu” in ‘Valmiki Karnataka’. After Vijayanagar rule, small rulers from Beda community ruled different places in Bellary district. Of these rulers, Gudekote Paleyagararu (rulers) and Jarimale Paleyagararu (rulers) were popular. The paper discussed the different Beda rulers of these two places during those days.

Ganadahunase (2012) in his article “Nayaka Janangada Belavanigeya Savalugalu: Ondu Nota” published in Kannada means the challenges to the developments of Nayaka community. The author evaluated the developments made by the Nayaka tribe in Karnataka. It is noted that there are 10 to 15 Associations of Nayaka tribe in Karnataka, but they were unable to increase awareness regarding the development of the Nayaka tribe. Further, there are few Members of Legislative Assemblies and even ministers from the community. But they were not attempted to improve the Nayaka tribe educationally and
economically. Without the support from the political leaders or associations, the officers and government employees of Nayaka tribe, were become unable to develop the Nayaka tribe. Hence, it is suggested to open educational institutions, hostels, lands for the Mathas of Nayaka communities, etc.

Kulkarni and Shivagunde (2012) write on “Gender-based Aspects of Academic Achievement among Tribal Students” in ‘Review of Research’. Academic achievement is a critical dimension of learning at school and reflects acquisition of competencies to meet the challenges in education at school level and beyond. Several studies have highlighted that trends in academic achievement varies between male and female students at all levels in education. Though the gap is narrowing, much remains to be done to bridge the difference. On this background, a study was undertaken in three ashram schools in tribal areas of Ahmednagar district, Maharashtra state. Total 60 male and 120 female students were included in the study. The data related to school infrastructure was collected with help of schedule for School Profile and parents and teachers were interviewed with respective interview schedule. The marks of students in semester exam were compiled to understand their performance in curriculum-based assessment while test for Minimum Level of Learning was administered to measure the basic competencies attained at respective grades. The group tests, namely Culture Fair Intelligence Test (CFIT) and Draw-a-Man Test of Intelligence (DMTI) was administered for assessing learning abilities.

As stated by Malagi (2012) in his paper “Student Support Services For Disadvantaged Group In Higher Education” in ‘Golden Research Thoughts’, the share of Scheduled Castes and Scheduled Tribes in enrolment as a per cent to total enrolment in higher education has been steadily increasing over the years. However, their enrolment share in higher education is still lower as compared to their total population.

In the present era of globalization, liberalization and privatization (GLP) dimensions with regard to availability and accessibility to educational opportunities particularly for Dalits and poorer sections of our society are changing very rapidly. Dr. Babasaheb Ambedkar has emphatically raised the slogan of ‘Educate, Organize and Agitate,’ giving the top most priority to education by giving it first place in his famous slogan. His vision on education has much relevance to the empowerment of Dalits in the postmodern society. The Architect of Indian Constitution Dr. Babasaheb Ambedkar said, “Education is like the milk of lioness. The one who consumes it, shall not rest without roaring.” The dream of Dr. Babasaheb Ambedkar to uplift the deprived and backward people can be achieved by giving equal opportunity of education and social justice to every citizen of India.

Mondal and Mete (2012) published “Tribal Development in India: Educational Perspective” in ‘Indian Streams Research Journal’. India has the largest concentration of tribal people anywhere in the world except perhaps in Africa. The areas inhabited by the tribal constitute a significant part of the under-developed areas of the country. The tribal people live mostly in isolated villages or hamlets. A smaller portion of their population has now settled in permanent villages as well as in towns and cities. On the whole, tribal people are segregated in the society from the general people in various respects. For the development of a society there is need for equitable and balanced progress of all sections of human communities and for this perspective, it is imperative to bring the weaker, deprived and discriminated sections such as scheduled Tribes (STs) in India to the mainstream of national development. This paper is an attempt to focus mainly on the overall tribal development in India since independence. It puts stress on the constitutional safeguard, several committees and commissions, schemes and programmes and the fundamental Principles of Pandit Jawaharlal Nehru (The Tribal Panchasheela) related to tribal development. In the final section of the paper, the problems associated with the tribal development are analyzed.
Narasimhamurthy (2012) published a book “Kannada Sahityadalli Ekalavya” to review the literature published on Ekalavya, a brave from Bedar community. The book reviewed the research papers, books, verses, dramas, plays, etc published on Ekalavya in Kannada.

