



# The State of Art of Tribal Studies

*An Annotated Bibliography*



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Associate Professor in Political Science and Rural Development  
Head, Centre of Excellence (CoE) for Tribal Affairs

**CENTRE OF TRIBAL RESEARCH & EXPLORATION (COTREX)**

(A Centre of Excellence under the aegis of Ministry of Tribal Affairs, Government of India)

**INDIAN INSTITUTE OF PUBLIC ADMINISTRATION**

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## Acknowledgment

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As the Head of CoE, I'd like, first of all, to thank Shri. Deepak Khandekar, Secretary, Ministry of Tribal Affairs who extended generous support towards the compilation of this volume. The project could never have been implemented without the co-operation of Sh. Naval Jit Kapoor, Joint Secretary, Ministry of Tribal Affairs.

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The very empirical nature of this research also means that few young researchers have helped in the review and analysis of available literature. I want to express my gratitude to all of them particularly to Ms. Revathy V Menon and Ms. Sunita Rani. None of them is however responsible for the remaining errors.

Dr. Nupur Tiwary

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## INTRODUCTION

This annotated bibliography covers a selection of recent literature on a wide range of issues concerning to Tribal Affairs. The purpose of this is to make a hands-on list of recent relevant and useful national and international resources in the field of Tribal Affairs.

The indispensable aim is to provide a handbook of annotated bibliography for administrators for promoting interest and enhancing the access to information about Tribal Affairs in general and in institutions.

This bibliography is intended to help not only the administrators, but also a citizen, who is a layman, to find his way or to understand the vast and complex governmental apparatus.

An annotation is a summary or evaluation; it is a list of citation of books, articles and documents. Each citation is followed by a brief description and evaluation paragraph. The purpose of this annotation is to make the reader informed about the relevance, authenticity and quality of sources cited.

It can serve various benefits: a review of literature on any particular subject, illustrate the quality of research, provide examples of the types of sources available, describe other items on a topic that may be of interest of reader and explore the subject for further research.

Writing an annotated bibliography is an excellent preparation for a research project. Collecting sources for a bibliography is useful, but when writing an annotation, each source has to be read more carefully and critically which is a slight more difficult job than just collecting information.

Annotated bibliography requires a lot of intellectual skills i.e., short and snappy analysis, up to date library research and to the point exposition. First location and recording the citation of books, periodicals and documents, that may contain useful information and ideas, has to be done.

This is followed by citation of books, articles or documents using the appropriate style and finally writing a concise annotation that summarizes the central theme and the scope of the books or articles. It requires sentences that:

Comment on the intended audience, Evaluate the authority and the background of the author, Compare or contrast the work with the author one has cited, and Explain how this work illuminates one's bibliography topic.

The annotation is written in paragraph form and its length depends upon the purpose and can vary significantly from a couple of sentences to a couple of pages. Writing an annotated bibliography can help one gain a good perspective about one's topic, one will be able to see what are the issues, what the people are arguing about and then one will be able to develop one's own views.

### **Major Focus Areas:**

This annotated bibliography on “The State of Art of Tribal Studies” has been grouped in several thematic areas for the purpose of convenience. Following are the major themes: Adivasi/Tribal Narratives, Phenomena and Life World Studies; Adivasi and Indigenous people's movements and developments; Adivasi, Tribe, state and governance; Adivasi / Tribal Epistemology and Philosophy; Science of Adivasi and Indigenous people; Indigenous Peoples and Indigenous Research Methodologies; Adivasi Knowledge, Culture and Politics; Rurality, Rural Sociology and Indigenous People; Adivasis and Urbanization Studies; Law, State, Democratic Rights and Indigenous Peoples; Polity, Governance, Public Policy concerning Indigenous people; United Nations, International Mechanisms and Indigenous Peoples; Health Aspects; Educational Aspects; Income Aspects; Tribal Women Development/ Empowerment Related Studies; Integrated Tribal Development Programme (ITDP); Government Documents; NGOs And Development Related Theoretical Studies; Tribal Development Related Theoretical studies; Tribal Development studies; Tribal Media studies; Development/Empowerment and Welfare related studies; Displacement and Rehabilitation related studies; Education, Health and Infrastructure related studies; Agriculture, Land Alienation, agricultural markets and MFP Markets; Poverty Employment and labor related studies and so on.



## Theme One

### **Adivasi / Tribal Narratives, Phenomena and Life World Studies**

- 1. Susana B.C. Devalle, Chapter Tribe in India: The Fallacy of a Colonial Category, from Editor David N. Lorenzen, Studies on Asia and Africa from Latin America, Colegio de Mexico. (1990)**

With the reviews of main modes of approaching the study of Adivasi societies in India, the author discuss the evidence provided by Jharkhand's ethno-history and used it to question the validity of tribal paradigm in India. This study reveals the fallacies lies in the understanding of Indian tribalist anthropologists that comfortably accepted tribes as those people registered in the official list of scheduled tribes and often understood to be as backward, underdeveloped and primitive. Anthropologists understanding divorced the tribes from historical process that affects their development.

- 2. Samar Kumar Biswas, Chap: Socio-Economic Crisis and Its Consequences on a Little Known Tribal Community in West Bengal, India. From Editor(s): Erich Kolig, Vivienne SM. Angeles, Sam Wong, Identity in Crossroad Civilisations, Ethnicity, Nationalism and Globalism in Asia, Amsterdam University Press. (2009)**

Advanced communities have the privilege of enjoying a high living standard through their easy access to sophisticated technology, health facilities, educational infrastructure, communication facilities and other modern amenities. The Totos, a lesser-known tribal group from the northern part of West Bengal close to the Indo-Bhutan border, find themselves in very different circumstances and act as the main obstacles to a better standard of living. In portraying the life of this Indian tribal community, the focus is on the question: what are the impediments for development of some of India's tribal communities?

- 3. Sanjay B. Salunke, Occupational transitions of Ghisadi Nomadic Tribe: Special Reference to Aurangabad District, Dr. Babasaheb Ambedkar Marathwada University, Aurangabad.**

Ghisadi tribe that found all around Maharashtra is one of the wandering tribal communities. Due to their mobile status and wandering nature, this tribal community could not consume the fruits of development that marked the central theme of this paper.

4. **Suresh Vithalrao, Analysis of Education Status of a marginalized group- ‘Mannerwarlu’ in Biloli Tehsil Dhanwade, Dept. of Sociology, ACS College Shankarnagar, Maharashtra.**

In Biloli Tehsil, Mannerwarlu is at the top of population. Their educational status is backward. The objectives of this paper are to analyze the educational situation of marginalized group and to know correlation between Marginalized group & Mannerwarlu tribe.

5. **Srilekha Chakraborty, From everyday lives to embodiment: a study of Body and Sexuality among Adolescent Santhali girls in Jharkhand, Department of Sociology, Jadavpur University.**

This research is an understanding of sexuality, femininities and body among adolescent Santhali girls. The research explores the process that Santhali adolescent girls experience in their lives through everyday ritual practices and rites of passage.

6. **Jagritee Ghosh, Konyak Angs and Dobashi Courts: Locating Power and Identity Connections, Department of Sociology, Tezpur University.**

The Indian state has inherited the idea of Dobashi courts from their colonial predecessors and these courts are based on customary laws. However, when cases are taken to the Dobashi court, they work on the basis of customary law via the district commissioner. This paper pans out to locate the Dobashi court in Mon district as a space of negotiation between the state structure and customary practices and pans in to locate the identity of Angs in the present context.

7. **Nibedita Mohanty, A Sweet Amalgamation Of Courtship & Marriage In “Bonda Society”, KIIT University, Bhubaneswar, Odisha**

In this study, author studying the various aspects of courtship and marriage tradition among Bonda community that makes one of the tribal communities of Odisha.

8. **Prabhakar Jayaprakash, From Sorcery to Plantation Labourer: The Life History of A Betta Kurumba Tribal Family of Gudalur, Tamil Nadu, Tata Institute of Social Sciences, Mumbai**

The Betta Kurumba tribe is a subgroup of the tribe, Kurumba, and they are one of the six Primarily Vulnerable Tribal Groups (PVTGs) of Tamil

Nadu. It is a tale that traces the life history of a tribal family for the last five generations. In the forefront, the tale shares facets such as power of sorcery, cultural milieu of bull surfing, conflict inside his family, migration and conflict within Betta Kurumbas. Likewise, in the hindsight, it discloses aspects such as changing identities of this tribe, shifting political landscape of Gudalur and discourse on knowledge and power.

**9. Griten Goyary, Peasants, Land Struggles and Encroachments: Revisiting the Indigenous settlement in Forest Reserves Areas of Sonitpur District, Assam, Indian Institute of Technology Bombay.**

Indigenous Bodo peasant of Assam are often accused of clearing vast 'Forest Reserves' tracts illegally. Entangled between the discourse of Bodo autonomy, contagious boundary and insurgency, the peasants' issues of land and livelihood are ignored or overshadowed. The ethnographic study tries to understand the phenomenon of interior migration in reserve forestland, peasants' resistance and their struggles within the wider society and state.

**10. Shellunglu Kamei, Courtship among the Rongmei tribe of Manipur: Some issues, Majorkhul, Manipur.**

This paper is an empirical exploration of the courtship system of the Rongmei tribe of Manipur. Over a period of time various changes have taken place in the Rongmei society including their courtship system. The present paper is an attempt to understand courtship among the Rongmei in the context of these changes.

**11. Shalini Shukla, Transition among Tharu Women: An Anthropological Analysis, Department of Sociology, Banaras Hindu University**

Tharu is one of the largest and most linguistically diverse indigenous tribal people scattered across the Tarai region of Nepal and bordering Indian states or all along the southern foothills. Tharu women play an important role in agriculture as well. This paper is chiefly an overview of transition in women status of Tharu tribe of Uttar Pradesh based on secondary data and work done on it by scholars.

**12. Pamidi Hagjer, Death Rituals of the Dimasas of Assam, Department of Sociology, Gauhati University**

The purpose of the paper which is a summary of a study done on the Dimasa community of Assam, in Guwahati and Haflong, is to use rituals, in particular those related to death, as an analytical tool to offer an alternative way of understanding the community, their culture and value systems. The process

of constructing, creating, acting, and in the end internalizing and reabsorbing the rituals involves people identifying with the symbols. It is therefore, also the aim of the paper to observe and understand the significance of the ritual practices, and its significance in conveying meanings and understandings as perceived by individuals and community.

**13. David Baker, State policy, the market economy and tribal decline: The Central Provinces 1861-1920, The Indian Economic and Social History Review, Sage, 1 Dec 1991.**

It is a historical account that traces the factors behind impoverished state of tribal communities and their decline through state directed measures from colonial to postcolonial times. The author highlights that for tribal in the northern Central provinces the outcome of government policy, particularly the attempt to impose a market economy, was little short of tragic. Between 1818-1920 they become deeply indebted and lost much of their land to moneylenders. Others remained locked into traditional poverty.

**14. Ramesh Sharan, Harishwar Dayal and Pramod Kumar Sinha, Socio-economic situation of tribals in Jharkhand Region of Bihar: Results from a micro study, Social Change: 1 Sep 1999, Sage.**

The present paper gives an outline of socio-economic situation of tribals in the Jharkhand Region of Bihar. Besides discussing the typologies of villages in the area, it also discusses the livelihood support system of people in general and tribals in particular. It also outlines the access to facilities in the villages. It has also identified various poverty groups in the area, the socio-economic attitudes of the tribals and the constraints in development as perceived by the tribals themselves as well as the respondents' perception about methods to renew the constraints.

**15. Amar Kumar Singh, Ramesh Sharan and Meera Jayaswal et al., Status of Tribals in Jharkhand, Social Change: 1 Sep, 1999, Sage.**

The paper is based on Secondary sources census, NSS data and the published research reports and articles. It briefly outlines the status of tribals in the Jharkhand region of Bihar. It discusses the demographic characteristics, literacy, education and health status of tribals in the region. It also describes in brief economic features and living conditions. It points out that the tribal groups are very heterogeneous and are at different levels of development and areas to resources. It argues that despite the guarantees enshrined in the Constitution of India, the tribals have lowest health, education and income status and except for a minority population, the development process initiated

in the post Independence period has almost bypassed them. It also indicates the implication of the demographic feature for development intervention.

- 16. B. B. Mohanty, Tribals and Others (Book Review), K Suresh Singh, The Tribal Situation In India, Vol. 39, Issue no. 19, 8 May 2004, Economic and Political Weekly.**

Tribals and Others is a review article of book entitled as The Tribal situation in India which is a revised edition of papers presented at seminar and organised by Indian Institute of Advance Study. This work presents the comprehensive view of its kind of the tribal situation in India. It reflects the various strands of thought as India's tribal population adjusted to the idiom of an emerging nation; it demonstrates the need for a change of direction as well as provides alternatives for better policies.

- 17. Oindrila Chowdhury, Indian Tribes: A Glimpse of Ethnic Adivasis of India, Tripoto.**

**<https://www.tripoto.com/trip/indian-tribes-a-glimpse-of-ethnic-adivasis-of-india-571e40f24449f>**

There are a number of tribes in India, spread over different parts at different levels of socioeconomic development. From the blissful Northeast India to splendid Orissa, fascinating Chhattisgarh and balanced Jharkhand, the tribal population of India has so far managed to preserve their prehistoric rituals, customs, and culture even in today's modern world. This article reflects upon the culture, traditions, customs, rituals and lifestyle of few Indian tribes.

- 18. Bhupinder Singh (ed. 1998): Introduction, in Antiquity to Modernity in Tribal India, vol. Inter- India Publications, New Delhi.**

With focus on geography, economics, social structure, pattern of life, etc. author studies the tribals populated Northeast regions as 'a cohesive geographical unit with certain economic, linguistic and cultural characteristics which distinguishes it from the neighbouring units'. On the basis of its geographical and geopolitical isolation from the rest of the mainland, the North-East may attract the status of a region, but it is marked by considerable geographical heterogeneity, demographic, linguist and cultural mosaic.

- 19. Mackenzie, A. (1884): 'History of the Relations of the Government with the Hill Tribes of North-East Frontier of Bengal.' Calcutta. (Book)**

This book provides the historical sketch of Assam. It discusses the historical accounts of different tribes, geographical features, cultural roots, political

struggles and development of economic relations between different tribes as Dulpha, Abors, Miris, Mishmis and many others.

**20. Waddell, L.A. (1900): The Tribes of Brahmaputra Valley Sankaran Prakashak, Delhi.**

Few of the wilder parts of the world preserve such a wide variety of savage tribes of such great ethnological interest as the mountain valley of mighty Brahmaputra in its course from lowest Tibet to the Bay of Bengal. The author compiled the observations of about 600 individuals belonging to over thirty different tribes and tribelets. The observer captures the comparable and exact details of the physical types of most of the tribes of Assam and the Brahmaputra Valley.

**21. Kennedy, R.S. (1914): Ethnological Report on the Akas, Khaos, Miris and Monpas of Tawang, Assam Secretariat, Shillong.**

The two districts namely, West Kameng and Tawang are situated in the west of Arunachal Pradesh having international border with Tibet and Bhutan. The Tawang monastery is big repository of Tibetan literature. Thus British Historian and ethnographer like Kennedy have utilized these sources for the reconstruction of pre colonial history and culture of the people of this region. The author in his ethnological report describes about the racial complexion of the inhabitants of West Kameng and Tawang, namely, Monpas, Akas, Miris and Sherdukpens.

**22. Mills. J.P. (1945: Tours in the Balipara Frontier Tract, Assam, Man In India vol.27(1), pp.4-35**

All of these above studies provide only a scappy outline about the land and the people of Arunachal Pradesh basically from administrative point of view. Nevertheless, it also provides some insight on some of the selected tribal groups, their economy, social set-up and cultural moorings, which is valuable to understand and analyse the changes that has come in the tribal world of Arunachal Pradesh.

**23. M. Mayilvaganan, Nasima Khatoon and Sourina Bej, Focusing The Frontiers: The Borderland, Identity, Perceptions And Imaginings Of Monpas Of Tawang In India-China Border, International Strategic and Security Studies Programme, National Institute of Advanced Studies, Bengaluru, December 2017 (Report).**

This report is based on round table discussion on “Focusing The Frontiers: The Borderland, Identity, Perceptions and Imaginings of Monpas of Tawang

In India- China Border,” organised by the International Strategic and Security Studies Programme (ISSSP) of the National Institute of Advanced Studies (NIAS) at the NIAS, Bengaluru, India on December 18, 2017. This is a part of broader research study being undertaken in the Programme on understanding the frontier and frontier communities at India’s Northeast region that shares the international border line with neighbouring countries. This study delved on the geostrategic significance of Tawang, the emerging occurrences/trends since 2012 in the Tawang tract, the socio-cultural and economic condition of Monpas of Tawang, their perception on development and border.

**24. Amarendra Kumar Thakur, Peasantization and State Formation in Early Arunachal Pradesh, Proceedings of the Indian History Congress Vol. 58 (1997), pp. 303-312.**

It is evident, that the portrayal of tribal as noble savage, innocent of the operation of historical process on one hand and destruction and neglect of the study of institution, detrimental to their rule on the other hand led to the building up of a myth that has bewildered most of the historical writings on Arunachal Pradesh. It is in this background this work is divided into two parts in which first part explores some salient features of peasantization and state formation in Arunachal Pradesh and second part is in the form of conclusions.

**25. Roger Blench, Sorting out Monpa: the relationships of the Monpa languages of Arunachal Pradesh, Cambridge, United Kingdom, 27 August, 2014.**

One of the most characteristic ethnonyms used in Arunachal Pradesh in Northeast India is ‘Monpa’. It has been used to cover a wide range of languages, which have nothing much in common other than a putative Sino-Tibetan affiliation. Monpa is a generic term for non-Tibetan speaking peoples south of Tibet proper, and applied to number of highly diverse peoples. This paper begins the process of sorting out the affiliations of various Monpa groups in Arunachal Pradesh, their external links and place within the larger framework of Tibeto-Burman.

**26. P. N. Luthra, North-East Frontier Agency Tribes: Impact of Ahom and British Policy, Economic and Political Weekly Vol. 6, No. 23 (Jun. 5, 1971), pp. 1143-1149.**

This article provides the historical account of the impact of Ahom and British rule over North-east frontier agency tribes that inhabited by about twenty tribes, each distinct in its language and culture. The rulers of the Assam

plains have adopted varying policies towards these peoples. A methodical record of the frontier tribes is available only after the advent of Ahom rule in Assam in the thirteenth century.

**27. Sarthak Sengupta, Tribes of North-East India, Biological and cultural perspectives, Gyan Publishing House.**

This study contributes to the growing literature of biological and cultural perspectives of North East India. The discourse have been delimited to the ethnological, philosophical, linguistic, mythological and historical aspects of the population with special emphasis on tracing the origin and affinity of the different groups of people. In this authors discussed in details the constraints in the application of tribal research findings in North East India in planning, development and administration and the role of social scientists. An author also deals here with further descriptive account of the society and culture of tribals of Arunachal Pradesh and presents exhaustive picture of the life, society and culture change among these tribes.

**28. Jha S. D (1985): Wealth of Arunachal Pradesh, Mittal Publications, New Delhi.**

The Wealth of Arunachal Pradesh is a comparative study of geo-economic and socio-economic variables of development in the light of the whole spectrum of the tribes and the tribal land of Arunachal Pradesh. The operational behaviour of the traditional as well as emerging sectoral variables of economic development is inescapably linked and has been analyzed accordingly in each chapter of the book. It broadly discusses the basic structure of the hill economy of Arunachal Pradesh such as topographical features, natural resources and constraints, population base and the socio-economic fabric of the tribesmen. In the light of the revelations which emerged in Part I, the agriculture, the horticulture, the agro-horticultural marketing, the co-operation, the animal husbandry and veterinary services and the fisheries have been dealt with in Part II under primary sector. The industries have been discussed under secondary sector in Part III. Part IV has been devoted to tertiary sector deemed synonymous to service sector leading to overall economic development of the territory. Under Part V, the planning programme has been discussed at length. An alternative model of planning has also been suggested.

**29. Gopal Krishnan (1994): Arunachal Pradesh, Land and People, Omsons Publication, New Delhi.**

The author in this book has presented the economic condition, growth



potential and economic needs of the tribals in Arunachal Pradesh. He also highlighted the achievements of Arunachal Pradesh during the plan period.

- 30. Outta. P.C. (1989): Arunachal Pradesh, an overview, Directorate of Research Government of Arunachal Pradesh, Itanagar.**

The author in the handbook has projected history, geography, administration, the tribal communities and the process of development of Arunachal Pradesh from the inception till the Five Year Plan supported by government records data's given a rough overview of Arunachal Pradesh.