Pandey and Ratre (2012) write on “Socio Cultural And Environmental Perspectives on Mortality Bidity Pattern of The Scheduled Tribes In Chhattisgarh” in ‘Research Link’. The Present Paper is an attempt to examine the various Socio-Cultural and Environmental issues associated with sexuality, mortality pattern of tribal communities indifferent states of Chhattisgarh. With the help of available data from Census 2001, Sample Registration Scheme (SRS), NSSO, NFHS-2(1998-99), NFHS-3(2005-06). State Health Documents, Health Statistics, Statistical Reports/Book Reference etc. a situational analysis of characteristics of scheduled tribes has been generated.

Pulla Rao (2012) published “Food and Health Status of Scheduled Tribes in Visakhapatnam District of Andhra Pradesh” in ‘The Dawn Journal’. Ecologically, the tribal households are far from homogenous; they display a diversity of high order. The areas of tribal concentration have been generally described as the forest and hilly areas of the country. Their ignorance and the long- sightedness of the money lenders play with the tribal lives. With less income they take less nutrient food and it leads to health problems among scheduled tribal’s. This paper addresses the food and health status of scheduled tribes in the study area. Expenditure on food takes the major share of expenditure followed by paying interest on loans and medical care. The average intake of food items in the sample population of Visakhapatnam District is not up to the suggested level. This malnutrition may be one of the causes for their high disease prevalence in the study area. The disease prevalence rate for females in the total sample is around 28 per cent. Malaria and general fevers are widely prevalent in the study areas. Most of the scheduled tribes do not agree to take modern medicine (Allopathy), and they are reluctant to accept it. Most of the women did not consult doctors when they
need. In this regard, the government should initiate the tribal’s the importance of the medical care.

Puttaraja and Heggade (2012) writes on “Economic Empowerment of Tribal Women in Karnataka: A Case Study in Mysore and Chamarajanagara Districts” in ‘Studies of Tribes and Tribal’s. Women in a tribal society play a vital role in their social, cultural, economic and religious ways of life and are considered as an economic asset in their society. But they are still lagging far behind in the various walks of life like education, employment, good health and economic empowerment etc. Empowering may be understood as enabling weaker sections like poor women, especially tribal women to acquire and to possess power and resources, in order to make decisions on their own. After the analysis of the data and field observation, it is revealed that lack of education, poor health status and infant mortality rate, low level of wage work, lack of self employment opportunity, organizing capacity and leadership quality are the main obstacles to the economic empowerment of tribal women. The government and non-governmental organizations should prepare suitable plans and programmes for the economic empowerment of tribal women.

Sahu and Sahoo (2012) published “Reaching the Unreached: Education for Tribes in India” in ‘Journal of Education and Development’. India is the largest democratic country of the world. It has occupied respectable positions in the entire subcontinent. It has always worshiped the value of humanity i.e., justice, equality, fraternity, tolerance. Unity in diversity has been our cultural identity. Its vision is clear to everyone. It is gradually seems to be a powerful economy in the Globe in near future. Education has always been emphasized, as a powerful instrument of social and economic progress of this developing world. But one of the major challenge before the nation since long is providing equal educational opportunities to all, meeting the educational needs of all section of the society. But it is a matter of regret that large section of tribal community has been deprived of getting these opportunities since long due to their different social identity and social
perception. Efforts are being made by the government at different levels to bring the tribal community to the mainstream of education and development. Different programmes are been launched to bring them to the mainstream of development through education and training. In this paper authors have highlighted the major initiatives, policies, positions of government of India to promote tribal education.

Swaleha Sindhi (2012) published a paper on “Prospects and Challenges in Empowerment of Tribal Women” in ‘IOSR Journal of Humanities and Social Science’. Tribal development in India has been a success as the primitive societies living in remote rural areas are now educating their children and living in desirable standards. It is interesting to note that apart from several governmental efforts, the contributions of non-governmental organizations in providing training and development in different sectors of economy especially the tribal population. ERT India group initiated a survey as a part of the ERT International project to study the opportunities and avenues for the people living in remote tribal villages to acquire essential knowledge and skills for their livelihood. The project also focused on various skill development programs, especially for women. This paper discusses training as well as skills development in tribal women of Gujarat, India. The training and skill development among women would be mainly pertaining to farm forestry, papad making, sewing, cooking, sanitary pads making and so on. Women in tribal India often face abusive situations related to domestic violence, physical and mental torture, wife-beating, sexual abuse, and so forth. It is also realized that women face resistance in participating in training programmes due to sharing of responsibilities at family level. They also face barriers due to bias and discriminatory behavior common in society. Arrangements are made by the government and NGO’S to encourage women to form self-help groups and seek answers to their own problems. The paper brings out the cases of under-represented women who are successful in empowering themselves by making use of education and training. It reviews vocational and skill based training among the women of several tribal villages in Gujarat.
Azad Ahmad Andrabi (2013) published a paper on “Development of Education of Scheduled Tribes in Jammu and Kashmir” in ‘International Journal of Social Science Tomorrow’. Scheduled Tribe’s education has assumed special importance in the context of the country’s planned development of its human resource. Education is important for social and economic progress and level of education determines the chances of employment. This paper focuses on the status of education among the Scheduled Tribes of Jammu and Kashmir and to compare it with tribal at national level. The data used in this are taken from the census of India and National Human Development Report of India. The literacy rate and education of the Scheduled Tribes of Jammu and Kashmir is far lower than the tribal’s at national level. Poverty and lack of basic infrastructural facilities seem to be major obstacles in attainment of education. The educational programmes and developmental schemes seem have not helped to improve the condition of tribal’s. There is need to make serious efforts by government and not-for-profit organizations and other agencies to augment the pace of development in education of the Scheduled Tribes of Jammu and Kashmir.

Das and Mohapatra (2013) published a paper entitled “Growth of Education of Scheduled Tribes in KBK Districts of Odisha” in ‘International Journal of Arts Commerce and Literature’. The paper examines the growth of elementary education in KBK districts of Odisha with respect to quantitative and qualitative achievements by using secondary data collected from Directorate of Elementary Education and Odisha Primary Education Programme Authority (OPEPA), Bhubaneswar, on various indicators of elementary education like literacy, enrolment, teachers, outcome, etc. The analysis of the study concentrates on elementary education, comprising of both primary (Class I-V) and upper primary (Class VI-VII) level of education, of 6-14 years age group children in the state Odisha. The findings clearly show that KBK districts are lagging behind in achieving universal elementary education. The region is placed miserably in the state. The paper concludes that there is need for reviewing the efficacy of existing programmes
from the point of view of quantity and quality. The government should take special measures to open more schools in remote areas, appointment of more female and ST teachers, provision of special incentive scheme for girls and providing infrastructure facilities to all primary and upper primary schools with a monitoring mechanism thorough Panchayati Raj Institutions and local community for ensuring quality education for all.

Dash et al. (2013) published a paper “Education of Tribal Girl’s In Keonjhar District of Odisha: A Critical Analysis” in ‘Educational Perspectives’. The paper aimed to investigate the parents’ attitudes towards their daughters’ education in tribal areas of Keonjhar district. To achieve the objectives four research questions were established. Focus of the questions was to examine the significance of girls’ education for tribal parents. Existing and expected role of tribal parents as well as contribution from government and community for girls’ education was also aimed to explore in research questions. Sample comprised three hundred parents and fifty teachers/educational workers. The findings disclosed the parents’ positive perceptions toward their daughters’ education, in some cases also negative perception of parents due to lack of proper education but at the same time severe scarcity of human and physical infrastructure for girls’ education was also presented in the area. The paper recommended several empirical steps to overcome these problems including provision of new school locations and ensuring the availability of school buildings, supporting infrastructure, proper convene and teachers for already functioning schools in the area. Financial aid for poor students was also proposed in the study.

Ghatak (2013) published a paper “Stigmatized Identity and Social Exclusion: A Case Study on Lodhas of West Bengal” in ‘Social Action’. According to author, criminal tribes or ‘born criminals’ of India represent a morbid concept etched onto the minds of people at the time of British rule, varnished over with legislation notifying them criminal and preserved for over a century. Despite being formally de-notified by the Indian state post independence, Lodhas are still socially excluded, marginalized and face
varying degrees of oppression. Mere removal of an adverse label has proved inadequate. The need is to premise the inclusive agenda on the foundations of human rights.

Ghodase (2013) published “Women Development in Geographical Perspective: A Case Study of Tribal Women in Dhule Tehsil (Dist: Dhule, Maharashtra)” in ‘Golden Research Thoughts’. Here an attempt is made to look towards the relationship between education and work of tribal women. Women education and work is an important socio-economic variable having strong implication for human development and status of Tribal women. Hence, society and government have paid increasing attention to the Tribal Women education. This study is part of social and Population Geography. The study examines household Tribal women education attainment and disparity mainly based on primary data collected through intensive fieldwork conducted in September 2011. Education or literacy rate has increased compared with non Tribal women, Tribal-non tribal women disparity have increased as per census. Respondent Tribal women reported that educated or literate has only 29.23 percent. Hence, their standard of living does not have more change. House or domestic work is routine work of women in Indian society. Women were completed house or domestic work and thereafter do not essential any other work in outside as a paid work, but it does not happen with the Tribal women. They have to go outside work as a daily wage labourers. Illiteracy is serious issue found in the Tribal women, therefore their work skill, quality does not improved, hence, overall human development has affected.