- 31. Jagirdar M.P (1987): Shifting cultivation among Mingyions of Arunachal Pradesh, Man in India vol. 67(3) September pp. 280-263.**

This study has shown the significance of shifting cultivation in the absence of suitable land for settled cultivation, poor soil fertility and superstitious beliefs with special reference to the Minyongs of East Siang district.

- 32. N.M.IrshadAliandIndranosheedas,TribalSituationinNortheast India, Studies of Tribes and Tribals Vol.1 2003 issue2.**

This note portrays on anthropological, geographical and historical perspectives, the phenomenon of migration, emergence and distribution of various tribal groups in the seven states of North East India. The tribes and the tribal situation of North East India may be considered as concrete examples of the theme of variation and diversity of bio-social and cultural life in terms of genetic strains, languages, ideologies, social organizations, cultural traditions, political organizations economic life, etc.

- 33. J.J.Roy Burman, Status of Tribal Women in India, Mainstream, VOL. No 12, March 10, 2012,**

**<https://www.mainstreamweekly.net/article3314.html>**

This paper highlight the different facets of socioeconomic and cultural life of tribal women from Northeast states and how such socioeconomic dynamics shape up their daily roles and significance as an important part of society well being.

- 34. Risley Harbart (1991), The People of India, Munshiram Manoharlal Publishers, Jhansi road, New Delhi.**

“The People of India” is regarded as a pioneering work on the aspect of tribes. This book is a monumental study of the ethnology of this country. The author was a pioneer in the application of scientific method to the classification

of the rate of India and the great value of his work lies in this, that it has continued to open out fresh fields of enquiry and give a new impetus to the study of man in India.

- 35. Chowdhury N. C., 1977. "Munda Social Structure", Firma KLM Private Limited, Calcutta.**

N.C. Choudhury's book "Munda Social Structure" is an important book on tribes. This book aims a comprehensive account of the various segments of the Munda social structure as it subsists in the contemporary situation. It also attempts to understand their various units not only in their immediate socio-economic but also in the larger socio-political context.

- 36. Ranvir Saxena (1964), "Tribal Economy in Central India", Firma K.L. Mukhopadhyay, Calcutta.**

This book broadly deals with tribal economy, problems of various tribes, their occupation and source of livelihood in Central India.

- 37. Ghosh, Shukla and Ghosh, G.K. 2000. "Legendo of Origin of the Caste Tribes of Eastern India", Firma KLM Private Limited, Calcutta.**

This book "Legends of Origin of the Castes and Tribes of Eastern India" is an important book of Tribes. The authors discuss about 63 castes and tribes of Eastern India giving details about legends of the origins that each of them believed carrying forward orally from generation to generations and courses of social change that took place during various ages. This book shall no doubt feed research scholars, planners and administrators for drawing future action plan.

- 38. Bhowmik, P.K (1963) "The Lodhas of West Bengal", Punthi-Pustak, Calcutta, Foreword.**

Another important book "The Lodhas of West Bengal" by P.K. Bhowmick covered study on Lodhas in Midnapore District. This book contains discussion on their socio-economic condition and life style.

- 39. Chaurasia, B.P. (1990) "Scheduled Castes and Scheduled Tribes in India", Allahabad.**

This book attempts to analyses history and geographical spread of tribes. It also point out cultural spread of tribes and the tribal culture with respect to its history and geographical spread in the northern, north-eastern, central,

south-western and scattered zones and languages and ethnicity of a few tribes. This book is only in-depth study of a few distinct and historically important tribes.

- 40. Thakur, Devendra and Thakur, D.N. (1994) "Tribal Life and Forest", Vol. I, Deep and Deep Publication, New Delhi.**

This book presents a systematic study on the different aspects of tribal life and their socio-economic development. It also studies the tribal lifestyles and their relation to forest in historical as well as in modern perspective.

- 41. Hunter, W. W. 1968. "The Annals of Rural Bengal", Sliith, Elder & Co., London.**

This book provides understanding on the different aspects of tribal life along with their religious, social, economical conditions aspects. He is the first author to study the tribal community and remarks that the whole of the tribal India is at the present moment going through the critical stage of transition and the consequence has been far-reaching change in all directions.

- 42. Sing, K. Suresh. (1972) "Tribal Situation in India". Indian Institute of Advanced Studies, Shimla.**

This book has focused mainly the life of the tribals of the country. The Indian society including the tribals are in a state of creative disequilibrium. New laws and rules of governance that developed in the wake of independence are touching almost all aspect of social life. The forces and influences that exposed the tribal society to these transitions are numerous since social change is complex phenomenon and it may be caused and shaped by diverse factors.

- 43. Saha, S. B. 1986. "Socio-Economic Survey of the Noatia Tribes", Tribal Welfare Department of Tripura, Agartala.**

This book "Socio-economic Survey of the Noatia Tribes" has focussed on socio- economic status of the Noatias, who are considered a specious of the generic stock of Tripuris. He has dwelt on the ethnological characteristics of Noatia in Tripura, stressed on their contacts at some historical past with the Burmese, Chakmas and Mogs of Arakan. He has studied the demographic characteristics, agrarian techniques, its impact on their economy especially on Income, expenditure and indebtedness, which will help us to better, understand about the socio-economic status of the Noatias.

- 44. Shashank S. Sinha, Adivasis, Gender and the ‘Evil Eye’: The Construction(s) of Witches in Colonial Chotanagpur, Indian Historical Review, Sage, 1 Jan 2006.**

Belief in spirits and witches has long occupied a central place in Adivasi cosmology and moral economy. Considerably rooted in, and reflective of gender tensions and traditional constructions of witches and witchcraft did derive social legitimacy from religion, folklore and patriarchal customs. To this added the impacts generated by colonial and capitalist penetration in the region. The attendant socio-economic displacement not only reinforced and sharpened the social tensions within the Adivasi societies but added new dimensions to prevalent notions and characteristics associated with the witchcraft. This paper seeks to explore intricate connections between gender, patriarchy, colonialism and constructions of witches in Adivasi societies of Chotanagpur.

- 45. Sangeeta Dasgupta, Adivasi studies: From a historian’s perspective, History Compass, Vol. 16, Issue 10, Oct 2018, Wiley Online Library.**

As Adivasis become increasingly visible as subjects in debates around conversion, identity, indigeneity, and development, the field of “Adivasi Studies,” centred on the subject of the Adivasi, becomes increasingly relevant. As a newly emerging field, it engages with archaeology, anthropology, agrarian history, environmental history, subaltern studies, indigenous studies, aboriginal studies, and developmental economics but adds to these debates that are specific to the Indian context. This essay discusses some of the imperatives that make a revisit to the field of Adivasi Studies compelling. It engages with the ongoing dialogue amongst those who write the Adivasis into the larger project of history-writing, and sets out the markers of the field of Adivasi Studies from a historian’s perspective. It reflects as much some of the dilemmas that one faces while engaging with the field of Adivasi Studies.

- 46. Claudia C. Aufschnaiter, “First You Push Them In, Then You Throw Them Out”. The Land Rights Struggle of the Adivasi Peoples in India With Special Reference to South India (Indigenous Strategies and (Inter) National Law Context, Department of Social and Cultural Anthropology, Vienna University, Vienna 2008. (Book)**

The highly heterogeneous Adivasi (“original inhabitants”) represent India’s de facto indigenous peoples. As ethnic minorities within the national structure Adivasis are not recognized as equal in their socio-cultural distinctiveness and suffer widespread human rights violations as a result. The most pressing issue faced by Adivasis is the loss of control over their land. The incongruity

is that today they are literally “thrown out” of the forest, while for centuries they were “pushed” to the margins by forces not dissimilar to those causing their dispossession and forcible integration into the dominant society in the 21st century. Under the banner of national development Adivasi land is being opened up for large-scale resource extraction by multinational corporations and Adivasis have become the target of misguided assimilationist development schemes. This book seeks to link and compare anthropological with international law concepts on indigenous peoples’ land rights, leading to the central research question: Why are Adivasis being deprived of their land and can international human rights law provide solutions in this context? Specifically, can Adivasis benefit from the fact that indigenous peoples’ land rights are being awarded more and more positive recognition in international (human rights) law? Taking two case studies from South India this book explores the relevance of international human rights law to Adivasi resistance strategies against land alienation.

## Theme Two

### **Adivasi and Indigenous peoples Movements and Development**

47. **Prakash Louis, Marginalisation of Tribals, Economic and Political Weekly, Vol. 35, No. 47 (Nov. 18-24, 2000), pp. 4087-4091.**

The article states that while formation of Jharkhand as a separate state was a result of long struggle by the original inhabitant of the land. Despite statehood, the ruling force are failed to bring development effects to the tribals of the region where dominating parties only focus on vote bank politics to favour dominance of upper castes and classes of traders- bania.

48. **Alpa Shah and Alf Gunvald Nilsen, Adivasi Movements in India: Historical trajectories and contemporary scenarios, University of Bergen.**

<https://www.uib.no/en/research/global/76055/adivasi-movements-india-historical-trajectories-and-contemporary-scenarios>

[https://www.academia.edu/28849262/Democratic\\_Struggles\\_in\\_the\\_Bhil\\_Heartland\\_Historical\\_Trajectories\\_and\\_Contemporary\\_Scenarios](https://www.academia.edu/28849262/Democratic_Struggles_in_the_Bhil_Heartland_Historical_Trajectories_and_Contemporary_Scenarios)

In this seminar, both the authors draw on in their research in Madhya Pradesh and Jharkhand states to discuss how Adivasi have evolved different forms of resistance and activism to contest their domination, material deprivation and political exclusion. These authors will inspect the historical trajectories that have shaped domination and resistance in India's Adivasis heartland and discuss comparative lessons drawn from the contemporary scenarios of mobilization.

49. **Manohar Boda, 5 Prominent Indigenous people's movements that hit back at the state, March 2018, Feminism in India.**

<https://feminisminindia.com/2018/03/28/prominent-indigenous-peoples-movements/>

In major cases, the tendency to retain the age old culture and practice disturbed by colonialism has dominated the causes of indigenous people's movement. The traditional practice of tribes in India was severely affected by the system of indentured labour, taxation policies and immigration of mainland traders and workers into the tribal belts. The various trajectories of these movements are peasant movements, movement for self determination, identity and ethnic nationalist movements which will be covered in the article in the context of colonial and post colonial India.

- 50. Udayon Misra, Adivasi Struggle in Assam, Economic and Political Weekly, Vol. 42, No. 51 (Dec. 22 - 28, 2007), pp. 11-14.**

This article seeks to understand the Adivasi struggle for scheduled tribe status in Assam is part of a wider struggle of identity assertion- a search for cultural root and heritage.

- 51. Patrik Oskarsson, Chap. Adivasi Land Rights and Dispossession in Book Landlock, Paralysing Dispute over Minerals on Adivasi Land in India, ANU Press. (2018)**

This chapter presents a historical overview of land struggles in Adivasi India, with a specific focus on Andhra Pradesh. It shows how centuries of unrest over land relations have been crucial in shaping the present day social movements protesting against bauxite mining. And it provides a deeper consideration of the Samantha judgment itself, which initially appeared to protect all the Adivasis of central India from dispossession.

- 52. Susana B.C. Devalle, Chapter Title: The Peasantry and the Ethnic Factor: the Adivasis from Chota Nagpur (India) from Editor(s). Celma Agüero, Peasantry and national integration, Colegio de Mexico. (1981)**

Contrary to the approaches that consider the peasantry as isolated from the social context and having no contribution as participants in the historical process, this study understand the process of formation of a political consciousness among the peasantry and, in relation to it, the existence of organized participation in the struggle against dominant native elements, colonial domination, and the obstacles that they encounter against their participation in the political life of independent nations.

- 53. Patrik Oskarsson, Landlock, Paralysing Dispute over Minerals on Adivasi Land in India, ANU Press. (2018)**

The article deals with different aspects of land conflicts and control over natural resources like mining confronted by indigenous people against state with the help of social advocacy organisation like Samantha.

- 54. Annapurna Devi Pandey, The Challenges of Neoliberal Policies and the Indigenous People's Resistance Movement in Odisha, India, e- cadernos, 2017**

<https://journals.openedition.org/eces/2340>

Author discusses the Indigenous people's movement to oppose the project that has harmed their social and natural environment. It is empirical study of

Dongria Kondhs. Author observed here the disturbing dismantling of social structure of the indigenous life which culminated in a massive plan for a mega mining project. He argue that the exploitation and marginalization of the indigenous people can be explained through “internal colonialism” as in the British period and the development model as imposed from above totally disregarding the interests and the well-being of the people, in this case, the Dongria Kondhs

**55. Archana Prasad, Unravelling the Forms of ‘Adivasi’ Organization and Resistance in Colonial India, Indian Historical Review, Sage, 1 Jan 2006.**

This essay is about the variegated nature of ‘Adivasi’ struggles in north eastern and central India. In doing a comparative analysis between different forms of resistance against feudal and imperial rulers this essay delineates how different ideologies guided the ‘Adivasi’ politics of colonial India.

**56. Kartik C. Dash and Kishor C. Samal, New mega projects in Orissa: Protests by potential displaced persons, Council for Social Development, Sage, 1 Dec 2008.**

In the era of liberalization and privatization, a sizeable number of mineral processing industries are coming to invest in the mineral-rich state of Orissa. As a result, there is large involuntary population displacement of the marginalized sections including tribal. The author in this study provides the sketch of resistance leading to agitation by ‘already’ and ‘potential’ displaced persons resulting in government’s brutal suppression, as in the case of TISCO at Kalinganagar, Vedanta at Lanjigarh, POSCO at Paradeep, and Utkal Alumina at Kashipur.

**57. Binay Kumar Pattnaik, Tribal Resistance Movements and the Politics of Development- Induced Displacement in Contemporary Orissa, Social Change, Sage, 5 April 2013.**

The article is a study of two tribal movements based on development-induced displacements in contemporary Orissa. In fact, all the two micro-movement studies are resistance movements against mining based heavy metal industries,

e.g. against the Utkal Alumina International Ltd. (UAIL) at Kashipur and against the Vedanta Aluminium Ltd. (VAL) at Lanjigarh. Within the analytical framework of new social movement perspective, the article attempts to explore the nature and extent of displacement and loss of livelihood caused by the projects along with the issues of disappearing tribal culture and tribal



identity with the advent of modernity and its corresponding alien culture. Further, it explores the extent of politicisation of the movements. In its continued exploration, the article articulates the role of the civil society (intellectuals, mass media, activists' organisations and NGOs) in shaping the course of the movement. Lastly, it explicates the questions on development discourse and emergent policy issues from these micro-movements.

**58. Skylab Sahu, *The Rhetoric of Development and Resistance by Tribal Women in Kashipur*, *Social Change*, Sage, 6 March 2019.**

Development is often seen as being synonymous with the process of modernisation and economic growth. Such a version of development has undoubtedly benefited a few capitalists and layers of the middle class, yet it has remained in the realm of rhetoric for a large section of India's tribal population.

Development through mega projects displaces a large number of people. Displacement without adequate rehabilitation and compensation further aggravates the situation. In Odisha since 1993, few multinational and national companies have tried setting up mining projects in Kashipur. Many tribal villagers have protested strongly against these proposed projects from an egalitarian, environmental and social justice perspective. Significantly, women have remained in the forefront of these movements airing their concern. The article takes the case study of the Kashipur movement and critically analyses the role of women and their involvement in the struggle.

**59. Annapurna Devi Pandey, *The Challenges of Neoliberal Policies and the Indigenous People's Resistance Movement in Odisha, India*, *E-cadernos CES*, 2017 <https://journals.openedition.org/eces/2340>**

This paper focuses on a social movement struggling to preserve the natural environment and the traditional livelihood of the Kondhs who live in the shadow of the Niyamgiri Mountains in the Indian State of Odisha. This region is rich in bauxite and people are exploited by the state and Vedanta, a multinational private company in the name of extraction and development. These developments are indicative of the state and central government's covert and overt resolve of becoming a facilitator for the big corporate houses to take over the development projects at the cost of local communities and natural resources. The Indigenous people's resistance movement is primarily in opposition to such projects, which have harmed their social and natural environment. The Kondhs have organized themselves in opposition to neoliberal economy run by globalization and promoted by the state. Niyamgiri has become a site of resistance of forces unleashed by capitalist neoliberal economy and the state run by upper caste elites.

- 60. Kate Macdonald, Shelley Marshall and Samantha Balaton-Chrimes, Demanding Rights in Company-Community Resource Extraction Conflicts: Examining the Cases of Vedanta and POSCO in Odisha, India, Demanding Justice in the Global South, Springer, 12 Dec 2016.**

Amidst intensified competition for land available to private investors in mining, industrial and commercial agriculture sectors, contests between transnational companies and communities over land are emerging in many countries as a significant domain of social conflict. This chapter examines the cases of two company-community conflicts over land in the Indian State of Odisha, in which communities and their supporters have mobilized to resist proposed new projects, drawing in various ways on rights-based discourses to articulate and support their claims.

- 61. Komol Singha, Ethnicity-based movements and state's response in Assam, Asian Ethnicity, Vol. 19, 2018, Issue 3. Taylor & Francis**

Following reclamation of ethnic identity amid the gnawing scarcities, Assamese ethnic movement germinated in the 1950s, manifested in the form of language and anti-migrants agitations. It became more apparent in the early 1960s. Unfortunately, State's intervention seemingly failed to contain armed conflict, rather convoluted the situation and gave rise to hybrid ethnic identities. In this manner, since the 2000s, the entire state is engulfed in internal feuds. How have the Assamese movements shifted from the socio-cultural to armed struggle for secession and then to internal feuds, and why has the State failed in curbing them are discussed in this paper.

- 62. Walter Fernandes, Tribal or Indigenous? The Indian Dilemma, The Commonwealth Journal of International Affairs, Vol. 102, 2013, issue 4, Taylor & Francis,**

Current Maoist struggles, resulting from deprivation of livelihood in the Central Indian tribal belt and for autonomy in Northeast India, focus on the rights of tribes who claim to be indigenous. In the Northeast the demand is to be considered the 'original' inhabitants of the region and, in the rest of India, it is the first inhabitants of India as a whole. Most conflicts today are around identity, central to which is indigenous status and tribal sustenance. Intensified alienation, resulting from globalisation, causes more conflicts and greater state suppression. This article discusses the link between development and indigenous status, and implications for human rights.

**63. Ashild Kolas, Framing the tribal: ethnic violence in Northeast India, Asian Ethnicity, Vol. 18 2017, issue 1, Taylor & Francis.**

This article examines the framing of ‘ethnic conflict’ in Northeast India, focusing on militant groups and insurgency in the hill areas of Assam and a form of political violence known locally as ‘ethnic clashes’. The article argues that ‘ethnic clashes’ have become an institutionalized form of armed violence in the region, while ‘ethnic rivalry’ is a key diagnostic frame for conflict. As enactments and imaginaries of institutionalized violence, ‘ethnic clashes’ are a product of actors who hold stakes in representing armed political violence as a result of ‘ethnic conflict’ between rivalling tribal communities. The article looks at the representation of causes of conflict as well as the framing of acts of violence as key sites of contestation.

**64. M. Amarjeet Singh, Ethnic Diversity, Autonomy, and Territoriality in Northeast India: A Case of Tribal Autonomy in Assam, Strategic Analysis, Vol. 32, 2008, issue 6, Taylor & Francis.**

Despite the creation of several new states and territorially defined autonomous councils, different tribes in Northeast India continue to demand the creation of new states and autonomous councils. This is because most tribes in the region are under the impression that an adequate share of political power is a necessary condition for retaining their socio-cultural identities and development. Such cultural and developmental aspirations, though legitimate, face rough weather once they become connected with exclusive administrative boundaries for self- governance. This article discusses such community conflicts over land and territoriality which turns Northeast India into an area of unending unrest and crisis.

**65. Duncan McDuie-Ra, Adjacent identities in Northeast India, Asian Ethnicity, Vol. 17 2016, Issue 3, Taylor & Francis.**

This article explores the emergence, or re-emergence, of adjacent identities in response to changing circumstances for many Northeast communities in the last decade. This paper argue that it is important to consider seriously the ways in which communities in the region respond to the material and ideational changes to their lives in the present conjuncture by exploring adjacent ways of constructing identity in the face of, but not necessarily directly caused by, changing social, political, and economic circumstances. Massive investment in connectivity, which has transformed the Northeast from a frontier into a corridor, rapid urbanisation in the region, and an increase in migration out of the region have intensified the encounters between communities from the region and so-called ‘mainstream’ India

and have brought different ethnic communities into closer daily proximity in the plural urban spaces of the region.

- 66. Papori Bora, *Between the Human, the Citizen and the Tribal Reading Feminist Politics in India's Northeast*, International Feminist Journal of Politics, Vol. 12, 2010, Issue 3-4: New Directions in Feminism and Human Rights. Taylor & Francis.**

On 15 July 2004, a public protest was staged in the state of Manipur, in India's Northeast, to oppose the rape and custodial killing of a young Meitei woman, Thangjam Manorama, by soldiers of a counter-insurgency paramilitary battalion, the Assam Rifles, who suspected she was a militant. At this protest, several women appeared nude, holding a banner that read 'Indian army rape us'. This analysis considers how we might read the nudity and the statement 'Indian army rape us'. Author argues that the language of law, human rights and women's rights as human rights, are inadequate to analyze the protest and the events surrounding it because they do not situate the protest within larger political struggles in the Northeast. Instead, author suggests a postcolonial feminist analytics as an alternative means to engage with the political questions raised by the protest.

- 67. Paromita Chakravarti, *Reading Women's Protest in Manipur: a Different Voice?*, Journal of Peacebuilding and Development, Vol. 5, 2010, issue 3.**

This article revisits the Manipuri women's protest against the rape and killing of Thangjam Manorama Devi, a suspected Maoist insurgent, by the Indian Army in July 2004. The naked protest by the 'Mothers of Manorama' in front of the Indian Army headquarters, urging army men to come and rape them, represents a unique mode of non-violent protest. Its quiet aggression exposed the naked predatoriness of the Indian state against its own female citizens. This article explores the significance of the Manipuri women's protest in the light of the history of both the colonial and the Indian state's exploitation of the region as well as the history of women's involvement in its social and economic development and peace building activities.

- 68. Ma. Lourdes Veneracion- Rallonza, *Women's naked body protests and the performance of resistance: Femen and Meira Paibi protests against rape*, Philippine Political Science Journal, Vol. 35, 2014, issue 2.**

This paper explores political participation in the post-modern sense where it is understood in terms of performativity. Such articulation brings to light a

broader view of performance politics beyond the normal or traditional realms of governments and institutions and congruently advances into the fore the multiplicity and complexity of other actors and activities of political action. In this sense, the performance of political participation as resistance serves as the embodiment of active and creative disruption, the epitome of performing politics. To illustrate this dynamic, this article centers on women's political participation through naked protests and examines how performativity is implicated in Femen and Meira Paibi's body protests against rape.

- 69. Sanjay Barbora, *Autonomous Districts and/or Ethnic Homelands: An Ethnographic Account of the Genesis of Political Violence in Assam (North-East India) Against the Normative Frame of the Indian Constitution*, International Journal on Minority and Group Rights, vol. 15 (2-3), Sep 2008.**

Autonomous arrangements have always been a matter of contention in Northeast India. In the federal unit of Assam, conflict and inter-ethnic tensions have been markers of a peculiar kind of constitutional politics that are unable to resolve competing claims for resources and power in a manner that prevents violent political mobilisation. This article examines the trajectory of political events in Karbi Anglong, the largest autonomous district in Assam, and traces the course of social and cultural changes that have affected politics in the district. The article also looks at possible ways out of the impasse created by constitutional political vocabularies in the said district.

- 70. Mahapatra, L.K. (1972), "Social Movements among Tribals of India", Advanced Study, Shimla.**

L.K. Mahapatra's book "Social Movements among Tribals of India" is a work on political participation of a Santal community in rural Bengal. This book seeks to know political and administrative privileges, which gradually made possible for them to hold their own against the rivalry of their neighbouring groups. It attempts that to know that how they could claim higher status because of new acquisitions in education, political power, economic benefits, jobs etc. irrespective of their following the Hindu or Christian social model.

- 71. Sing, S. K. (1974), "Birsa Munda and His Movement", Deep & Deep Publication, New Delhi.**

K.S. Singh's book (24) "Birsa Munda and His Movement" is an important collection of tribal movement. This book has shown that tribal movements were basically anti-colonial, directed against the policy, system and personnel

of the colonial administration. This book plays a defensive role of the tribes which helps us to understand the totality of the movement in which all the elements that held tribal society together were brought into play in situations of rebellious in which the tribals also went on the offensive.

- 72. John Macdougall, Agrarian reform vs. religious revitalization: collective resistance to peasantization among the Mundas, Oraons and Santals, 1858- 95, Contributions to Indian Sociology, 1 July 1977, Sage.**

This study covers the social movements among Adivasi in Bihar during Colonial period. The movement was sought by Adivasis to claim land entitlements from state. For example, the Sardar movement of Munda and Oraon tribes and Kherwar movement involved Santhali tribes were sought to restore land that these tribes entitled to and to lower land rents. The Santhal tribes were quite persistent to purify their religious practices and often accompanied by open disobedience of British authorities.

- 73. Uday Chandra, Flaming fields and forest fires: Agrarian transformations and the making of Birsa Munda's rebellion, The Indian Economic & Social History Review, Jan 18, 2016, Sage.**

The purpose of this article is to question the overarching notion of 'millenarianism' as well as its applicability to various 'tribal' rebellions and social movements in British India. I do so by carefully re-reading the colonial archives and secondary sources concerning the Birsaite uprising afresh in order to rethink how certain forest-dwelling groups who came to be defined as 'tribes' in colonial times actually encountered the modern state as well as Christianity in the late nineteenth century. Why did the Birsaite take up arms? Who rebelled? Against whom? What was the role of religion in their uprising? In answering these questions, I follow the Sualternist's injunction to take the life worlds of the marginal and oppressed seriously in their own terms without imposing, in a vanguardist manner, the pre-existing conceptual order of 'millenarianism'. Yet I also intend to be faithful to the social historian's desire to uncover and examine the social location, aims and methods of Birsa and his followers.

- 74. Sangeeta Dasgupta, Mapping histories: Many narratives of Tana pasts, The Indian Economic and Social History Review, January 19, 2016, Sage.**

By locating the Tana Bhagats in the shifting terrains of forests and fields in Chota Nagpur, and by examining the hierarchies within the Oraon community, this paper suggests an alternate reading of Adivasi protest in

colonial India. It also revisits the relationship between the Congress and the Adivasis. Finally, by counterpoising the colonial archive with Tana pamphlets and petitions, it analyses different narratives of Tana pasts in order to make sense of how histories and memories of Adivasi protest are reworked in postcolonial times.

**75. Sangeeta Dasgupta, Reordering a World: The Tana Bhagat Movement, 1914- 1919, Studies in History, 1 Feb, 1999, Sage.**

This paper sketches the history of Tana Bhagat Movement that reflects the quest for an identity within Oraon society. Jatra Oraon of Gumla, Ranchi has established a new sect, a Tana Sect, which was markedly different from Oraon community. It discovers the various point of in history process at time when Tana attempts at reordering their world. Their identity was to be defined in opposition to Zamindars, the Banias, the Missionaries, the Muslims and the British state. This account based on the assumption that while one could identify an occasional borrowing of religious and cultural symbols by tribals from non-tribals, the economic interest of these groups were inherently antagonistic.

**76. Roy, Tarapada, 1983. “Santal Rebellion”, Subarnarekha, Calcutta, 1983.**

Another important documental book “Santal Rebellion” compiled by Tarapada Roy is a venture of amateur who believes that presentation of these documents and papers may, provoke competent professionals to undertake a deep study of different facets of the problem thrown up by the Santal Rebellion in the unknown uplands of Birbhum and Bhagalpur a century and a quarter ago, many of which are relevant even today.

**77. Ajmal Khan, Why are they still standing? – Historic Struggle of Adivasis in Kerala(Paper)**

[https://www.academia.edu/9988152/Why\\_are\\_they\\_still\\_standing\\_Historic\\_Struggle\\_of\\_Adivasis\\_in\\_Kerala\\_-](https://www.academia.edu/9988152/Why_are_they_still_standing_Historic_Struggle_of_Adivasis_in_Kerala_-)

This background paper presents the history of the struggle of Kerala Adivasis to reach out their voice to the government and get the basic development requirements from state through different protest strategies.

**78. Nishaant Choksi, Adivasi Movement Media (India) in John D.H. Downing, Encyclopaedia of Social Movement Media, Sage Publication, 2011.**

Adivasi have a long history of social struggle and their media production is

almost as old. British documented numerous large-scale rebellions such as the 1855 Santhal tribe Hul (liberation movement) and the 1895 Birsa movement, each of which mobilized hundreds of thousands, under Adivasi leadership, against British and upper-caste exploitation. Other large-scale rebellions also took place. Although print was not widespread then, Adivasi authors as early as 1894 began publishing tracts in Adivasi languages to unify their communities along political and cultural lines. This paper has traced all those movements/events that were part of this process and generate Adivasi media or songs, illustrating how the movements attempts to integrate past protest with contemporary agendas. Finally, Adivasi media have often been deployed to link cultural expression and economic development. This study shows social movements often formulate their claims around universal goals, but for Adivasis they also involve cultural assertion. Their media allow Adivasis to participate in national and international democratic struggles for rights and recognition, while also furthering their unique cultural contributions.



## Theme Three

### Adivasis, Tribe, State and Governance

- 79. Report on India's tribal population kept under wraps, Mukta Patil, 2015, Down to Earth, <https://www.downtoearth.org.in/news/report-on-indias-tribal-population-kept-under-wraps-48006>**

In this article entitled as Report on tribal population under wraps published by down to earth, provide some crucial insights on committee report that study the condition of tribal population under state development agendas and criticism faced by state and corporate interests to undermine and ignore various recommendation made for rehabilitation of tribals rights.

- 80. Sharit Kumar Bhowmik, Development Perspectives for Tribals, Economic and Political Weekly, Vol. 23, No. 20 (May 14, 1988), pp. 1005-1007.**

Here the author highlights the need to include tribal perspective into developmental plans of government and importance of understanding the need of beneficiary groups to avoid the failure of developmental efforts by government.

- 81. Meena Radhakrishna, First Citizens: Studies on Adivasis, Tribals and Indigenous peoples in India, .2016, Oxford.**

This book touches upon the various historical and political processes that help into the creation of differential identities and adoption of specific labels by communities. It explores diverse critical issues that confront the vulnerable sections of Indian society, for example, different causes for tribal's migration and their absorption into informal economies, the multilayered aggression of development policies on tribals and the violent interface between politicized forest dwellers and the Indian state.

- 82. Sumit Saurabh Srivastava, Some Explorations on Public-Private Initiatives in Tribal Development in India, Centre for Development Studies, University of Allahabad, Allahabad**

In the classical sense, the tribal development philosophy in the post-independent India had three pillars espousing the assimilation, integration and 'isolation' perspectives. In the neo-liberal India the ever shrinking welfare State has effectively utilized the private sector partners to supplement into its developmental activities primarily for providing educational facilities.

The objective of this paper is to explore contemporary instances of public-private partnership initiatives taken by the State for the tribal development in India.

**83. Thepusalie Theunuo & Rabin Deka, Agrarian Structure of the Angami's: A Historical Overview, Department of Sociology, Tezpur University, Assam.**

Land for a tribal community is a tag of their identity, as a result the questions of land appears to be the most crucial aspects of understanding the tribal social formation. The paper is structured into three broad parameters, in the first part, the paper attempts to describe the diverse patterns of tribal land holdings, their economic production and the nature of labour, in other words it will attempt to explore historically a specific mode of production. The second part of the paper will explore the structure of land tenure system and the nature of access to land emerging in the complicated form of structural re-modification both internal and external in order to adapt the intervention of the market economy since the British colonization of the Naga Hills. The third part will analyse the historical trends and the process of change that has emerged on the agrarian structure of the Angami's vis-a-vis the capitalist market economy.

**84. Saubhagyalaxmi Singh, Land Rights of Tribal women with specific reference to Odisha: Some issues, Department of Sociology, Pondicherry University, Puducherry.**

The role of unequal land rights in determining the status of different caste and class groups in India has been the subject of much debate where at the same time, their impact on women's status particularly Tribal women is yet to receive due attention. There is a preconceived notion that Adivasi women are freer and enjoy a better social status than 'mainstream' Indian women. Hence this paper makes an attempt to analyse the status of Tribal women in Odisha with specific reference to land Rights.

**85. Rajkishor Meher, The Social And Ecological Effects Of Industrialisation In A Tribal Region: The Case Of The Rourkela Steel Plant, Sage Journal, 1 Oct, 2003.**

Learning from the Western experience of economic development, the developing countries of the world, after their liberation from colonial rule in the 1940s and 1950s, pinned their hopes on industry and urbanisation to stimulate accelerated economic growth and the social transformation of backward regions. However, in many cases industrialisation of backward

regions has generated unintended social and ecological consequences resulting in the involuntary displacement of human populations, the loss of traditional sustainable livelihoods, the marginalisation of the locals, especially the tribals, and the increasing environmental pollution of the region. The present article analyses the processes of industrialisation and economic development as causal factors in ecological degradation in Rourkela, the site of the India's first public sector steel plant and a region which, in the past, was predominantly inhabited by indigenous peoples.

**86. Tumter Lollen, Impact Of Developmental Planning On Tribal Communities: A Case Study Of Arunachal Pradesh, JNU (Unpublished PhD Work)**

The basic question here is neither to indicate that nothing has been done for the welfare of tribal communities nor directed at devaluing the enormous effort put in by those involved in the policy matters and in building the infrastructure in the state which was almost nonexistent when Arunachal Pradesh attained its Union Territory status in 1972. The focus of this study is to analyse the nature of impact the developmental planning has made on the agrarian economy and pre-literate tribal communities of Arunachal Pradesh. And also to highlight if the planning measures were tailored according to the needs and aspirations of the tribal people based on the field study response. The main objective of the present is to examine the socioeconomic structure of different tribal communities to find out how these factors have contributed in accelerating or retarding various changes in the tribal domain as a result of planned developmental processes.

**87. Satyanarayana, M. (1990): Tribal Development in India: A Trend Report, Tribal Studies of India Series, 513 7, Inter-India Publications, New Delhi. (Book)**

The author in this study discusses the various paradigms of development policies during pre and post independence period to understand the encroachment of tribal interest under colonial period. It discusses how Britishers have intruded in the strategic areas of their interest and exclude the indigenous communities from mainstream. However, post independence government policies have tried to reverse these effects through multiple welfare measures to undo injustice with tribals. Such schemes included modern agriculture practice, education, healthcare, bank facilities and legislative representation through affirmative action and reservation.

**88. Walter Fernandes, Liberalization and Development induced Displacement, Social Change: 1 March 2006, Sage.**

A study conducted by Walter Fernandes remarks that in the process of integrating the tribals in the mainstream, they have been integrated only as a second rated citizen. The five-year Plans were aimed to raise the productivity in agriculture and emphasized on industrialization also aimed at abolishing the poverty of 'weaker section', does not find mention of tribals directly in all the first three plan periods.

**89. Walter Fernandes, Development induced displacement and sustainable development, Social Change, Council for Social Development, Sage, 1 march 2001.**

Displacement without an alternative to their sustenance is impoverishment. Linked to impoverishment is environmental degradation. Thus it results not merely in poverty and ecological degradation but also in the weakening of the culture that ensured renewability. More than men, women are more seriously affected by displacement. This is mainly because of their dependence on the informal economy. The natural resources from which land acquisition alienates them are the very foundation of tribal women's economy, culture, social systems and political structures. Both tribal and dalit women contribute to the family economy and are considered as economic assets. Because of this the tribal and to a lesser extent dalit women enjoy a higher status (not equality) in their society. This paper presents the state of displacement and its impact on the already marginalised communities particularly women.

**90. G. A. Swamy and K. Visweswara Rao, The Fragile Livelihoods of the Murias in Telangana and Andhra Pradesh, Council for Social Development, Sage, 6 Dec 2018.**

Muria is an indigenous tribal community, living in southern Chhattisgarh. Due to an undeclared war between the Maoists and Salwa Judum they were forced to abandon their villages in a much-distressed condition, causing their socioeconomic conditions to be severely affected. The Murias moved out from their native location and settled in the forested areas in the adjacent districts of Telangana and Andhra Pradesh states. In these areas where they settled, the Murias did not have any rights over the resources such as land, forest and so on. The Murias being Internally Displaced Persons (IDPs) had to cope with several challenges to earn the income to meet the basic needs of their families in the absence of livelihood choices. The current research article aims to articulate the challenges confronted by the Murias in the process of rebuilding their livelihoods.

- 91. Mayuri Sengupta, Examining State-led Development, Community and the State in Contemporary Tripura (Northeast India), Forum for Development Studies, Taylor and Francis, 22 April 2015.**

The article examines the impacts of state-led development on the Reang tribal community in Tripura (Northeast India). By analysing the Reang experience of development, this article challenges the commonly held notions of Reang homogeneity in resisting development interventions of the modern Indian state as well as examines the changing asymmetries within the community that is perceived as largely egalitarian. The article argues that state-led development is channelized through particular segments within the Reang community that creates complex fissures and ruptures and widens intra-group inequalities. This in turn affects ways in which different Reang subjects engage with the postcolonial state in intricate ways that calls for a much greater attention to minority experiences with development and their position within the modern state.

- 92. Madhumita Bandyopadhyay, Demographic Consequences of Non-Tribal Incursion in Chotanagpur Region during Colonial Period (1850-1950), Social Change: 1 Sep 1999, Sage.**

This paper gives an insight into the process of non-tribal incursion into the tribal area of Chotanagpur region during colonial period (1850-1950) and its consequences on different aspects of tribal life. While the region prospered due to industrialisation and urbanisation, the tribals suffered considerably, mainly because of deforestation, land alienation, unemployment and indebtedness. They were recruited by their non-tribal employers. They were compelled to migrate to distant places like tea gardens of Assam where they had to face a similar kind of exploitation by contractors and planters. As a result of non tribal incursion in the region, the tribes were gradually outnumbered by the non-tribes and this adversely affected the tribal economy as well as their social and political order. Even the ideological base of the Jharkhand movement had to undergo change, as tribals lost their majority in most part of the region.

- 93. Ramesh Sharan, Prabhat K. Singh, Suresh P. Sahu, Present status of traditional system of governance among the tribes of Bihar, Social Change: 1 Sep, 1999, Sage.**

Tribals in general have a traditional system of governance which continues still date in one form or the other. The present paper discusses the state of traditional system of governance amongst the major tribal groups in the Jharkhand Region of Bihar. The paper gives an outline of the functioning of

the traditional system of governance in the area. It discusses effectiveness of system, participation of people including women, the opinions of tribals, non-tribals and the leaders of this system regarding effectiveness and the functioning of the system.

- 94. Ramesh Sharan and Amar Kumar Singh, Bhuria Committee Report and Tribal Self-Governance in Jharkhand Region of Bihar, Social Change: 1 Sep, 1999, Sage.**

The need for self governance in general and tribal self governance in particular is being advocated by various groups both at National and International levels, sometimes for differing reasons and in various forms. The present paper evaluates the Bhuria Committee recommendations in general and identifies the difficulties with implementation in the Jharkhand Region of Bihar.

- 95. D.P. Apte (1978): Fifteen Kolaba Villages in Planning for Tribal Development. Ankur Publications, New Delhi.**

Apte while analyzing the natural and other resources, the existing patterns of employment and earning, institutions of the villages and various economic activities in the fifteen villages of Kolaba district of Maharashtra states that though the Government had implemented several schemes for the upliftment of the tribals yet it was found that they have neither benefited from these programmes nor were they aware of these programmes. Therefore they were unable to complete the required formalities for getting credit as well as other benefits.

- 96. Mayuri Sengupta, State-initiated development and the Reang ethnic minority in Tripura (North East India), Asian Ethnicity, Vol. 15 2014, Issue 3, Taylor & Francis.**

This paper explores the wider implications of state-led development on the Reang ethnic minority in the North East Indian state of Tripura, and in doing so presents a critical view on such development endeavours. Basing itself on the study of the relationship between the state and the ethnic minorities, this research argues the following: – first, most state-led development programmes are formulated on a preconceived notion of ‘backwardness’ in the ethnic minorities. Second, state-led development projects create internal fissures and ruptures within ethnic minorities on issues of what constitutes development. Third, often, state-led development programmes create an image of oneself as inherently ‘backward’, whereby the conditioning of the

mind plays an important role in extending the desire of the members of an ethnic minority to achieve this 'imagined modernity'.

- 97. Sanjay Barbora, Ethnic Politics and Land Use: Genesis of Conflicts in India's North-East, Economic and Political Weekly Vol. 37, No. 13 (Mar. 30 - Apr. 5, 2002), pp. 1285-1292.**

An analysis of conflicts in the north-east entails also a closer look at the wider debates on the issue of ethnicity. While official and administrative policies may generate impoverishment and ethnic conflict, ethnic claims of territorial integrity put forward by different groups are also often ranged against demands for a greater homeland demanded by others. This paper seeks to relate ethnic politics, to the growing importance of land relations and land use, by focusing on changes in land use patterns and social control over land in the North Cachar Hills.

- 98. Pujasree Chatterjee, Social and Economic status of tribal women in India – The challenges and the Road Ahead, Department of Sociology, Vidyasagar University, Midnapore, West Bengal, India, International Journal of Interdisciplinary and Multidisciplinary Studies (IJIMS), 2014, Vol. 2, No.2, 55-60. <http://www.ijims.com/uploads/3765dbde1a96580628d3D10.pdf>**

The Scheduled tribes constitute a small proportion of the total population of the country and they are marginalized from the society in many respects. Provisions made in the Constitution have brought about changes in their position but still they are confronted with a number of challenges. Tribal women in India are hardworking than tribal men and they contribute significantly towards their family income but their income generating sources are limited. Low income necessitates more hands in labour as a result they are reluctant to send their children to formal schools. Status of tribal women in terms of education, employment and health is low not just compared to tribal men but also in comparison to women belonging to the general population. The purpose of this theoretical paper is to find out the challenges faced by tribal women, and to discuss the strategies that they can consider for handling these challenges successfully

- 99. Ghurye, G.S. (1943) "The Schedule Tribes", Sociology Department, University of Bombay**

This book "The Scheduled Tribes" has beautifully taken up the study of history and the problem of the aborigines of India. Prof. Ghurye in this

book has forcefully drawn the attention of the Indian intelligentsia regarding the problem created by the British Government in handling the so-called Aborigines of India. It is not a problem of the latter people as such, but a part of the problems of the Hindu society. Author has brought out masses of facts regarding the position of the so-called Aborigines and has splendidly advocated the policy of assimilation with their neighbours for the later. It is thought-provoking book, to the Indian readers to get a deep understanding of a part of the Indian problems.

**100. Simhadri, Y.C. (1991) “Denotified Tribes”, Classical Publishing Company, Karampura, New Delhi.**

This book “Denotified Tribes” has beautifully taken up the study of ex-criminal tribes/denotified tribes. Prof. Simhadri in his book has carefully examined the history of criminal tribes. In this book, a socio-historical study has been attempted from pre-1871 to 1952. He also point out that the Criminal Tribes Act enacted by the British was not primarily responsible for tribal criminality though it stigmatised tribal people. It was the caste system, which was most responsible for the continuity of crime as a profession among the people, and the belief that moral degeneracy was responsible for the Commission of Crime was proved contrary.

**101. Singh, S. K. (1996) “Identity, Ecology, Social Organisation, Economy, Linkage Development Process”, People of National Series, Vol. vii, Oxford.**

This book has introduced us to the social organisation of tribal community and their economic standard. This book also noted the development process of tribes. At present there is a growing consensus that tribal development should be achieved without disturbing their identity and culture which is also emphasised in this work.

**102. Bahadm, R.L., Dey A.C. and Ramaswamy, S. (1955) “The Indian Forester”, Vol. 81, Classical Publication, New Delhi.**

This work does not highlight that in Madhya Bharat there is a large scale of developmental work in the forests areas nor is there any safeguard of a fair wage to the tribal labourers. The contractor is the master of the forest block for the seasons and he pays the wages as he likes. They also suggested that if the Backward Classes are to be benefited, the existing system should be changed.



**103. Naik, D.J. (1956) “Forest Labourers Cooperative Societies”, Amar Prakashan, Delhi.**

This book “Forest Labourers Cooperative Societies” is an excellent collection on the aspect of tribes. This book has studied the tribes’ cooperatives for the collection of forest produce, the role of forest departments that shoulders the responsibility of organising the tribal cooperatives. Its lucid exposition of the forest policy vis-a-vis the tribal people envisages the exploitation of the forest wealth with due consideration to the economic welfare of the tribal people. He also noted that tribal communities should be made the primary agents for the care and development of the forests and the exploitation of forest resources.

**104. Grigson, W.V. Balaghat, (1941) ”The Aboriginal Problem in the Balaghat District”, Amar Prakashan, Delhi.**

“The Aboriginal Problem in the Balaghat District” is an important work on the aspect of the tribal problems. It explains the various problems of tribal and how it emerged. Author also deals with how the tribal people exploited by the contractors in Balaghat district. He says that the bulk of the forest produce is collected through contractors who lend to exploit the tribesman.

**105. Das, Amal Kumar and Mukhopadhyay, Sankarananda, 1977. “Paschimbanger Adivasi Nirdeshika”, Calcutta Research Institute, S.C. & S.T. Department, Calcutta.**

Another important book “Paschimbanger Adivasi Nirdeshika” point out the total population of the Santal community makes more than half of the total tribal population of the Santal. They are widely dispersed all over the state. It has been seen that tribal are comparatively in much higher concentration in Midnapore and Purulia districts and have a good deal of the historical traditions in these districts. This book has also touched upon various problems of tribal community.

**106. Singh, Shyamananda, 1990. “Tribes and Education in India”, Teaching Politics Journal, Vol. XV, No. 1- 2, 1990.**

Shyama Nanda Singh’s article entitled “Tribes and Education in India” published in Teaching politics is also a significant contribution in this area. He says “The Constitution of India recognised 450 tribal groups in India. In the 1981 Census their number was more than 675. But hundreds of tribes have a very small percentage of population. In India only six tribes have more than one million populations. These tribes are found in more than one state in central India”

**107. Devi, Mahasweta, 1989. “Adibashi Tatha Samagra Nipirita Gosthi Mukti Aaj Kon Pathe”, Gramin Uhnayan Sanstha, Rangamati, Bankura.**

Mahasweta Devi in an excellent article ‘Adibashi Tatha Samagra Nipirita Gosthi Mukti aj-kon Pathe’ entitled : Ganga-Jamuna-Dulung- Chaka has discussed different dimensions of tribal law, service and their educational measurement has aptly pointed out that why the tribal are under development.

**108. Jagannath Ambagudia, Tribal Rights, Dispossession and the State in Orissa, Economic & Political Weekly, Aug. 14, 2010, Vol. XLV No 33.**

The issue of land rights is nowhere as central with respect to the marginalised sections of the society, as with the tribals. One of the most marginalised communities in India are the tribal communities, who despite special enabling provisions for them in the Constitution, a legal framework for the implementation of these provisions and several targeted public policy initiatives, have continued to suffer deprivations and dispossessions of different kinds. The problem of land alienation among tribals is seen in the context of the problem of tribal struggle for survival in the absence of viable alternatives. The ongoing land conflicts in some districts of south Orissa, especially Malkangiri, Koraput and Nabarangpur add new dimensions to the relationship between the land laws and tribal rights. The objective of the paper is to look at the relationship between land law and the state, with special reference to the scheduled tribes (STs) in Orissa. The paper, however, argues that despite the existence of legislative protection in Orissa, there is an apparent visibility of widespread process of land possession in different tribal tracts. The poor access to tribal land is not only the outcome of the tribal land alienation but also the outcome of land and forest policies followed by the state.

**109. Unais VP, Tribal Land Question In Kerala: Socio-Historical Backgrounds (Paper) [https://www.academia.edu/35159633/TRIBAL\\_LAND\\_QUESTION\\_IN\\_KERALA\\_SOCIO-HISTORICAL\\_BACKGROUND](https://www.academia.edu/35159633/TRIBAL_LAND_QUESTION_IN_KERALA_SOCIO-HISTORICAL_BACKGROUND)**

The post globalised developmental projects and developmental dreams of the state have again made the deprivation of the tribals of Kerala and the developmental divide has increased between the tribal and non-tribal in the state. The paper seeks to place the tribal question in Kerala in its socio-historical context, and it argues that deprivation of land and forests are the worst forms of oppression that these people experience.

- 110. Luisa Steur, Adivasi Mobilisation: ‘Identity’ versus ‘Class’ after the Kerala Model of Development?, *Journal of South Asian Development* 4:1 (2009): 25–44 SAGE Publications [https://www.academia.edu/195007/Adivasi\\_mobilization\\_Identity\\_versus\\_class\\_after\\_the\\_Kerala\\_model\\_of\\_developmentSee\\_more\\_at\\_http\\_sanhati.com\\_exc\\_erpted\\_12391\\_sthash.u4BBy1LL.dpuf](https://www.academia.edu/195007/Adivasi_mobilization_Identity_versus_class_after_the_Kerala_model_of_developmentSee_more_at_http_sanhati.com_exc_erpted_12391_sthash.u4BBy1LL.dpuf)**

In August 2001 there was widespread protest in Kerala, a state otherwise known for its remarkable achievements in ‘human’ development, at the starvation deaths that had occurred in a number of Adivasi colonies. This prompted a continuing debate on the meaning of the Kerala ‘model’ of development for Adivasis, in which a consensus seems to have risen that Adivasis are the victims of Kerala’s development experience and in which their current mobilisation is seen as the first time in history that their interests are being politically articulated. This article argues that such an interpretation is unwarranted and dangerous in that it ignores the present limitations of neoliberalism on initiatives for the emancipation of subaltern groups and prevents them from using their historical political experience to dynamise their present political initiatives.

- 111. Luisa Steur, An ‘Expanded’ Class Perspective: Bringing capitalism down to earth in the changing political lives of Adivasi workers in Kerala, *Modern Asian Studies* /First View Article / July 2014, pp 1 - 24.**

Following the police raid on the ‘Muthanga’ land occupation by Adivasi (‘indigenous’) activists in Kerala, India, in February 2003, intense public debate erupted about the fate of Adivasis in this ‘model’ development state. Most commentators saw the land occupation either as the fight-back of Adivasis against their age-old colonization or the work of ‘external’ agitators. Capitalist restructuring and ‘globalization’ was generally seen as simply the latest chapter in the suffering of these Adivasis. Little focused attention was paid to the recent class trajectory of their lives under changing capitalist relations, the exact social processes under which they had to make a living, and what had only recently made them ready to identify themselves politically as ‘Adivasi’. Demonstrating the usefulness of ethnographic curiosity driven by an expanded class analysis, as elaborated Marxian anthropology. This article provides an alternative to the liberal-culturalist explanation of indigenism in Kerala. It argues instead that contemporary class processes—as experienced close to the skin by the people who decided to participate in the Muthanga struggle—were what shaped their decision to embrace indigenism.

**112. Ramdas Rupavath, Tribal Education: A Perspective From Below, South Asia Research, 12 July, 2016, Sage.**

This article critically examines initiatives for greater participation in education by tribal communities in India, arguing that current policy does not effectively enough facilitate greater participation and may, in fact, go against the avowed principle of ensuring greater equity. The article relies on fieldwork-based study to support arguments for the need to be culturally sensitive in making appropriate provisions for the education of scheduled tribes in India. Reasons for high dropout rates and non-enrolment among tribal children are examined and some searching questions are asked about why so many tribal people dislike schools.

## Theme Four

### Adivasi / Tribal Epistemology and Philosophy

- 113. Shashank Kela, Adivasi and Peasant: Reflection on Indian Social History, 22 Dec. 2006, The Journal of Peasant Studies, Taylor and Francis.**

The essay looks at the recent historical approaches to tribal societies in India and examined their political implications. It introspect the ways the term 'peasant' used in historical writing to show that the special history of tribal societies and their conversion into peasant in colonial time is fundamental to the understanding of contemporary Indian society.

- 114. Renya Ramirez, Race, Tribal Nation, and Gender: A Native Feminist Approach to Belonging, Meridians, Vol. 7, No. 2 (2007), pp. 22-40**

In this essay, Author assert that race, tribal nation, and gender should be non- hierarchically linked as categories of analysis in order to understand the breadth of our oppression as well as the full potential of our liberation in the hope that one day we can belong as full members of our homes, communities, and tribal nations. Indeed, both indigenous women and men should develop a Native/feminist consciousness based on the assumption that struggles for social autonomy will no longer include the denial of Native women's gendered concerns and rights.

- 115. Michael Banton, Ethnic Conflict, Sociology, 1 august, 2000, Sage Adivasi/ Tribal Epistemology and Philosophy**

The author discusses here the intricacies and significance of a shared ethnic origin varies with the location and scale of social relations from communities to communities. It also highlights how shared ethnic identities are used to mobilise individual for collective action against power brokers. This paper points to the significance of ethnic bargaining that can be used to resolve ethnic tensions by outside institutions and foreign governments.

- 116. Sengupta, Palla, "Loka Puram-0-Sanskriti".**

The book "Loka Puraon- 0 - Sanskriti" is one of the finest works of the tribal folk- tales. Sengupta shows how a Myth of the South-West Frontier Bengal has been transformed in later years into a tale of the Toto tribe, residing on the North-East Frontier of North Bengal.

- 117. Calshaw, W.S., 1949. "Tribal Heritage-A Study of Santals", Luther Worth Press, London.**

The author points out like all other tribals of India; the Santals have a mythological story regarding their origin. Different authorities in a slightly varying form have depicted the Santal notion of origin of man. He also noted Thakur made two birds out of 'Sirom' grass seeds. They were called 'Has' and 'Hasn't'. The two birds laid down to eggs in a clump of thatching grass. From those two eggs to humans were born and they were 'Pillow Haram' and 'Pileu Budhi'.

- 118. O'Malley, 1975. "Indian Social Heritage, Curzon Press, London.**

O'Malley's book "India's Social Heritage" points out the totem as a general rule considered the most sacred emblem of Santal community. He also noted the totemic object is not regarded as their ancestors. Nevertheless, certain relationship is believed to exist with the totem objects. The Santals are singular in having passwords by which member of different sects can recognise. On the other hand these passwords are the names or places, ancestors, chiefs and other notable persons.

- 119. Desai, An Experiment To Reconstitute Possibilities For Adivasi Children. In (Eds.), E. Sumida Huaman and B. Sriraman. Indigenous innovation: Universalities and peculiarities. Rotterdam: Sense Publishers. K. (2015).**

[https://www.academia.edu/18094858/Desai\\_K\\_2015\\_.\\_.Adharshila\\_Shikshan\\_Kendra\\_An\\_experiment\\_to\\_reconstitute\\_possibilities\\_for\\_Adivasi\\_children.In\\_Eds.\\_E.\\_Sumida\\_Huaman\\_and\\_B.\\_Sriraman.Indigenous\\_innovation\\_Universalities\\_and\\_peculiarities.\\_Rotterdam\\_Sense\\_Publishers](https://www.academia.edu/18094858/Desai_K_2015_._.Adharshila_Shikshan_Kendra_An_experiment_to_reconstitute_possibilities_for_Adivasi_children.In_Eds._E._Sumida_Huaman_and_B._Sriraman.Indigenous_innovation_Universalities_and_peculiarities._Rotterdam_Sense_Publishers)

This chapter begin with a brief genealogy of the term 'Adivasi' which is now used to categorise a heterogeneous group of people believed to be the first inhabitants in the region. Here, Author considers the role of colonialism in the production of 'Adivasi' category. Following this, the current barriers that Adivasi students in India face in their efforts to access quality education are discussed, along with Adivasi social movements. This paper explores the significance of a school generated from and embedded within a social movement- Adharshila Shikshan Kendra. The author seeks to illuminate the school's micro-level form of resistance vis-a-vis its curricular and pedagogical innovations. This chapter argues that Adharshila Shikshan Kendra's educational innovations exemplify efforts to reconstitute Adivasi citizenship by imagining new ways of relating, being and belonging.

## Theme Five

### Science of Adivasis and Indigenous Peoples

- 120. J. J. Roy Burman, Tribal Medicine, Traditional Practices and Changes in Sikkim, Mittal Publications. (book)**

This is an exploratory study of traditional tribal medicinal practices which are prevalent among the autochthonous tribal population of the state, i.e. the Bhutias and Lepchas that constitute about 24 % of the total population. The study focuses the concept of diseases and sickness among Bhutia and Lepcha people, Different methods of treatment and health policies undertaken in Sikkim since historical period.

- 121. Sutapa Maiti, Sayeed Unisa and Praveen K. Agarwal, Health Care and Health Among Tribal Women in Jharkhand: A Situational Analysis, Studies of Tribes and Tribals, Vol. 3, 2005, Issue 1.**

This paper investigates the health care and health condition among tribal women in comparison to the non tribal women in the newly formed state of Jharkhand by drawing upon data from National Family Health Survey-2, conducted during 1998-99. The non-tribal women were better off than tribal women in terms of standard of living, education and other socio-demographic indicators. The paper lists out antenatal, delivery and postnatal characteristics of tribal and non-tribal women, delivery and postpartum care, contraceptive use and problems and nutritional status and identifies many lacunae.

- 122. Rajni Dhingra et al., Knowledge and Practices Related to Menstruation among Tribal (Gujjar) Adolescent Girls, Studies on Ethno-Medicine, Vol. 3, 2009, issue 1.**

The present study was undertaken to assess the knowledge and practices related to menstruation among tribal (Gujjar) adolescent girls. The sample for the study comprised of 200 girls in the age group 13-15 years. Both nomadic and semi- nomadic Gujjars were included. The results revealed that sample girls lacked conceptual clarity about the process of menstruation before they started menstruating due to which they faced several gynaecological problems.

- 123. Sunder, D 1895. "Survey and Settlement of Western Doors", Calcutta.**

The author is a pioneer in the application of scientific methods to the perspective of social and psychological development of the Totos, all these

folk beliefs, social problems and livelihood pattern of the past age have been reflected in their myths. He also point out their religious functions that have been forbidden there and the present site which has been chosen as the place of ceremony and worship.



## Theme Six

### Indigenous Peoples and Indigenous Research Methodologies

**124. Ruby Hembrom, 'Reclaiming the Reproduction of Adivasi Knowledge: The Lens of an Adivasi Publisher'**

**<https://blogs.lse.ac.uk/inequalityandpoverty/files/2017/12/Reclaiming-the-Reproduction-of-Adivasi-Knowledge.pdf>**

Author in this paper tries to establish the importance of tribal knowledge and literature that most often assimilate with folklore. With this article he deals with many important question of under-representation of tribal knowledge, text and literature in mainstream publishing industry that still see tribal knowledge as inefficient to be represented in mainstream knowledge production. The politics of language and its nuance in translation and publication of tribal literature is the one that authors deals with in the article.

**125. Sayar Singh Chopra, Tribal Identity Concerns in Literature: A Critical study of Gopinath Mohanty's The Ancestor.**

Tribe means a group of people living at a particular place from times immemorial. Tribe's identities are differently by named at different places according to their geographical positioning, their social stratification in the society and so on which makes them distinctive from others. Tribes are rich in their culture, customs and folk tradition etc. There are few authors all over the world who writing tribal identities in literature and their social life is rich in their creative works. The foremost objective of this research paper is to analyses the tribes issue in literature as a discourse in societal, customs, traditional, rituals within the reference of the writings of Gopinath Mohanty's The Ancestor. Gopinath Mohanty (Indian novelist) is significant novelist who has made a bold attempt in rising of Canon in tribal literature. This research paper is based on tribal traditional identities and historically transformed images, rituals, customs, and social structures of their own common, but diversified culture. A thematic approach from tribal identity concerns perspective has been adopted for this research paper.

**126. Prathama Banerjee, Writing the Adivasi: Some Historiographical Notes, The Indian Economic And Social History Review, 19 Jan, 2016, Sage.**

This essay explores the possibility of a new field of research called Adivasi/tribal studies. It reflects on how Adivasi history and Adivasi subjectivity

have evolved both in the domain of disciplinary knowledge's and in India's national and regional politics. Time and again referring to our experience of how dalit studies have come about in India, and with gender studies somewhere in the background, the essay argues that in order to carve out a field of Adivasi studies, we must revisit histories of political and literary representation, political and cultural autonomy, vernacular languages and indeed religion and conversion. At the same time, we need to rethink land, territory and ecology together.

## Theme Seven

### Adivasi Knowledge, Culture and Politics

- 127. Report Of The Scheduled Areas And Scheduled Tribes Commission Govt Of India, Vol. 1, 2002-2004,**

**<https://tribal.nic.in/writereaddata/AnnualReport/BhuriaReportFinal.pdf>**

The Bhuria Commission Report of the scheduled areas and scheduled tribes commission under the chairmanship of Dileep Singh Bhuria provided three volumes report on the tribal scenario in the country and recognise the tribal contribution to the Indian land. Various socio-economic aspects regarding the tribal population has been dealt with in the report to ascertain the status of tribal groups as bottom social groups of society.

- 128. Sanjukta Das Gupta, Accessing Nature: Agrarian Change, Forest Laws and their Impact on an Adivasi Economy in Colonial India, Conservation & Society, Vol. 7, No. 4 (2009), pp. 227-238, Ashoka Trust for Research in Ecology and the Environment and Wolters Kluwer India Pvt. Ltd.**

This article discusses how changing access to nature impacted an Adivasi people, the Hos of Singhbhum. Without romanticizing the pre-British past, it may be argued that for the Hos of the time there had been dependence both on the forest and on cultivation, which had ensured them a minimum livelihood. This paper explores how their access to nature gradually diminished under colonial rule through the twin governmental policies of expansion of the agrarian frontier and restriction of the forests to the indigenous population.

- 129. Amitangshu Acharya and Alison Ormsby, The Cultural Politics of Sacred Groves A Case Study of Devithans in Sikkim India, Conservation & Society, Vol. 15, No. 2, Special Section: The Green Economy in the South (2017), pp. 232-242**

Sacred groves are areas that are conserved by communities for spiritual or cultural beliefs. In this research of devithans – Nepali sacred groves – in the eastern Himalayan state of Sikkim, India, and author reveal that their very existence in India has long remained unacknowledged in sacred natural site research. By researching the proliferation of devithans in the village of Biring, East Sikkim, and author not only foreground their existence, but also

unpack their cultural politics to reveal the contestations and appropriations around the symbolic value of sacred sites.

**130. Duncan McDuie-Ra, Ch. Exclusion from Book Borderland City in New India, Frontier to Gateway, Amsterdam University Press. (2016)**

In this chapter, author deals with crucial parts of cultural politics of Manipur for example, exclusion of non Manipuri migrants collectively termed Mayang that often led to ethnic rivalries between Manipuri and non Manipuri migrants came from different parts as Meghalaya, Assam and Nepal.

**131. Soubhagya Ranjan Padhi, Managing Natural Resources: Reflections on Galo of Arunachal Pradesh, Department of Sociology, Rajiv Gandhi Central University, Arunachal Pradesh**

From time immemorial there is a symbiotic relation exist between people and environment and it is very much pertinent for indigenous communities. However, advent of modernity has put a threat to this symbiotic relationship. Though post-colonial capitalist development brings about progressive changes, it also concurrently degrades the socio-cultural and environmental lives of many marginalized social groups. Against this backdrop, the present study has particularly focussed on the natural resource management of Galo tribe of Basar, in West Siang district of Arunachal Pradesh. Galos bear a cultural and spiritual tradition that integrates culture and nature. The present study focuses on all those central components of Galo indigenous knowledge, which are instrumental for the sustainable management of their natural resources.

**132. Arvind N. Haldankar, Negotiating Tribal Livelihood Through Hunting, Shree Mallikarjun College of Arts and Commerce, Delem, Canacona, Goa.**

The paper significantly unfolds the relative meanings attributed by the Velips to this age-old tradition. It engages into the different procedures and techniques used in the domain of hunting. Moreover, the study unfolds the assimilation of hunting into day-to-day livelihood activities and significant religious festivals and rituals. With the increase in forest regulations in modern times, and the physical hardships encountered by the community the age-old tradition of bhowdi has almost come to a standstill. The religious connotation given to the practice nevertheless, keeps the tradition alive in shorter forms.

**133. Alf Gunvald Nilsen, *Adivasis and the State, Subalternity and Citizenship in India's Bhil Heartland*, Cambridge University Press**

This study seeks to explore how subalternity is constituted among the Bhil Adivasis of western Madhya Pradesh. It studies how subaltern Bhills negotiated their incorporation into this state-society relation in their daily lives.

**134. Duncan McDuie-Ra, 'Is India Racist? Murder, Migration', *South Asia: Journal of South Asian Studies*, Vol. 38, 2015, Issue 2, Taylor & Francis.**

The Sudden rise of Bronze Medal-winning boxer Mary Kom to national celebrity status in India after the 2012 Olympics has given representation to the Tibeto- Burman community from the Northeast region as a member of the Kom tribe. This region has long considered, and self-identifying, as outside the boundaries of the Indian nation. The same week that Mary Kom returned from London, thirty thousand Northeast migrants fled Indian cities fearing racially-motivated attacks. The so-called 'exodus' provoked rare conversations on racism within India. During this crisis, the figure of Mary Kom was invoked continually to challenge the existence of racism in India and posit paths to better integration in India's cities. These conversations paid little attention to the brutality perpetrated by the Indian state and military in the Northeast itself and the voices that publicised this brutality. This article identify the biased and dual nature of mainstream culture under which Mary Kom has come to represent a Northeast that Indians can embrace, while on the other figures such as dissident Irom Sharmila represent a Northeast that Indians wish to forget.

**135. Majumdar, Bimalendu, (1991) "Toto Folk Tales", *The Asiatic Society*, 1 Park Street, Calcutta.**

This book is a pioneering work on the Totos is contains discussion on language and literature of the Totos in general and on sociological aspects of the folktales in particular. This is the first ever discussion on the folkloristic aspect of the Toto folktales containing a detailed background information on the socioeconomic and cultural transformation of this tiny tribes.

**136. Dalton, E.T. (1872) "The Descriptive Ethnology of Bengal" C.R.I., Calcutta.**

This book "The Descriptive Ethnology of Bengal" is significant study on the aspect of tribes. The author was informed by different local information

about the tribes. Dalton was a first author who represents various tribal religion, race etc. with better understanding of Tribes.

**137. Mathew, T. (1976) "Tribal Economy of North-Eastern Region", North Eastern University, Shillong, U.G.C. New Delhi.**

T. Mathew in his edited book "Tribal Economy of North Eastern Region" studies the tribal economy of the North Eastern India. It seems to have been subsumed that the system described, as Tribal Economy and the Structural Levels at which it operates are vastly different from other economic systems such as capitalism. He also noted that the North Eastern tribal area is rich in resources both mineral and agriculture. They have remained backward because the small sector can have a tremendous impact on our economy. This book has covered about the tremendous impact on our economy by diversification of production, through ancillarisation, diffusion of ownership through a broad-based local entrepreneurship and geographical dispersal of industrial activity through units based on local skill and resources.

**138. Donald, E. (1968), "Voting", The MacMillan Company and The Free Press, U.S.A.**

E. Ronald's book "Voting" has forcefully drawn the political behaviour in West Bengal. Prof. Donald's work on Santal voting afforded direct access to individuals, the relationship of social characteristics. It also point out Santal people could disclose full pattern of electoral change over time more than any other lay the true significance of the advent of electoral surveys. It also attempts to understand the impact of political behaviour upon the tribal community and the relationship of social characteristics to individual.

**139. Ghosh, G.K. (1972) "Tribal and their Culture", Vol. 3, Classical Publication, New Delhi.**

Ghosh's book "Tribals and their Culture" is an excellent work on the aspect of tribal culture. This book gives understanding on the tribal culture in tribal areas makes it a unique land of diverse cultures. He also noted tribal culture are unique microcosm and have ancient roots. The lack of infrastructural development and at a time of inaccessibility of remote areas leads to a number of problems.

**140. Russell, R.V and Hiralal Rai Bahadur, 1961. "The Tribes and Castes of the Central Provinces of India", Macmillan, London.**

"The Tribes and the Castes of the Central Provinces of India" point out that the Bhills are the third most numerous tribes of India after Gonds and the

Santhals, which have occupied the Aravallis hill, and the Western Vindhya between the Banas and Mahi rivers. This book also covered their social status, their occupation and relation with other castes.

**141. Roy, S. C. (1982) “Mundas and their Community”, Subsidiary Publication, Calcutta.**

S.C. Roy’s book “Mundas and their Community” points out that tribal area is notorious for the problem of drink. Liquor is a great weakness of the tribal peoples, particularly the Mundas and the Bhills. Liquor has a magico-religious, ceremonial social and recreational importance in these tribal communities. Drunkenness among the tribals leads to violent feuds resulting in murders and lasting enmity between the clans. He also noted that drink is so deeply entrenched into the tribal thinking and customs that if it is not available in a legal way illicit distillation is resorted to.

**142. Roy Barman, B.K. (1962) “Brief Statement on the Socio-economic Situation in Totopara (unpublished).**

Dr. B.K. Roy Barman’s book “Brief Statement on the Socio-economic Situation in Totopara” is an important book. The Totos are a little known tiny tribe. Dr. Roy Barman noted the actual situation of the Totos. The cottage industries of the Totos are limited to the stage of forest-based craft. This is the first ever discussion on the economic aspects of the Toto containing a detailed background information on the socio-economic transformation of this tiny tribe.

**143. Guha, B.S. (1955) “Adivasis”, Publication Division, Delhi.**

This book noted the geographical distribution, the Bhills - their earlier home, marriage ceremony, social customs, religious system etc. Author also explains the dowry, social customs, ornaments and funereal rites of the Gonds.

**144. Naik, T. N. (1956), “The Bhills”, Amar Prakashan, Delhi.**

This study shows that Bhil economies are not of a private character and not much different from the general Indian rural economies. The study reveals the only feature that differentiates their tribal economy is their appalling poverty and their exploitation by the more advanced non-tribal communities.

**145. Bronishaw & Malinowski, (1967) “A Scientific Theory of Culture”, London.**

Malinowski Bronishaw’s book “A Scientific Theory of Culture” explains

the tribal economies in Madhya Bharat. This book points out the tribal and their social set up, their customs and tradition, their ideas of right and wrong, their whole sets of values. He noted that the tribal man cannot be treated and studied as economic man alone, economics as an equity into with and welfare as means of exchange of production.

**146. Ghury, B.S. (1932) “Caste and Race in India”.**

This work “Caste and Race in India” has focused mainly the place in tribal economy. The present position of traditions, he says generally a caste or a group of allied considered some of the callings as its hereditary occupations, to abandon which in pursuit of another though it might be more lucrative, were thought not to be right. He also noted that in Madhya Bharat of tribal concentration, non-tribals, particularly Harijans are fewer and therefore cottage industries are less developed.

**147. Biswas, P. C. 1956. “Santals of the Santhal Pargana District”, Amar Prakashan, Delhi.**

The author mainly works on the Santal traditional order of Santal Parganas. He points out the Santal of our days do not believe in the actual descent of clan from its totem. All that they indicate is that the totem animal and plant had some accidental connection with the birth of ancestor of the clan.

**148. Das, Narendranath, (1962) “History of Midnapore”, Naya Prakash, Calcutta.**

“History of Midnapore” by Narendranath Das is an excellent book to understand the political participation of tribes. This book gives its readers suitable information about the society of Oraons to an understanding of the nature of political participation of the Oraon and Santal in the pan-tribal solidarity movement - the demand ‘for the tribal state of Jharkhand.

**149. Goel, M. Lal, Naya Prakash, Calcutta. 1974. “Political Participation in Developing Nation - India” Asia Publishing House, Bombay.**

This book “Political Participation in a Developing Nation India” is a significant study on the socio-economic attributes and political participation. The author points out social stratification and social divisions are relevant factors for the study of political behaviours in any society. He find out each of the aforesaid variables has important explanatory role in determining the degree of political participation. However, this study deals with the extent to which these distinctions affect political participation of tribal community.



**150. Vidyarthi, L.P. (Ed). 1967. “Leadership in India”, Asia Publishing House, Bombay.**

“Leadership in India” has focussed on occupation and political participation in the tribal milieu under study. Author also points out that how leadership influence the tribals and has motivated their political awareness. Vidyarthi has also remarks that tribal people are generally simple character, so very simply they are motivated by the political leaders. It also explains some theoretical dimensions of political behaviour in India, which gives certain clue for a better understanding on the system of politics in tribal areas.

**151. Thakur Purushottam, 1995. “Social and Religious Life of Northern India”, Classical Publication, New Delhi.**

Social and Religious Life of Northern India” is an important book of social and religious life of northern India. This book is the first full length, systematic study to be made of the different aspects of social and religious life of northern India (A.D. 700 - 1200). This book gives its readers suitable information about the society of Northern India which was based on varnasrama dharma divided into four castes i.e., Brahmans, Kshatriyas, Vaishyas and Sudras.

**152. Verrier, Elwin, 1955. “The Religions of an Indian Tribe”, Geoffrey Cambridge, Oxford University Press.**

This book is the first full length, systematic study to be made of the religious life in Indian tribes. This author is the only one in his field to completely explain the Indian tribal religion and relation with social segment. This book studied the religious life in central India and their impact upon the social system.

**153. Griffith, W.G. 1946. “The Kol Tribe of Central India”, Royal Asiatic Society of Bengal, Calcutta.**

This book presents a brief historical review of Kol culture of Chotanagpur. It also discussed their demography, occupational classification, and poverty of the parents. Prof. Griffith gives comprehensive account of the life and culture, their problems. He also points out the most striking feature of Kol economy is self- reliance and balanced exploitation of natural resources of subsistence.

**154. Crook, William, 1975. “The Tribes and Castes of the North-Western India (Vols. 1- 4)”, Cosmo Publications, Delhi.**

The Tribes and Castes of the North Western India” is an important work

upon the tribes. It explains the social structure and institutions, focused on religious practices and form of worship. Author also noticed that interaction with non-tribal religions has influenced religious practices and customs of tribal religions. The North-Western tribes present a notable common pattern with a few radically different types to these books the Mundas, Oraons and the Hos of Chotanagpur have more or less divided into exogamous clans.

**155. Metcalfe, C.T. (1985) “The-Rajpoot Tribes”, Cosmo Publications, New Delhi.**

This book has focussed on Rajpoot social structure, economy and their religious customs. It also explains heterogeneous cultural patterns with variegated economic conditions and activities depending largely on their ecology. Rajpoot tribes present a colourful panorama of religious faith and practices.

**156. Letmin Jose Gangte, The Tribals Of India: Their Brokenness, “Major Issues In The History Of Dalits And Tribal Christians In India With Special Reference To Dalit/Subaltern Historiography” Union Biblical Seminary, Pune, 23 August, 2013 (Seminal Paper)**

Next to Africa, India has the largest tribal population in the world. There are 580 different tribes in India, with a population of about 90 million people, which constitute about 9.5 percent of our country’s total population. Some are still primitive and others are developing, and a few are well developed and modernized. Each tribe has its own distinctive culture, language and lifestyle. Furthermore, each of them has their own problems due to their socio-economic situation and their own religious and cultural experience. Therefore, it is necessary to study each tribe in its own context. In this paper, author tries to analyze the tribals of India, how they are distributed, their origin, identity, habitat and nature. He also tries to discuss on their brokenness in various forms and how we, as Church or Christians, can respond to this challenges.

**157. Dia Da Costa, Eating heritage: caste, colonialism, and the contestation of Adivasi creativity, Cultural Studies, 12 march 2019, Taylor & Francis.**

This paper uses a multiple colonialism approach to study cultural production in India and argue that coloniality is not a casteless structure of violence. In discursive and planning rhetoric, ‘creativity is in India’s DNA.’ This discourse incites the poor to harness and develop their tangible and intangible cultural heritage in order to feed themselves. Foregrounding anti-caste, Dalit

scholarship in conversation with extant formulations of decolonial aesthetics focuses urgent attention on the fact that caste domination and violence structure inter-state political systems of development planning and post/colonial state discourses of heritage that claim to feed the caste-oppressed poor with their own creativity. This article attends to the political histories and critiques of Indigenous Chhara performance artists because their expressive cultures foreground anti-caste struggles against simultaneous state erasure and capture of Indigenous creativity.

**158. Sandip K. Luis, *Between Anthropology and History: The Entangled Lives of Jangarh Singh Shyam and Jagdish Swaminathan, Intersections of Contemporary Art, Anthropology and Art History in South Asia*, pp 139- 179, 24 Feb 2019, Springer.**

The focus of this chapter is the relationship between Jagdish Swaminathan (1928–1994), a Tamil Brahmin artist-critic and institution builder, and Jangarh Singh Shyam (early 1960s to 2001), a Gond Adivasi artist often said to have been ‘discovered’ by the former. To make this relation thinkable, the chapter introduces a historiographical distinction between primitivism and indigenism, referring to different ways by which the subaltern is addressed in history (as extension of primordial population and contemporary individual respectively). Taking the collapse of the Nehruvian system in general (mid-1960s to mid-1970s) and the Emergency in India (1975–1977) in particular, as the historical threshold between these two regimes of governmentality, the chapter also tries to expose the larger nihilistic and even self-destructive schemata within which Shyam and Swaminathan operated (of which the most extreme manifestation could be seen in Shyam’s alleged suicide in Japan).

**159. Shashank Shekhar Sinha, *Gender Constructions and ‘Traditions’: The Positioning of Adivasi Women in Twentieth Century Adivasi Chotanagpur*, *Indian Historical Review*, 1 Jan 2003, Sage.**

This article revolves around some common, dominant, identifiable Adivasi traditions which were prevalent in their pristine form during the pre-colonial period and are somewhat characteristics of tribal lineages in the twentieth century Chotanagpur. Some of them have survived in slightly modified forms while others have disappeared or are in different stages of disintegration. An attempt is made here to study traditions as entry points into exploration of position, role, behavioral pattern and conditions of existence of Adivasi women. The districts that form the canvas of this study include Ranchi, Hazaribag, Palamau, Singhbhum, Dhanbad and Santhal Parganas. On account

of the concentration of tribal population, the region is also known as tribal heartland.

- 160. Chowdhuri, M.K. Roy, D.K. De, S. and Basu, S, 2003. "Ethnographic Notes on the Scheduled Tribes of West Bengal", C.R.I., B.C.W.D., Kolkata.**

Ethnographic Notion on the Scheduled Tribes of West" has focussed the history of migration of the tribals, their occupation, basic nature, their festivals etc. It is a micro-level study, which represents that educational standard and socio-economic condition. It also explains the identification of Tribes and Community Status.

- 161. Das, J .C., 1980. "From Trade to Agriculture", Software Publishing, New Delhi.**

"From Trade to Agriculture", discuss the emergence of Bhutia in northeast area and why they change their original occupation and return to agriculture. It explained about their social, religious, cultural and family pattern. It also discusses the principles on which the earlier society was organised.

- 162. Pudaite, Rochunga, 1963. "Education of Hamar People", Sage Publications, New Delhi.**

This book explains the most primitive tribes 'Hamans' education system. It explains the education system and the rule of government to prospect of Hamars students. Author also has noted that the actual restricted sense of education includes only in the processes of teaching and learning carried on at specific times in particular places outside the home for a definite periods by persons specially trained for the task. It would be useful to make a conceptual distinction between enculturalism, education and schooling although they are the expressions of a single process by which an individual masters and manipulates his culture.

- 163. Biswas Ratan, 1985, "Uttarbanga J ati-0-Upajati" Punaschy, 9A, Nabin Kundu Lane, Kolkata.**

This work has also touched upon North Bengal Tribes. Although it is mainly a work on tribal society, culture of tea garden people. It also explains the Kamtapuri culture and their language. This book gives its readers suitable information about the garden culture in Duars area. It is hoped that any one reading this book will be on a better position to understand the tribal culture, religion, and occupation.

- 164. Roy, Goutam, 1990. "Uttarbanga Janajati-O-Luptapray Loka Sanskriti", Ashram Para, Siliguri, Darjeeling.**

This work has focused to explore the culture in North Bengal. It also explains the various festivals of tribal people and their present position. This book gives its Rajbanshi and Mech and other garden tribal culture in Jalpaiguri district and an essential reading in the context of North Bengal.

- 165. Oalton, 1974. "Descriptive Ethnology of Bengal" Deep & Deep Publications, Kolkata.**

Oalton's book "Descriptive Ethnology of Bengal" has focussed West Bengal Scheduled Tribes. It explains how did tribes emerged in West Bengal and how did it spread to North Bengal like Jalpaiguri and Cooch Behar district. Although it is mainly a work of race, basis of caste, origin, stratification of caste prevalence of dolichocephaly in North India.

- 166. Buskey, Dharendra Nath, 1999. "Adivasi Bidhbraha Charitra", Nath Sidhu-Kanu Birsha-Jitu Mela Udjapan Committee, Kenda Pukur, Habibpur Block, Maldah. Rurality, Rural Sociology and Indigenous Peoples.**

This work explains the social and economic condition of tribal communities and why they are economically backward.

- 167. Prof. Byomkesh Tripathy and Dr. Basanta Kumar Mohanta, Recent Researches on the Tribes of Central India, Vol. I, 2016, Aayu Publications.**

India is the home to large number of indigenous people, who are still untouched by the lifestyle of the modern world. With more than 84.4 million, India has the largest tribal population in the world. Each tribe has its own identity distinct from each other. This book contains 43 articles ranging various aspects of life and culture of the tribes of Central India which include economy and livelihood, ethno history, religion and rituals, education, language and literature, ethnography, culture, ethno medicine, art & craft, tourism, violent conflicts, conservation and protection of tribal cultural heritage, change & development etc.

- 168. Rupesh Kapale, Beverages of Baiga tribe of Amarkantak Region. An Ethno botanical Approach Advances in Bioresearch, Volume 2, Issue 2, December 2011: 14 -1.**

[www.academia.edu/6334518/TRADITIONAL\\_FOOD\\_PLANTS\\_OF\\_BAIGA\\_TRIBAL\\_S\\_A\\_SURVEY\\_STUDY\\_IN\\_TRIBAL\\_VILLAGES](http://www.academia.edu/6334518/TRADITIONAL_FOOD_PLANTS_OF_BAIGA_TRIBAL_S_A_SURVEY_STUDY_IN_TRIBAL_VILLAGES)

## **OF\_AMARKANTA\_K-ACHANAKMAR\_BIOSPHERE\_CENTRAL\_INDIA**

The Baiga tribes of Madhya Pradesh are known for its unique socio cultured nature. Mahua, popular distilled beverages has a very important role in the socio-economic and cultural life of Baiga tribes of Amarkantak forest region. The paper deals with the ethnobotanical observation on the preparation of liquor distilled beverages of Mahua by Baiga people and detailed account of beverages “Mahua “consumed by the Baiga tribals of Amarkantak Forest Area.

### **169. Biswamoy Pati (Ed.), Adivasis in Colonial India: Survival, Resistance and Negotiation, New Delhi: Orient Blackswan, 2011.(Book)**

This study unravels the way in which the Adivasi society negotiated with itself and interacts with shifts and changes that were taking place during the colonial period. The Editor seeks to explore the nature of tribal society in colonial India. He begins with the complexities associated with the definition of ‘tribe’ and the difficulties surrounding the debate on tribal people versus indigenous people and goes on to show that the tribals were not just the colonial construction; they were very much a part of the South Asian reality during the time of India’s colonization. Stereotyping the tribals by describing them as ‘barbaric’, ‘brutal’ and ‘wild’, the establishment of colonialism in India increasingly exposed the tribal society to the outside world. This exposure developed the nexus between the Zamindars, sahuakar and sarkar, which led to the form of exploitation which led to various forms of economic exploitation and marginalization of tribal communities in India. The intervention of colonialism in the tribal society in the form of enacting policies related to land settlement, forest and agrarian structure not only stratified the tribal society but also accentuated the process of dispossession and migration in the face of colonial capitalism and the global needs of labour.

### **170. Subhendu Kumar Acharya and Gautam Kumar Kshatriya, Social Change in Contemporary Tribal India: Observations from Changing Status of Ethnicity and Language Identity among Santals, Department of Anthropology, University of Delhi.**

The main objective of the paper was to explore the process of social transformation among the Santals and their struggle for social identity and mainstreaming. The paper discusses the various means adopted by the tribesmen to seek national identity. We have placed a major focus on the process of language transformation in the present paper. We have also examined the facts from other aspects considering both historical and

contemporary. A major part of the paper explored the fact that how language played a very significant role in their movement for identity. At the same time, the author has tried to explore that how modernity diminishes the traditional material culture by taking classic examples from field findings.

- 171. Manosanta Biswas, Scheduled Tribes in India: Socio-cultural Change of Santal Tribe in West Bengal, International Journal of Applied Social Science Volume 5 (7), July (2018) : 1090-1100**

**[https://www.academia.edu/37930612/Scheduled\\_Tribes\\_in\\_India\\_Socio-cultural\\_Change\\_of\\_Santal\\_Tribe\\_in\\_West\\_Bengal](https://www.academia.edu/37930612/Scheduled_Tribes_in_India_Socio-cultural_Change_of_Santal_Tribe_in_West_Bengal)**

The Santali tribal community constitutes 51.8 percent which is more than half of the tribal population in West Bengal. The majority of the Santals are concentrated in the districts of Purulia, Bankura, West Medinipur, Bardhaman and Hooghly in West Bengal. The paper would try to understand the context of the study which finds out the socio-economic, religious and cultural dichotomy of the schedule tribes in general and how the Santals have shaped into their tribal identity in West Bengal.

- 172. Subrata Guha & Md Ismail, Socio -Cultural Changes of Tribes and Their Impacts on Environment with Special Reference to Santhal in West Bengal, Global Journal of Interdisciplinary Social Science, Global Institute for Research & Education, G.J.I.S.S., Vol.4(3):148-156, (May-June, 2015).**

The paper tries to explain heartening situation of Indian tribes with reference to Santhal communities in Birbhum district and also finds out various cultural as well as food habits, religious practices, social system like marriage and various types of awareness. Social change is one of the important issues which can determined the level of development and change in the pattern of life style. L.M Lewis believes that tribal societies are small in scale are restricted in the spatial and temporal range of their social, legal and political relations and possess a morality, a religion and world view of corresponding dimensions.

- 173. Kalyan Kumar Chakravarty (Ed.), Tribal Identity in India: Extinction or Adaptation, Indira Gandhi Rashtriya Manav Sangrahalaya, Bhopal, India.**

This volume has emerged out of a large celebratory event called Chinhari, held at Bhilai, Eastern Madhya Pradesh in March 95 in which the Rashtriya Manav Sangrahalaya Bhopal had assembled representatives and spokesperson

of tribal communities from all over India to assert certain truth which seems to need reassertion. The tribal person is no less unique as an individual for being a member of his community. The capacity of the tribals to classify, codify, document and preserve his knowledge and environment must be recognized. In this volume, an attempt has been made to assert the identity of the tribals as an integral part of his environment.



## Theme Eight

### **Rurality, Rural Sociology and Indigenous Peoples**

- 174. B. V. Shah, Education And Social Change Among Tribals In India, Sociological Bulletin, Vol. 28, No. 1/2 (March And September 1979), Pp. 25- 45, Indian Sociological Society.**

In this article, author studies the educational status of Indian tribes and role of education in bringing social change within different sociological sphere of tribes like marriage, occupation and family traditions

- 175. S. Gurusamy, Rural Social Transformation through Extension: Some Reflections, Department Of Sociology, Gandhigram Rural University.**

The Author highlights the presence of social inequalities and regional disparities as a serious threat to development planning and regional development. It further emphasize the importance of social development efforts through development partnership among government institutions, NGOs, civil society institutions and bank cooperative to resolve social problems for backward and underprivileged sections.

- 176. Anshul Singh, Role Of ICT In Rural Development: A Sociological Study, Department of Sociology, University of Lucknow**

In a developing nation like India, the role of ICT in overall development becomes more important. It can contribute in almost every area such as human rights protection, health, education and agriculture etc. Especially in rural context, it acts as an intermediary between the government and the people. The paper aims to know the impact of ICT in rural areas and to explore the different aspect of rural development.

- 177. Shailja Singh, Understanding the Class Formation in a Forest Village: A Case Study, Dept. Of Sociology, Dr. Shakuntala Misra National Rehabilitation University, Lucknow.**

The village in the forest does have a dynamics of its own; the class formation is visible with reference to the department of forest and the inhabitants who are residing in the village. In this class formation the forest department is the owner and the inhabitants of the villages are the dependents. But after the enactment of ‘The Scheduled Tribes and Other Traditional Forest

Dwellers( Recognition of Forest Rights) Act, 2006' the class formation is in the process of change. The present paper tries to understand the changing class formation and the empowerment of the marginalized in the forest village of Utter Pradesh.

**178. Sarmistha Das, Understanding Agrarian Change and Rural Communities, Department of Sociology, Tezpur University**

The paper is an attempt to look at the local caste hierarchies, its structure, the relationship between different caste groups, and their differential access to various resources vis-à-vis their changing livelihood practices. The study is located in a multi caste village dominated by the scheduled castes in central Assam.

**179. Pinku Mukhtiar, Telia Gaon: A study on Nepali Out-migration, Dept. Of Sociology, Tezpur University**

The study is an attempt to understand the genesis of rural out-migration among the Nepali community of Assam to the big cities of the mainland India with special reference to the Sonitpur district. Historically Nepali community is a migrant community. They migrated in the colonial as well as in the post-colonial period in search of livelihood. Now, the trend is reversing as large numbers of people are moving out of the state. Therefore, the out-migration of this particular community has sociological significance in the present context.

**180. J.C. Patel, Saravani, a Village in Gujarat: Some Issues, Dept. of Sociology, Gujarat University.**

This paper studies the culture, organization, unity, and group and development process of Saravani village of Gujarat where much of population is tribal known as Dhodiya.

**181. Manoj Kumar Badhai, Displaced Tribal People In Basundhara Coal Mines Area: A Study Of Tiklipara Village in Sundargarh District, Odisha, Sambalpur University, Odisha**

Development, mining and displacement are no ordinary terms it involves life and livelihood of the people who matters. Due to age old social exclusion, tribals suffer more than other displaced social groups. The paper is inclined to focus on the opportunities and challenges for mining induced displaced tribal people associated with the current model of development followed in India Vis-à-vis Odisha, from a sociological perspective.

**182. Seema Singh, Non-farm employment for rural households in Jharkhand region of Bihar: Evidence and prognosis, Social Change: 1 Sep, 1999, Sage.**

Expansion in avenues of rural non-farm sector is one of the major ways of diversification of the rural economies. It has gained currency in recent years due to inability of the agriculture sector along to provide the ultimate answer for rural and under-employment in peasant economies. The paper, on the basis of primary data, tries to discuss the nature and magnitude of non-farm sector prevalent in tribal region of highly backward State of Bihar. Study reveals that agriculture, in the region, is the main source of livelihood and almost all household participate in it. However, the cultivation at subsistence level, is not able to provide sufficient income to the workers and so, participate in other activities also as their ‘Survival strategy’, non-farm sector constitute of a whole range of activities from collecting tree twigs which is used as a toothbrush to teaching in schools. However, most of them are traditional and low technology based.

**183. Jagannath Pathy (1984): Tribal Peasantry: Dynamics and Development Inter- India Publications, New Delhi.**

Jagannath Pathy 21 after analyzing the impact of development on tribal welfare in Gujarat states that barely 10 percent of the tribals were actually availing themselves of the credit facilities. It was felt that an effort on the part of external agencies was required to pursue the tribal farmers to undertake new agricultural technologies thereby leading to an increase in their demand for credit.

**184. Furer Haimendorf C.V (1982): Tribes in India, The struggle for Survival, Oxford University Press.**

In this comparative study of Apatanis of Arunachal Pradesh and Chenchus of Andhra Pradesh, author has shown how the farmer has responded to the developmental measure and have accommodated the changes in their social life but at the same time have wonderfully kept their cultural tradition from dilution while the latter had fallen prey to economic exploitation and socio-cultural degeneration.

**185. Dolly Kikon, Sanjay Barbora and Erik De Maaker, Shifting Grounds? State and Market in the Uplands of Northeast India, Dec 2016, Researchgate, Dec 2016.**

Landlessness and rural deprivation have historically been virtually absent in the uplands of Northeast India. Currently, due to the increasing presence

of a monetised market oriented economy, rural destitution is becoming an everyday reality. Previously, jhum or swidden cultivation would produce subsistence crops such as rice in abundance, but in many places that is no longer the case. Steep population growth, increasing popular demand for cash and large-scale statist interventions has resulted in a growing pressure on jhum land. Forced by the substantial investments that the commercialization of agricultural production demands, and a need for cash more generally, jhum farmers are increasingly in need of credit, creating indebtedness and even alienation of land. This paper gives insights into transitional change occurs in the livelihood option with intrusion of profit driven market and state interest into local economy.

**186. Jacks, G.V. and Whyte, R O. (1945) “The Rape of the Earth”, Pabert Faber, London.**

G.V. Jacks and R.O. Whyte’s book “The Rape of the Earth” is significant contribution to understand the tenancy in tribal economy. He says the soils of these substance tracts are subject to heavy erosion. Due to excessive run of surface soil disappears and the soluble chronicles on bleached out, it becomes one of the vicious and distributive forces that have ever been released by man. This destruction threatens not only the well being but the very existence of the tribal people.

**187. Sengupta, S, and Prasad, R.N. 1973. “Santal Rural Economy”, Amar Prakashan, Delhi.**

Another important book “Santal Rural Economy” by S. Sengupta and R.N. Prasad has focused mainly the economic aspect of Santal community. Originally the Santal used to lead a semi-nomadic life in quest of food. But individual ownership of land was a later phenomenon in the history of the human society. In this sense this book explains primitive communism of property pertains to traditional phenomenon of Santal society in this respect. But except in lands, individual ownership in other things like houses, domestic goods, cattle, various weapons and implements is recognised in Santal system and the shortage of agricultural land is the crux of the economic problem for Santals and every Santal seems to consider this as his principal problem.

**188. Mardi, Krishna, 1999. “Adibashi -Nari”, Sidhu-Kanu Birsha-Jiru Mela Udjapan Committee, Kenda Pukur, Habibpur Block, Maldah.**

Another important article ‘Adibashi Nari’ by Krishna Mardi has discussed the status of women tribes. Author has aptly discussed the ‘Dainy Pratha’

and its impact on the North Bengal tribal community. He has also noted the tribal women are exceeding as labourers from the very beginning.

- 189. Vivek Sharma, Education and Women Empowerment among Gujjars, Bakarwals and Gaddis in Jammu Region of Jammu and Kashmir, International Journal of Research (IJR) Vol-1, Issue-4, May 2014.**

**[https://www.academia.edu/8226774/Education\\_and\\_Women\\_Empowerment\\_a\\_mong\\_Gujjars\\_Bakerwals\\_and\\_Gaddis\\_in\\_Jammu\\_Region\\_of\\_Jammu\\_and\\_Kashmir](https://www.academia.edu/8226774/Education_and_Women_Empowerment_among_Gujjars_Bakerwals_and_Gaddis_in_Jammu_Region_of_Jammu_and_Kashmir)**

The tribal community all over India has been subjected to various forms of deprivation such as alienation from land and other resources. Especially the tribal women, though they are away from the main stream of national life, but they are not kept away from the impact of socio – economic changes affecting the society in general. In this process of change, the tribal woman is forced to adhere to certain norms which may even take away her freedom, her control over the traditional production system, her house, family and children and even her own life. The fact remains that a large number of tribal women have missed education at different stages and in order to empower them there is a great need of providing opportunities so as to enable them to assume leadership qualities for economic self-reliance and even social transformation. However, in order to develop and raise their level of aspiration, adequate educational opportunities are to be provided so that they get motivated to participate, support and also ultimately learn to initiate their own programs of development. Therefore, in this paper an attempt has been made to analyze the present status of educational facilities availed by tribal girls and women. It is also suggested to provide skill and vocational training programs for tribal women to empower them.

- 190. Kundan Kumar and Pranab Ranjan Choudhary, A Socio-Economic and Legal Study of Scheduled Tribes' Land in Orissa, World Bank, Washington, 2005.**

Tribal areas in Orissa are some of the most backward and poverty ridden areas in the country. They are also extremely resource rich. Nearly 72% of the tribal households in Orissa live beneath poverty line. The paradox of “rich resources, poor people” in the tribal areas has been a concern for researchers. This study has synthesised a coherent narrative, though extremely preliminary one, about issues of tribal land in Orissa. The official discourse on tribal lands has been dominated by the issue of alienation of legal landholdings of the tribals by non- tribals. This issue has often overshadowed the large-scale loss of tribal access to land and forests through processes of

land categorization, forest reservations and displacement, which have been facilitated by the State itself. This study has covered all these aspects.

- 191. Dr. Sagarika Saha, *The Daily Life Struggle of Tribal Women Fabricates Empowerment: A Study*, in A.K. Dasgupta, *Empowerment and Gender Aspects of Economic Development, Working Papers Vol. III*, Centre for Planning and Development, Visva Bharti, Santi Niketan, West Bengal.**

Empowerment is the new buzzword in Women Development sector. The indicators of empowerment vary place to place and it may differ community wise. In this paper different indicators of empowerment are showcased from the perspectives of marginalized community mainly ST or Tribal Culture. Murshidabad District is the remote and backward district of West Bengal in respect of economic, social and cultural development. This paper will discuss mainly the power gained by the tribal women in every aspect of their family life in Bahadurpur GP of Farakka block. Their rigid customs, beliefs and adaptation towards the improved living standard provide a good example of empowered women against all odd circumstances. They not only construct their own self-esteem but raise the consciousness of their better halves to think and work positively. They also influence their children to take education as an important element in their lives. Alcoholism, addiction and sluggishness are the critical conditions found common in male population of this community, but these women has used their 'Atma Sakti' to demolish those evils and re-established their families and community. SHG also plays vital role in this community to realize the leadership quality of the woman which exists in them as part of Matriarchal society.

- 192. Praveen Hoogar and Ashwini Pujar, *International Journal Of Multidisciplinary Educational Research Review Of Book On Tribal And Rural Development: Various Facets And Innovative Strategies By Mohammad Awais And Naheen Haidor Zaidi*, International Journal Of Multidisciplinary Educational Research Volume 6, Issue 4(9), April 2017.**

This is an interdisciplinary work that contains 19 chapters on multiple aspects of tribals and rural development written by several authors from different disciplines and covers different states of India. This book depicts various facets and Innovative strategies relating to Tribal, Rural and Development issues in real manner. It broadly covers the tribal women and rural development, their socio economic status, for instance empowerment through SHGs and micro finance in Yelagiri and health and nutrition. It also

sketches the situation of migrant Adivasi women of tea gardens to Terai and Dooars.

**193. Veena Bhasin (2007) Status of Tribal Women in India, Studies on Home and Community Science, 1:1, 1-16, DOI: 10.1080/09737189.2007.11885234**

The author in this article tries to ascertain the social status of tribal women in diverse areas of life and work by categorizing their role as conjugal, parental, domestic, kin, occupational, community and individual.

## Theme Nine

### Adivasis and Urbanization Studies

- 194. Pradip Kumar Bose, Stratification among Tribals in Gujarat, Economic and Political Weekly, Vol. 16, No. 6 (Feb. 7, 1981), pp. 191-196**

The author in this article deals with stratification pattern in Gujarat and the impact of unplanned and planned change on tribal population in Gujarat during structural change and industrialization process.

- 195. Debjeet Sarangi, How development excludes Adivasi peoples, Feb 12, 2019, IDR.**

**<https://idronline.org/how-development-excludes-adivasi-peoples/>**

Here author talks about how mainstream development paradigm has aggravated discontent among Adivasis by encourage the siege of native resources, driving competition, private ownership that affects cultural identity of Adivasis. It deals with how different development relation paradigm as land and forest, health and nutrition, culture and education, agriculture and livelihood are being affected by the mainstream development policies and adversely affect tribals. Author also talk about what can be done about these to reverse those effects.

- 196. Sipra Sagarika, Globalization And Changing Patterns Of Livelihood in India : A Focus On Indigenous Communities Of Odisha, Department Of Sociology, Fakir Mohan University, Odisha**

Globalization takes society from a national to an international perspective, which is typified as being consumer driven. The tribals in India, that is 7 percent of total population and larger in number than population of France and Britain, depend for their livelihood on forest produces. Historically, tribal were pushed to corners owing to economic interests of various dominant groups. In contemporary India, the need for land for development is still forcing them towards several changes in their traditional livelihood .Globalization has created several push and pull factors for indigenous people in India. This paper aims to explore the impact of globalization on livelihood patterns of the tribal communities of Odisha.



**197. J. Benjamin, The Education and Health Problems of Sauria Paharias, of Jharkhand, in India, Department of Sociology, University of Madras, Chennai**

One of the most marginalised and economically impoverished groups in India are known as the Scheduled Tribes. The tribes of India account for 8.6% of the total population of the country as per the Government census. So far 75 tribal groups have identified by the Government of India as the PTGs. Their development is very low. Education and Health are considered to be the primary agents of transformation towards development. The aim of this paper is to analyse the status of tribal education and health among the tribals especially among the Paharias.

**198. Ajeet Kumar Jogi, Impact of State's Economic Activities on Tribals: A Study of the Mining Industry and the Tribals in Chhattisgarh, Department of Anthropology, University of Hyderabad**

The livelihood of tribals are totally depends on the nature and its various elements. The key issue of this study is in the name of economic development government is exploiting the tribals and their resources. Thus, despite of having various tribals' rights, they are facing hardships such as displacement, land alienation, reducing forest dependency abolishment of their traditional way of livelihood.

**199. Maqbul Ali, Tribal Land and Development in Meghalaya: An Analysis, Department of Sociology, University of Science and Technology, Meghalaya**

Meghalaya is basically a land inhabited by tribes. The state has a rich natural resource including minerals, biodiversity and water bodies. But the tribal land and its people are found to be displaced because of various developmental projects. Many non-tribals began to settle in the tribal areas offering credit facilities. Initially it provided relief to tribals but gradually the system became exploitative. With inadequate amount of education and income, they are unable to contend the changing scenario. Thus the paper examines the issues of development, displacement and land alienation.

**200. Maitree Padhi , Life Skills Education is a Tool for Positive Social Transformation of Adolescent Tribal Girls-A Study in Kalinga Institute of Social Sciences, Bhubaneswar, Odisha, KIIT University, Odisha**

According to world health organization Life Skill are the abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life. It promotes positive thinking

towards self and others. Kalinga Institute of Social Sciences (KISS) was founded in the year 1993 with the philosophy that empowerment through education is the only way for emancipation of tribal population the state. It is the largest residential institution in the world providing free education from K.G to P.G. The present study explores the role of life skill education for the positive transformation of tribal adolescent girls in this institute.

**201. Amit Kumar Singh, Ch. Urbanization and Tribal Development: A case Study of Ranchi District, Jharkhand from Book Development concerns in 21st century, Concept Publisher(Book)**

This paper attempts to study the growing disparity (measured in socio-economic terms) between tribes living in Ranchi city of Jharkhand and its hinterland. The rapid pace of urbanization which started after independence caused enormous uprooting of tribal population from their habitats and they lost their agricultural and forest based occupations. Those who are living in the rural areas are far from modern development processes and their standard of living is even lower than their fellow tribes, who have migrated to the city. This paper is based on the analysis of primary data to bring out micro regional differences and also focuses on the interventions reducing the socio-economic gap. Aspects of their overall tribal development have been also studied in detail.

**202. Nancy Ekka, Impact Of Modernisation On Tribal Religious Customs And Traditions: A Case Study Of Rourkela, National Institute Of Technology Rourkela, Odisha**

The objective of the study was to measure the impact of modernization on the religious customs and traditions of the tribes residing in Rourkela. A major issue that the study reveals is the large-scale impact of modernization and urbanization on indigenous tribal areas of Rourkela that is rapidly eroding the age-old customs and traditions of the tribal groups.

**203. Niranjana Sahoo, A Tale of Three Cities: India's Exclusionary Urbanisation, Observer Research Foundation, 3 Sep, 2016.**

**<https://www.orfonline.org/research/a-tale-of-three-cities-indias-exclusionary-urbanisation/>**

India has been witnessing rapid urbanization in the last decade, particularly in its large and medium-size cities. As more and more people move towards cities and towns, it is imperative to build an understanding of how cities are geared in terms of growth and inclusion. In what ways do India's marginalized communities get excluded from the country's growing urban spaces? This paper studies how individuals and groups are included in — or excluded from — urban transitions.

- 204. Bijal Brahmhatt, Urbanising around tribal land, IDR, 6 Feb. 2019 Adivasis and Urbanization Studies <https://idronline.org/urbanising-around-tribal-land/>**

Tribal communities living around urban spaces face a host of issues when it comes to unlocking their full potential and value of their land. Author in this article has emphasized the need to include tribal communities in the displacement, rehabilitation and resettlement process framework. It broadly discusses how traditional livelihood is disappearing for tribal in the process of urbanization and development.

- 205. R. Khongsdier, Increasing Urbanization in Tribal States of Northeast India: Implications for the Prevalence of Chronic Diseases,**

<http://krepublishers.com/06-Special%20Volume-Journal/S-T%20&%20T-00-Special%20Volumes/T%20&%20T-SV-02-Health-Nut-Problems-Web/T%20&%20T-SV-02-025-08-03-Khongsdier-R/T%20&%20T-SV-02-025-08-03-Khongsdier-R-Tt.pdf>

It is expected that rural-urban migration and the transformation of rural settlements into cities are the major determinants of a rapid population growth in urban areas of developing countries including India in the next thirty years. These changes will lead to the eventual decline in rural population of developing countries. Consequently, the growth rate of rural population in developing countries will become negative for the first time during 2025-2030. This chapter is concerned with the nutritional and health implications of increasing urbanization in India in general and in tribal states of northeast India in particular.

- 206. Aashish Khakha , Research in Progress: Urbanization of a Tribal City: Contestations of The New Shillong Township , Explorations, ISS e-journal, Vol. 2 (2), October 2018, pp. 70-79, Indian Sociological Society**

[http://app.insoso.org/ISS\\_journal/Repository/Research%20in%20Progress\\_1.pdf](http://app.insoso.org/ISS_journal/Repository/Research%20in%20Progress_1.pdf)

When we analyse the procedure of urban development in post-independence India, we find that it inherited uneven regional structures of city and town formations. This has a bearing on its complex relationship with its hinterland and rural areas, industrial and manufacturing output, infrastructural access and various forms of inequalities and governance structures. No other region in India is more marked by such unevenness as the Northeast. This paper

delves into this complex terrain with specific reference to a ‘tribal metropolis’ of the region, that is, Shillong, which is undergoing tremendous change in its urban landscape. The paper analyses the contestations in urban expansion and development and reflects upon the complex and interlinked future of urban space for its tribal population.

**207. Dr. Abhay Krishna Singh, Impact of urbanisation on tribal and non tribal population of Ranchi: A case study of six municipal wards, Vol. I, issue II, Oct 2012, Indian Journal of Applied Research**

This is a primary survey based paper, investigating into the beneficial impact of waves of urbanisation as experienced by the Tribal and Non-Tribal communities in Ranchi. Ranchi being an industrialized capital city of the state of Jharkhand is in the midst of tribal population; however, it is commonly observed that they have left behind in the race of development. Six municipal wards selected in order to represent tribal as well non-tribal dominance in terms of population.

**208. Ayesha Marfatia, The Tribal community accounts for 50% of malaria related death in India, Quartz India, nov 20,2018**

**<https://qz.com/india/1468189/half-of-indias-malaria-deaths-occur-among-tribal-communities/>**

Million tribal people, accounting for 8.6% India’s population, are heavily marginalised and discriminated against. Not only are tribal communities socio-economically bothered by the mainstream Indian populace, they also face a host of structural inequalities with access to healthcare being one of the biggest. To address this issue, one expert committee on tribal health set up under Dr. Abhay Bang that examines how tribal people suffer in India from inequity in health and how such gap can be bridged.

**209. Dr. Nandini C. Singh, The Migrant Children In Urban Space And Economy: A Study Of Itanagar, The Capital Township Of Arunachal Pradesh, India, IOSR Journal Of Humanities And Social Science (IOSR- JHSS) Volume 8, Issue 6 (Mar. - Apr. 2013), PP 11-20\_ <http://www.iosrjournals.org/iosr-jhss/papers/Vol8-issue6/B0861120.pdf>**

In India, urban development in hilly and tribal regions of the country is of recent origin. Most of these regions with subsistence mode of production and egalitarian social setup, being in the geographical and economic periphery of the country have remained stagnated till recently. The North-eastern

part of India is one such example where the process of urbanization began late and started growing mainly in the post independence era, more as an after effect of the plan and policies of the government. Consequently the associated features of getting urban started manifesting its impact in the form of migration, Poverty and its associated features which are now obvious in most towns located or emerging in the tribal areas. The impact is mostly felt in the catchment rural areas by the migrant labourers a majority of whom are children and the young people who constitute a sizable section of the tribal society in the form of residential domestic help and even commercial workers. This paper examines the mobility and space given to these rural migrant children who become the bread earners for their families and contribute to the urban economy through their unrecognized labour.

**210. Avijit Debnath and Nairita Bhattacharjee, Factors Associated with Malnutrition among Tribal Children in India: A Non-Parametric Approach, Journal of Tropical Pediatrics, Volume 60, Issue 3, June 2014, Pages 211–215, 10 Jan, 2014**

The purpose of this study is to identify the determinants of malnutrition among the tribal children in India. The investigation is based on secondary data compiled from the National Family Health Survey. The author identifies maternal malnutrition and urban concentration of household as the two risk factors for child malnutrition. The identified associated factors may be used for designing and targeting preventive programmes for malnourished tribal children.

**211. Sonali Mukherjee, Mining and Women: The Case of the Maria of Chhattisgarh, Council for Social Development, Sage, 6 June, 2014.**

This paper attempts to understand the changes that have been ushered in the lives of the Maria tribal community of Chhattisgarh due to mining, industrialization and other development activities. The repercussions of these activities on the tribal society have been differential as various sections of a community respond to development initiatives in variety of ways. The Maria is also no different. In this work, focus has been laid on the lives of the Maria with special reference to their women, how they have undergone transformation due to mining and other allied activities.

**212. Balaji Pandey, The Kalinganagar tragedy: Development goal or development malaise, Social Change, Sage, 1 Dec 2008.**

On 2 January 2006, the police in Kalinganagar, Orissa opened fire against a group of tribal people protesting against Tatas constructing a steel plant

on their lands and not paying them adequate compensation. This tragedy killing 12 persons on the spot shocked the whole nation. This paper provides a vivid account of these events, traces the root causes of this unfortunate incident, and reflects on the development path that India is currently pursuing under globalization pressures. It concludes that unless the displaced people are brought closer to decision making processes, the goal of inclusive development will remain ever more elusive.

- 213. Vinita Damodaran and Felix Padel, Investment-Induced Displacement in Central India: A Study in Extractive Capitalism, Comparative Studies of South Asia, Africa and the Middle East (2018) 38 (2): 396-411.**

In this article, Damodaran and Padel examine the mining operations in Central India where Vedanta Resources, a corporation that has become symbolic of neoliberal capitalism in India today, brings huge new foreign investments in to exploit India's resources under the logic of emerging markets. About a quarter of postcolonial India's scheduled tribe population has been displaced by development projects, often through foreign loans and investments.

- 214. Prodipto Roy, Tremors in India's Mining Fields, Social Change: Sep 2008, vol. 38, no. 3, Sage (Book Review)**

This is a set of thirteen very scholarly and critical essays about mining in India on three states- Chhattisgarh, Orissa and Jharkhand. The book deals with displacement due to mining, mainly bauxite, iron ore, uranium and coal, in primarily schedule V tribal areas causing displacement without fully informed prior consent, specifically required by UN bodies when displacing indigenous or tribal people.

- 215. Maitreyee Mishra, Communicating the True Ecological Cost of Development: Addressing Development and Environment in Orissa, India, Sustainable Development and Green Communication, pp 147-169, Springer.**

Orissa, located in eastern India, is a land of contrasts. Apart from mainstream Oriya culture and traditions, interior and western Orissa are inhabited by hundreds of tribal peoples, each with their own culture, gods, traditions and practices. In a land where all beliefs need to be respected and uniqueness celebrated, unfortunately, the Adivasis or the tribal peoples have always been the "other." As it is with all cultures, these peoples form the periphery, with alien Customs that must be integrated with mainstream culture and society. Indigenous peoples, in all parts of the world "found them

increasingly incorporated within the world economy and subjected to national development goals and programs". In Orissa, as in other parts of India, the state and country's needs remained superior and hence lands were acquired from many Adivasi communities, displacing them. Hence this study deals with various facets of development and displacement affecting indigenous people of Orissa.

**216. Seema Singh, Employment of women in tribal region of Bihar, Social Change: 1 Sep, 1999, Sage.**

Subsistence rural economy of the tribal region of Bihar compel woman, both tribal and non tribal to join the labour market. The Female Labour Force Participation Rate is significantly high in the region as compared to the State as a whole. This study, based on three clusters of villages from Ranchi district, has revealed that the economy is almost stagnant. Available employment opportunities are less productive and mainly rely on land and forest resources. Women work in even less remunerative activities.

**217. Dipika Mohanty and Kishalaya Das, Genetic Counselling in Tribals in India, Indian Journal of Medical Research, Vol. 134, Issue 4.**

Genetic counselling in tribals unlike general population residing in cities and near villages is a difficult task due of their lower literacy and poor socio- economic status. However, sustained effort is essential with a close interaction in the local language; certain misbeliefs need to be removed gradually taking into account their socio-cultural background. The present communication deals with our experience in counselling for haemoglobinopathies during Neonatal Screening Programme undertaken for sickle cell disease in Kalahandi district of Orissa and Community Screening Programmes in primitive tribes of India in four States viz. Orissa, Gujarat, Tamil Nadu and Maharashtra. Counselling during neonatal screening programme was very well accepted demonstrating the benefit to the small babies as regards the morbidity. Premarital marriage counselling was also accepted by them. The success rate as followed up for 5 years is almost 50 per cent, the limitation being long follow up. Genetic counselling in these areas has to be continuous to achieve success and therefore the need for setting up of permanent centres in the tribal areas in India.

**218. Joshi, Y. G. (1990): Development in Overexploited Tribal Regions, Tribal Studies of India Series, T138, Inter-India-Publications, New Delhi.**

The author in this study states that the reviews of the development scene



and development delivery arrangement at the ground level point out that the quality and the quantum of development are far from satisfactory. All the planning efforts have resulted in a lopsided development and over the period the tribal people are continuously losing command over their resources on almost all accounts.

**219. W. Fernandes (1992): National Development and Tribal Deprivation, Indian Social Institute, New Delhi.**

In this study Walter Fernandes remarks that in the process of integrating the tribals in the mainstream, they have been integrated only as a second rated citizen. The five-year Plans were aimed to raise the productivity in agriculture and emphasized on industrialization also aimed at abolishing the poverty of 'weaker section', does not find mention of tribals directly in all the first three plan periods.

**220. K.C. Sharma (1994): Poverty, Unemployment and Inequality in Tribal India, with special reference to Himachal Pradesh. Reliance Pub. House, New Delhi.**

Sharma studies the Tribal development in Himachal Pradesh, states that even after four decades of planned development, the tribals have not been able to share the gains of development equally to that of non-tribals and as a result have remained backward and poor. The study shows that in the present socio- economic setup of the state, due to unequal distribution of income and wealth i.e. productive assets, a large number of marginal and small farmers, agricultural labourers, rural artisans, scheduled castes and tribes have fallen into the poverty trap.

**221. D.M. Nanjundappa (1998): 'Foreword' in Antiquity to Modernity in Tribal India.ed. Bhupinder Singh. Vol. I Inter-India Pub. New Delhi.**

Here in this article author highlights that development activity alone cannot bring about improvement in tribal welfare but only when it is integrated with the concerns of education or profession. Therefore the biggest challenge perhaps lies in integrating environmental concerns of tribal population with the exponents of those in charge of policy making for tribal development and programme implementation.

**222. S.D. Kulkarni (1989): Problems of Tribal Development in Maharashtra, EPW, Vol. No. 25(38) September pp. 1598-1600.**

In this study on the problems of tribal development, Author states that



problems vary from tribe to tribe and region to region. In the case study most of the tribal workers were either cultivators or agricultural labourers. It was found that Tribal Sub-Plans (TSP) was poorly implemented and the legal provision to prevent alienation of lands held by the tribals was inadequate.

**223. H.S. Parmer (1989): Tribal Development in Himachal Pradesh with special reference to Kinnaur, Economic Affairs, Vol.34 Qr. 2 April-June. pp. 100-107.**

On the basis of secondary data, author reveals that in spite of the remarkable growth in the socio-economic infrastructure, a basic number of primary necessities like education institutions and hospitals are yet inaccessible to the tribal communities in the region.

**224. D. Srivastava and C.B. Singh (1970): Agricultural Development and Tribal Population in India, India Journal of Agricultural Economics, Vol.25 (3&4) pp.161-167.**

Author remarks in this study that agricultural development is dependent on the overall development of communication, education and other necessary infrastructure. They also highlighted the major problems in much of these tribal populated states were low income, illiteracy and unemployment, primitive method of cultivation and inadequate communication system.

**225. M. Subramanian and V Gangadharan (1982): Chenchus and Development Programmes, ed. Buddhadev Choudhary, Tribal Development, Problem and Prospects. Inter-India Publications, New Delhi.**

This study analyses the impact of two development programmes on the traditionally food gathering community- Chenchu, like (i) colonization scheme and (ii) agricultural programme. It reveals that the programmes could not succeed because the development policy did not take into consideration the cultural pattern for bringing about the desired technological changes. The data on occupation shows that most of them have taken up wage labour as the primary occupation.

**226. P.K. Mishra and R. Mishra (1982): Development and Planning Strategy. Ibid.**

This paper studies another community living on wage labour known as Mullukurumbas, whose economic dependency is now largely on wage labour which has come as a result of various development programmes. It was found that the Piniyan's plight is much worse than the Mullu Kurumba,

who are the most exploited in India who serve as agricultural labourer to their masters Chettiar/ Nayar in the Wayanad Taluk of Calicut district, Kerala.

**227. M.L. Patel (1994): Tribal Development without Tears. Inter- India Publications, New Delhi.**

Looking at various facets of tribal problem, author remarks that it can broadly be classified into four categories, which will accordingly measure the state/level of development. They are socio-cultural; political-constitutional; economic; and protection of tribals from exploitation. He pleads for action based research, which would look into the matter that whether the development have made any impact on the quality of tribal life or the benefits have centered to a few beneficiaries.

**228. P.H. Trivedi (1990): Economic Environment in the North-eastern Region, ed. P.C. Barua.**

The author remarks here that although there has been a considerable development of physical and institutional infrastructure but there still lay a wide disparity the rest of India and the North-East and also within different constituent units of the North-East. He opines that the approach to development in the North-East is governed by important considerations which are basic to its problem. First and foremost is the development of infrastructure without which a beginning cannot be made regularly because of health, education and economic activities. The need is to address the problem of ecology, the removal of backlog and building up of suitable manpower.

**229. Wolflang (1990): Tribal Education: Attitudes and Aspirations. ed. Ashish Bose et.al. Tribal Demography and Development in North-East India, B.R. Public Corporation.**

Studying the tribal attitude and aspirations towards education, Wolfgang found that the socio- economic condition in the rural places is such that the parents are indifferent to education. The drop out at the rate at the primary level was found to be quite high (76.0 percent). However, in the urban areas the picture is somewhat better. The author remarks that the tribal area has rich economic potentials and even as development has come about through various development programmes the development of 'human resources' is nowhere near the take-off stage.

**230. Dhar, B. (1989): Planning in Arunachal Pradesh: Overall View and Policy Implications, ed. by J.B.Bhattacharjee, Sequences in Development in North- East India, Vol. III, Spectrum Pub. Guwahati.**

In this study done on the Miji tribes of Arunachal Pradesh, author observes

that apart from aspiration the tribesman wants programmes to improve technical skills and raise living standards, mainly involving improvements in farming and other productive activities, such as health, education and development. Though steadily, the development process have been able to make inroad among the Mijis. This study also shows Sulungs as one of the most backward tribe of Arunachal Pradesh is moving at snail's pace toward development and change.

**231. Praveen K. Agarwal & Sutapa Agarwal, To what extent are the indigenous women of Jharkhand, India living in disadvantageous conditions: findings from India's National Family Health Survey, Asian Ethnicity, Vol. 11, 2010, Issue 1.**

The state of Jharkhand accounts for 27.7% of the total indigenous population of India. This paper compares the health and socio-economic and demographic indicators among indigenous and non-indigenous women in Jharkhand in terms of 'disadvantage ratio', by exploring the data of 1614 ever-married women (women who are currently married or who have been married at some point in their lives) from India's second National Family Health Survey (NFHS-2), conducted during 1998–99. The study revealed that the indigenous women of Jharkhand were highly disadvantaged in terms of socio-demographic, family planning, and important aspects of maternal health and nutrition compared to non-indigenous women. They were not only disadvantaged within the state in different parameters, but also across the indigenous female population of India as a whole.

**232. Richa Chandrasheker and Suman Chakraborty et al., A Study of Reproductive and Child Health among the Dhur Gond Tribal Community of Mahasamund District, Chhattisgarh, India, Studies of Tribes and Tribals, Vol. 7, 2009, Issue 2. (Health issues)**

Present cross-sectional study was conducted to understand the pregnancy related women reproductive health, infant and child morality and also to assess the nutritional status of mother and under five children among Dhur Gond tribal community of Mahasamund district of Chhattisgarh, India. 174 ever married women and 68 under five children were selected for the present study.

**233. P. Geetha et.al., Reproductive Health Status of Sugali Tribal Women: A Field Based Study, Studies of Tribes and Tribals, Vol. 13, 2015, Issue 1. (Health issues)**

The present study aimed at assessing the reproductive health status of Sugali

women of the Rayalaseema region in Andhra Pradesh. About 200 women in the age range of 15-45 years were interviewed regarding age at menarche, age at marriage, age at first conception, menstrual problems, fertility and mortality levels, prevalence of diseases and women's perception towards health in a cross-sectional design. In conclusion, it is inferred that Sugali women are subjected to significant reproductive health risks mediated by socio-economic conditions.

- 234. Shobha P Shah et al., Improving Quality Of Life With New Menstrual Hygiene Practices Among Adolescent Tribal Girls In Rural Gujarat, India, An International Journal On Sexual And Reproductive Health And Rights, Vol. 21, 2013, issue 41. Tribal Women: A Field Based Study, Studies of Tribes and Tribals, Vol. 13, 2015, Issue 1. (Health issues)**

The Government of India has started a new scheme aimed at offering sanitary pads at a subsidized rate to adolescent girls in rural areas. This paper addresses menstrual health and hygiene practices among adolescent girls in a rural, tribal region of South Gujarat, India, and their experiences using old clothes, a new soft cloth (*falalin*) and sanitary pads.

- 235. Joshi, Ramsharan (1984. "Tribal: Islands of Deprivation", National Book Shop, Chandni Chowk, Delhi.**

This book "Tribes: Islands of Deprivation" is a pioneering work on the aspect of tribes. It explains the impact of industrialization upon the tribal community. It has been shown that industrialisation has intensified alienation of land that reduced the tribal cultivators either into landless land borrowers or into industrial proletariat. It also noted the sudden influx of migrants into the hitherto cloistered tribal areas that increased urban crimes like premeditated murder, dacoity, gambling, rape, bootlegging etc.

- 236. Marshall, Alfred, (1936) "Principle of Economics", Oxford Publication, London.**

Alfred Marshall's book "Principles of Economics" is a significant contribution in this area. He says the economy of the tribal communities should be studied in the context of non-economic motives in order to understand the other forces that motivate those desires. The importance of such integrated study is all the more important in view of the plans that we would like to draw up for their amelioration.

- 237. Von, Christopher, Haimendorf, Furer, 1985. "Tribes of India the Struggle for & Survival", Oxford University Press, Delhi.**

Christopher Von and Furer Haimendorf's book "Tribes of India the Struggle

for Survival” is a modest attempt to throw some light on the distress of tribals and their struggle for life. With the introduction of commercial orientation of land as a resource, there was a substantial increase in the pressure on the tribal lands. Opening of the tribal areas in the wake of the development process and setting up of various irrigation, power, industrial and mining projects, brought in the problem of land alienation. It also shown grabbing of the tribal land coupled with their exploitation by zamindars, contractors.

**238. Gupta, S.P., 1965. “Socio-Psychological Study of the Adivasi Students Studying in Ranchi District”, Bihar Tribal Research Institute, Bihar.**

Another important book “Socio-Psychological Study of the Adivasi Students Studying in Ranchi District” explains the psychological concept of education and their problem for higher study. It also explains why students left the school in mid, the role of government in the education and their social impact. He noted that education have low importance among Adivasis.

**239. Lal, R. B., 1984. “Impact of industrialization on Tribal Economy in South Gujarat”, Asia Publishing House, New Delhi.**

This work explains the economic development to leads to structural change in impact of industrialisation. It also noted there is a change in economic roles and relation including the economic role of women. However, the incompatibility between tribal norms and the industrial and commercial ethic provides a clue to changes and shows how incompatibility causes friction and leads to change.

**240. Dasgupta, P.K. 1971• “Transformation of Tribal Economy in an Industrial Context”, Concept Publication, New Delhi.**

“Transformation of Tribal Economy in an Industrial Context” has focussed the respective patterns and the decision making process that affected the tribes. It also noted some tribals working in an urban and industrial setting fall back on ethnic ties to meet the stresses and strain of the new environment. It also explains how economic development has in most cases led to the integration of tribal which the regional economy. Dasgupta points out in his book forces of tribalism show reliant adaptation to new conditions.

**241. Madan, T.N.1952: “Education of Tribal India”, Penguin Books India, New Delhi.**

“Education of Tribal India” explains the success of education endeavour in a tribal community can be gauged by the extent of adjustment of changing condition. Author also noted cultural penetration through education may

have the effect of disturbing too rapidly to a traditional society. The breaking of tribal loyalties leads to bewilderment followed by disillusion, inevitably followed by social degeneration and crime.

- 242. Nag, D.S. 1954. "Education for the Primitives" Manohar Publications, New Delhi.**

This book is the first full-length systematic study on the aspect of education. This book gives its readers suitable information about education of Northern India, which was based on social background. It also explains the status of education in primitive tribes.

- 243. Chattopadhyaya, K.P. 1953. "Tribal Education", Viking Books Private Limited, Ranchi.**

It explains the various problems of tribal education. It also explains some theoretical dimensions of tribal education in India, which gives certain clue to form better understanding on the system of education in the tribal society.

- 244. Sunita Kumari, Status of Housing Amenities in Tribal Households of Chhattisgarh: A Sub-district Level Analysis, The Research Journal Of Social Science, August 2018, Vol. 9, No. 8.**

The scheduled tribe is one of the most marginalized social groups in India. They are in the periphery in all sorts of development ranging from economic to social sphere of life. The study of the availability of modern amenities and facilities among tribal households is the least studied subject in India. However, accessibility of housing amenities is the reflection of the quality of life. On this backdrop, the primary objective of this paper is to find out the status of tribal household compared to all social groups and a regional disparity inaccessibility of housing amenities among tribes of Chhattisgarh. The Census of India 2011 was used as the data source for the study. The findings of the study show that the tribes were on the bottom in access to housing amenities and facilities. The state-wise study reveals that the tribes of Chhattisgarh were most deprived in housing amenities compared to other tribe-dominated states of India.

- 245. Taruna Bansal and Nurul Hoda, Urbanisation and Socio-Economic Transformation of Tribal Population of Ranchi, [https://www.academia.edu/37768411/Urbanisation\\_and\\_Socio-Economic\\_Transformation\\_of\\_Tribal\\_Population\\_of\\_Ranchi](https://www.academia.edu/37768411/Urbanisation_and_Socio-Economic_Transformation_of_Tribal_Population_of_Ranchi)**

The unprecedented growth of population coupled with technological

innovations and economic growth leads to increased urbanization. The present article tries to analyse the effect of urbanisation on the various social and economic aspects of this deprived section. It analyses the accessibility to basic amenities for the scheduled population. A comparison has been drawn between the scheduled tribes and the Scheduled Castes at the Tehsil level in the district of Ranchi, Jharkhand State. This comparison has been made to understand the variations within the scheduled population. Ranchi has been taken as the study area since nearly 40 percent of the district's population comprises the scheduled people.

**246. Azad Ahmed Andrabi, Development of Education of Scheduled Tribes in Jammu and Kashmir, International Journal of Social Science Tomorrow Vol. 2 No. 4.**

[https://www.academia.edu/9597823/Educational\\_Development\\_of\\_Tribals\\_of\\_Jammu\\_and\\_Kashmir](https://www.academia.edu/9597823/Educational_Development_of_Tribals_of_Jammu_and_Kashmir)

Scheduled Tribes 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 tribals at national level.

**247. Subash Kumar and Naveen Sharma, The Socioeconomic Status of Tribal Women in Jammu & Kashmir, India, European Academic Research, Vol. II, Issue 10, Jan 2015.**

[https://www.academia.edu/10231786/socio\\_economic\\_status\\_of\\_tribal\\_women\\_in\\_jammu\\_and\\_kashmir](https://www.academia.edu/10231786/socio_economic_status_of_tribal_women_in_jammu_and_kashmir)

In Jammu and Kashmir tribal women is better placed in certain respects and worst in some other respects as in many districts the practice of dowry is visible but the high status of women appears myth when child marriage and female literacy is taken into account. This paper discusses status of women in J&K in selected indicators of literacy, sex ratio, female labour force participation rate, head of household, age of marriage and spending decision in family.

248. **Renu Nanda and Vivek Sharma, A study of educational status of tribal Gujjars of Vijaypur Block in Samba District of Jammu and Kashmir, International Journal of Research in Economics and Social Sciences, Vol. 8, Issue 3, March 2018.**

[https://www.academia.edu/36434722/A\\_study\\_of\\_educational\\_status\\_of\\_tribal](https://www.academia.edu/36434722/A_study_of_educational_status_of_tribal)

[\\_gujjars\\_of\\_Vijaypur\\_Block\\_in\\_Samba\\_District\\_of\\_Jammu\\_and\\_Kashmir](https://www.academia.edu/36434722/A_study_of_educational_status_of_tribal)

Jammu and Kashmir is a habitat to quite a number of tribal communities, who have settled down in every nook and corner of this hilly countryside. The tribal people and their places, the tribals and their customs, their cultures, their means of communication, or simply their culinary arts, makes the tribes of J&K stand out from the rest of Indian tribesmen. Gujjar and Bakarwals are two nomadic tribes of Jammu and Kashmir who have been given Scheduled Tribe (ST) status due to their migratory and backward nature. Gujjars and Bakarwals who are mainly Muslims carry with itself the age old traditions and customs of prehistoric time. Most of them are still untouched with the influence of the outside world. The literacy rate among the Gujjars community is low in comparison to other twelve scheduled tribe communities in the state. The present paper stresses on the status of education among the nomadic Gujjars of Vijaypur block in Samba district. It also seeks to find out the measures taken by the Jammu and Kashmir government to provide education to tribal Gujjars.

249. **Kavita Suri & Permilla Raina, A study of educational status of tribal Bakkarwala children of Kalakote Block in Rajouri District of Jammu and Kashmir, Asian Journal of Multidisciplinary Studies, Vol. 4 Issue. 11, October, 2016.**

[https://www.academia.edu/28854394/A\\_study\\_of\\_educational\\_status\\_of\\_tribal](https://www.academia.edu/28854394/A_study_of_educational_status_of_tribal)

[\\_Bakkarwal\\_children\\_of\\_Kalakote\\_Block\\_in\\_Rajouri\\_District\\_of\\_Jammu\\_and\\_Kashmir](https://www.academia.edu/28854394/A_study_of_educational_status_of_tribal)

Gujjar and Bakarwals are the twin nomadic community of Jammu and Kashmir who have been granted Scheduled Tribe (ST) status due to their backwardness. The Bakarwals are primarily nomads who move from plains to the higher altitudes with their flock as part of their annual season journeys with their livestock. The literacy rate among the Bakarwals community is quite



low in comparison to other 12 ST communities in the state. The present paper focuses on the status of education among the nomadic Bakkarwala children in Kalakote block of border district of Rajouri. The study aims to explore the reasons behind educational backwardness among Bakarwals tribes, if any. Besides it also seeks to find out the measures taken by the Jammu and Kashmir government to provide education to nomads/Bakarwals tribes.

- 250. Kavita Suri, Challenges in Education of Tribal Children in Poonch district of Jammu and Kashmir, Asian Journal of Multidisciplinary Studies, Vol. 2 Issue. 1, Jan 2014.**

[https://www.academia.edu/6173730/Challenges\\_in\\_Education\\_of\\_Tribal\\_Child ren\\_in\\_Poonch\\_district\\_of\\_Jammu\\_and\\_Kashmir](https://www.academia.edu/6173730/Challenges_in_Education_of_Tribal_Child ren_in_Poonch_district_of_Jammu_and_Kashmir)

The twin border districts of Poonch and Rajouri in Jammu province in the Himalayan state of Jammu and Kashmir have a significant population of Scheduled Tribes. Poonch district has 36.9 % population of Gujjar and Bakarwals scheduled tribes both of which are nomadic in character. A majority of the Scheduled Tribe population of Poonch district migrates to higher reaches in summer with their cattle, sheep, goat and buffalos in search of better pastures for their herds due to which their children are deprived of education. Each year, over 20,000 people migrate to the summer pastures as part of their annual seasonal migratory practices, from the twin border districts of Poonch and Rajouri to the Pir Panjal ranges and further. The present paper seeks to understand the challenges of elementary education among scheduled tribes of Poonch district. It would also explore the initiatives taken by the government for the education of STs in Poonch and would suggest some measures for improving educational levels of the tribes in Poonch.

- 251. Dr. Mohd Tufail, Impact of the Climatic Change on the Seasonal Movement of the Gujjar and Bakarwals: Community Perceptions, IOSR Journal of Environmental Science, Toxicology and Food Technology (IOSR- JESTFT) Volume 8, Issue 1 Ver. I (Jan. 2014), PP 41-46.**

[https://www.academia.edu/8251318/Impact\\_of\\_the\\_Climatic\\_Change\\_on\\_the\\_Seasonal\\_Movement\\_of\\_the\\_Gujjar\\_and\\_Bakarwals\\_Community\\_Perceptions](https://www.academia.edu/8251318/Impact_of_the_Climatic_Change_on_the_Seasonal_Movement_of_the_Gujjar_and_Bakarwals_Community_Perceptions)

Climatic change is an absolute reality which is experienced by the Gujjar and Bakarwals community of Kashmir which is affected from the climatic change with respect to its seasonal movement cycle with the livestock's which is disturbed from the last few years. Their economy is totally based

on the livestock which is shattered by the droughts, unseasonal snowfall and other climate related problems in the region. The problem of climate related displacement in Kashmir poses major risks to societal sustainability of the Gujjar and Bakarwals.

The seasonal movement of the Gujjar and Bakarwals is purely seasonal in character. They keep moving all round the year with respect to the availability of the pastures for their livestock's. But from the past few years their cycle of seasonal movement is disturbed due to the droughts in the Kashmir Valley, unseasonal snowfall in the summer months. In the above background, the paper discusses different facets of climate change on the socio-economic conditions of Bakarwals.

**252. Deepika Sharma and Himanshu Sharma, An Impact Assessment of Nomadic Gujjars on Environment in Block Marh and Block Satwari of Jammu, IOSR Journal Of Environmental Science, Toxicology And Food Technology (IOSR-JESTFT) Volume 4, Issue 5 (May -June 2013), PP 57-60**

[https://www.academia.edu/4834207/An\\_Impact\\_Assessment\\_of\\_Nomadic\\_Gujj\\_ars\\_on\\_Environment\\_in\\_Block\\_Marh\\_and\\_Block\\_Satwari\\_of\\_Jammu](https://www.academia.edu/4834207/An_Impact_Assessment_of_Nomadic_Gujj_ars_on_Environment_in_Block_Marh_and_Block_Satwari_of_Jammu)

Migration of nomadic Gujjars is a traditional, seasonal activity associated with economic interest. Since the Neolithic revolution pastoral nomads have roamed along the fringes of settled society. Their economy mainly depends on the products of their flocks and the use of natural pastures. The reliance of nomads on their animals brings them closer to the lands where agricultural based societies are present. They are poor, illiterate and without sufficient food and other basic facilities of life and hence are dependent on natural pastures. The harmonious interaction of nomads and their environment enables them to live a sustainable existence with some detrimental impacts on local ecosystem like overgrazing, soil erosion, cutting of trees, and pollution of water bodies, air pollution etc. While no system pastoralists or nomads are in perfect symbiosis with their environment. The associated ecological problems of their lifestyle or subsistence strategies are thereby affecting the environment. There is a dire need to manage the environmental problems associated with the cattle rearing of nomads. Taking into consideration, the importance of pastoral mobility, necessity to equally exploit the rangelands of summer and winter pasture, their rights for grazing, and ecological imperatives for co-existence that points to a promising new direction for long-term sustainability, this study focuses the importance of educating the pastoralists and local people regarding proper lifestyle that should not harm the environment.

- 253. Kavita Suri, Teaching the nomads in the wild: An analysis of seasonal educational schools for nomadic populations in Jammu and Kashmir, Asian Journal of Multidisciplinary Studies, Vol. 2 Issue. 3, March 2014**

[https://www.academia.edu/6252560/Teaching\\_the\\_nomads\\_in\\_the\\_wild\\_An\\_analysis\\_of\\_seasonal\\_educational\\_schools\\_for\\_nomadic\\_populations\\_in\\_Jammu\\_and\\_Kashmir](https://www.academia.edu/6252560/Teaching_the_nomads_in_the_wild_An_analysis_of_seasonal_educational_schools_for_nomadic_populations_in_Jammu_and_Kashmir)

The literacy rate of Gujjar and Bakarwals is quite low. There are a number of educational provisions for migratory Gujjar-Bakarwals populations in the form of stationary and permanent government schools at different places all over the state. But at the summer locations where the good numbers of nomadic children are available who move there with their parents, the educational facilities are again very less. For the education of the children of the nomadic populations of Gujjar and Bakarwals, 'Seasonal Educational Schools' have been set up where the teachers do not accompany the nomadic children but continue to remain at the temporary camps of the nomads and provide education to those children who are at the higher reaches with their families and cattle for better pastures. The present paper aims to understand the role played by seasonal education camps in the education of nomadic children in J&K. It also seeks to explore the attempts made by the Jammu and Kashmir government to provide education to nomads during their seasonal migratory practice.

- 254. Wahid Ahmad Dar, Irshad Ahmad Najar, Educational Anthropology, Tribal Education and Responsible Citizenship in India, South Asia Research. 16 Oct, 2018, Sage.**

Despite much anthropological research on education in India, the importance of educational anthropology is not properly acknowledged. This article argues for fuller recognition of educational anthropology as a helpful tool to generate well-informed grassroots research throughout India. It connects this argument to concerns that education among tribal and other marginal communities reflects problems over acceptance of diversity. Educational anthropology could help to support sustainable, people-centric educational policies, curriculum construction, and above all better-focused teacher training. Its interventions can provide cohesive glue for nurturing responsible citizenship for all Indians and would facilitate better integration of peripheral tribal communities and other minorities as responsible citizens of a huge nation that claims to be based on respect for composite culture and unity in diversity.

## Theme Ten

### Law, State, Democratic Rights and Indigenous Peoples

- 255. Biswaranjan Mohanty, Displacement and Rehabilitation of Tribals, Economic and Political Weekly, Vol. 40, No. 13 (Mar. 26-Apr. 1, 2005), pp. 1318-1320.**

The Author in this article has highlighted that how displacement as a part of India's development strategy has resulted into biased transfer of resource from weaker sections of society to more privileged ones. It has discussed that development strategies followed by the state in terms of displacement does not followed by the rehabilitation for such underprivileged tribal groups.

- 256. Luisa Steur, Adivasis, Communists and the rise of indigenism in Kerala, Vol. 35, No. 1 (March 2011), pp. 59-76, Springer**

The article seeks to understand the forces giving rise to politics of indigenism in Kerala with the shift in structural power context towards neoliberalism that shapes subaltern politics in Kerala.

- 257. Alf Gunvald Nilsen, Adivasi Mobilization in Contemporary India: Democratizing the Local State? June 11, 2012, Critical Sociology, Sage.**

This article addresses the political aspects of the structural marginalization of Adivasis (Scheduled Tribes) in India. Theoretically grounded in Marxian state theory, the article puts forward the argument that it is necessary to move beyond both anti-statism and state-centrism in order to develop a politically enabling engagement with contemporary Adivasi mobilization in India.

- 258. Supriya Sharma, Adivasi Predicament in Chhattisgarh, Economic and Political Weekly, Vol. 47, No. 2 (JANUARY 14, 2012), pp. 19, 21-22.**

While violation of forest Rights Act and Panchayat Extension to Scheduled areas act has emerged as common phenomena in various tribal populated areas, large tribal sections are also observed to be underrepresented in legislative institution and reservation posts in government job. This article highlights that with the usurpation of tribal land to corporation, the Adivasis have increased the assertion of their identity born out of their class predicaments and experiences of their displacements as much as their notion of indigeneity.

**259. Ajit Menon, Engaging with the Law on Adivasi Rights, Economic and Political Weekly, Vol. 42, No. 24 (Jun. 16-22, 2007), pp. 2239-2242**

This article states that how judicial interpretation of constitution directive towards assuring Adivasi rights have been of various kinds, particularly in cases when such rights overlapped with the discourse of sustainable development and the necessity to ensure the greater common good. The author emphasises that the struggle to ensure Adivasi rights is one that required constant engagement with law.

**260. Kalindi Jena, Education as a Promoter Of Human Rights In Society: With Specific Reference to Tribal Society, Department of Sociology, Ramadevi University, Bhubaneswar**

This paper aims to map out the dynamic role of education in general and higher education in specific among tribal population facilitating awareness of human rights. The constitutional provisions and the legal entitlements for tribal population are intrinsically interlinked with higher education. Thus, the paper aims to focus on the dimensions of enhancement of human rights aura intellectually, practically and socially through education among tribal groups.

**261. Harsh Mander, Tribal Development Policy in India (Working Paper) <http://centreforequitystudies.org/wp-content/uploads/2018/03/TribalDevelopmentPolicy.pdf>**

Constituting about eight per cent of the total population of India, the tribal peoples are among the most vulnerable groups in the country. Not only do they share with other disadvantaged groups the common travails of economic deprivation, they are also faced perennially with grave threats to their cultural integrity and socio-political freedoms. This paper will try to summarise the issues faced by tribal persons in India, and the legislative and public policy interventions of the Indian state in relation to its tribal populations.

**262. Amit Prakash, Adivasi rights in Jharkhand state, India from towards Inclusive Governance: Promoting the Participation of Disadvantaged Groups in Asia-Pacific, UNDP, India. (Report) [http://iknowpolitics.org/sites/default/files/towards\\_inclusive\\_governance-undp\\_85\\_145.pdf](http://iknowpolitics.org/sites/default/files/towards_inclusive_governance-undp_85_145.pdf)**

The discourse of rights offers a robust analytical framework to examine contemporary reality against a normative goal, which is a central issue with respect to the marginalized sections of society, amongst which the Adivasi communities are at the forefront. One of the most marginalized communities in India, the Adivasi communities have suffered deprivations of myriad kinds, despite special provisions for them in the Constitution, a legal

framework for the implementation of these provisions and several targeted public policy initiatives. This study therefore focuses on an Adivasi state of India – Jharkhand – to assess the status of Adivasi rights.

**263. Kamal Nayan Choubey, *The State, Tribals and Law: The Politics behind the Enactment of PESA and FRA, Social Change: 19 July 2016, Sage.***

This article attempts to present a comparative study of experiences involved in the passing of two laws, the Panchayat Extension to Scheduled Areas Act (PESA) 1996 and Forest Rights Act (FRA) 2006—both the result of lengthy struggles carried out by marginalised sections of society. Through these legislations, has the state simply created a new weapon for determining illegality, or, has it, merely invented a ‘new weapon for informal violence’? By studying the background, debates and movements for the enactment of both PESA and FRA, the article seeks to address these questions. It also proposes a concept of a ‘marginal society’