Niju (2013) writes on “Land Alienation: Challenges before Kerala Tribal’s” in ‘Golden Research Thoughts’. Tribal’s, the ethnic minority of Kerala, constitute one percent of the state's population. Formation of the state in 1956 and the division of the state into different districts horizontally left the tribal population of Kerala scattered, mostly in hilly areas. They started facing problems of existence with the encroachment of their ancestral land by powerful settlers from the plains, starting from pre-independence days.
Pradeep Chouhan (2013) writes on “A Study on Literacy and Educational Attainment of Scheduled Castes Population in Maldah District of West Bengal, India” in ‘Journal of Geography and Regional Planning’. Literacy level and educational attainment are vital indicators of development of any society. In spite of many socio-economic securities provided to scheduled castes in the constitution and by the government, scheduled castes are still comparatively illiterates and less educated than general category. This could be attributed to a variety of reasons such as early age marriage, high female illiteracy due to importance to male child, child labour, superstition, dominance of higher castes, and deprivation from socio-economic status etc. Education is an important variable affecting demographic behavior concerning marriage, fertility, mortality, migration as well as participation in labour force. In a number of research studies, a clear cut negative relationship has been established between the educational level of women and fertility. The age of females at marriage is also affected by the educational attainment of females. Even infant mortality is found to be affected by the educational status of mother. Thus, there is a need to study on literacy and educational attainment of scheduled castes of Maldah district and to give suggestions for their educational development.

Puhan et al. (2013) published a paper “Educational Participation of Scheduled Tribal Women in Rayagada District: Analysis of the Barriers and Ongoing Measures by Government” in ‘International Journal of Educational Research and Technology’. The paper aimed to investigate the actual condition of tribal women education in the district and different obstacles on the path of women education as well as also tried to explore measures taken by government to improve the present situation and family attitudes towards their girls’ education in tribal areas of Rayagada district. To achieve the objectives four research questions were established and Focus of the questions was to examine the existing conditions and obstacles on the path of tribal women education. Also tried to know significance of tribal women education for their family and concern govt. as well as contribution
from government and community to eradicate the obstacles on women’s education. Sample comprised four hundred govt. teachers and eighty tribal women parents. The findings of the study disclosed that in some cases the family’s positive perception towards education they are mostly high classes family, also found negative perception of most of the families due to lack of proper school environment, need-based curriculum, women teacher and financial problem. However, at the same time severe scarcity of human resource and physical infrastructure for girls’ education were highlighted in the areas that are the fault of govt. The paper recommended several empirical steps to overcome these problems including provision of new school locations and ensuring the availability of school buildings, supporting infrastructure and different fellowship, scholarship for poor students also proposed in the study.

Sethuramalingam (2013) writes an article entitled “Performance of the Scheduled Tribe Village Panchayat Presidents in Tamil Nadu: A Study” in ‘Golden Research Thoughts’. This article has been prepared based on the data collected for a Major Research Project sanctioned by the University Grants Commission, New Delhi. The author greatly acknowledges the UGC for its funding to carryout out the project. This study aims to assess the performance of the scheduled tribe elected village panchayat presidents in Tamil Nadu and to bring out the interrelationship between various subject dimensions of the study under consideration. The participants (Male = 95, Female = 53, N = 148) were scheduled tribe elected panchayat presidents in Tamil Nadu. A self prepared pre tested interview schedule was used for data collection. Results show that most of them were school dropouts and their level of education was ranging from primary school to middle school level engaged in agriculture and as agriculture labourers. The level of performance was found higher among the respondents in the young age group. The performance of men is found better than the women counterparts. The respondents with no education (illiterates) reported low level of performance than the literates. The statistical analysis shows that there is a significant difference between the sex, marital status, caste group, and level of education, occupational categories,
level of family income and the place of living in the mean score of the performance of the respondents. When the education, income, knowledge about roles and responsibilities and support score increases, then the performance score of the respondents also increases. Likewise, as age and gender discrimination score increases, then the performance score of the respondents decreases. The findings also reveal that the overall performance of the scheduled tribe village panchayat presidents reported as poor.

Subramanyachary (2013) published an article entitled “Status of Scheduled Tribes in Andhra Pradesh” in ‘The Dawn Journal’. Scheduled Tribes (STs) are Indian population groups that are explicitly recognized by the Constitution of India order 1950. The order lists 744 tribes across 22 States in its first Schedule. In Andhra Pradesh 33 types of Scheduled Tribes are living in 8 districts. STs are 6.6% of the total population of Andhra Pradesh. They have rich heritage along with their innocent life style. As they are living in hill areas and forests they have some peculiar characters like indications of primitive traits, distinctive culture and shyness of contact with other communities, geographical isolation, backwardness, etc. So for their development Central and State Governments are implementing different programmes and schemes since 1951. After the Ministry of Tribal Affairs were constituted in 1999, there is more focus on development of Scheduled Tribes in Indian society especially in Andhra Pradesh. The persisting problems like low literacy and high drop-outs, inadequate health services, lack of nutrition food, extreme poverty and ineffective implementation of schemes, etc. are putting them away from economic development. Hence, there should be more commitment by both central and state government and local bodies to develop Scheduled Tribes in the society. As literacy is 37% NGOs and other voluntary organizations have to play key role to bring awareness among scheduled tribes regarding programs and scheme for their development. Awareness and participation of Scheduled Tribes in the implementation of policies leads to prosperity of ST community in the State as well as country.
Vidyadhar Naganahalli (2013) writes on “Tribal Women in India” in ‘Indian Streams Research Journal’. Tribal’s are living in forests or hilly areas and are also called ‘Adivasis’. They are engaged with occupations associated with forests and hills such as cultivating forest land, collecting and selling of forest products, hunting, animal husbandry, etc. Even though there is urbanization, many of these communities are unaware about the modern life. Due to the degradation of forests and government legislations related to forests, they have lost land. As such, the tribal’s are poor and Indian constitution grouped them under ‘Scheduled Tribe’ and providing many of the social welfare schemes. Each of the tribe has its own culture and rituals. It is noted that status of women in tribes in lower. Women are illiterate and under-educated. Many of the tribes are organizing child marriages. Few of the social evils such as Basavi are still in practice. Hence, the socioeconomic status of tribal women is low. Due to the government programmes, the tribal women are gradually getting access to welfare schemes such as formation of Self-Help Groups, etc. Still it is suggested for the education of tribal women, so that they can achieve equality in the modern society.

Vijaya Kumari (2013) published on “Tasar Culture: A Farm Forestry for the Sustainable Development of Tribal People” in ‘Golden Research Thoughts’. Among many agro-based cottage industries in India, sericulture provides income and employment generating opportunities to rural poor and tribal’s. Among Vanya or non mulberry silks, tasar culture is practiced by about 1.5 lakh tribal populace in the States of Jharkhand, Chhattisgarh, Orissa, Madhya Pradesh, Uttar Pradesh, West Bengal, Bihar, Maharashtra and Andhra Pradesh. Tasar culture involves continuous chain of several production activities. It starts with either collection of nature grown cocoons from forests or rearing of silkworm on its host plants in forests or raised by rearers for production of cocoons, which are utilized by revelers and weavers for production of yarn and fabrics. In the past, tasar culture was practiced as subsidiary occupation involving two to three months of family labour. Tasar silk is produced by tasar silkworms (Antheraea mylitta and
Antheraea proylei) that feed mainly on the leaves of Asan (Terminalia tomentosa) and Arjun (Terminalia arjuna). India is the second largest producer of tasar silk and the exclusive producer of Indian tasar (also known as tropical tasar), which is largely tended by tribal’s in different parts of country. Oak tasar (also known as temperate tasar) is mainly used for furnishing, dress materials and sarees. Bomkai, Paithani, Ikkat (tie & dye) and Katki are some popular fabrics produced using tasar silks. Bafta is a popular blend of tasar and cotton. Shawls and mufflers are also produced using a blend of oak tasar and other natural fibres like wool, cotton, etc. Tasar silk is ideal for making jackets for men and women or traditional costumes like the ‘salwar-kurta’. Utilization of tasar food plants in the forest area would add up not only to tasar silk production but also help conserve the forest. Thus, non mulberry sericulture holds a great promise for the forestry as a supplementary activity. On one hand, it can help in arresting forest destruction and on the other, it permits gainful utilization of this vast natural wealth. Tasar culture is a forest based industry uniquely suited to the economy and social structure of the developing countries because of its minimum investment requirement and high employment potential for tribal and rural people. So, in the present review an attempt was made to present the various aspects involved in tasar culture for forest development and the government schemes for the sustainable development of tribal people through tasar rearing.
2.3. References:


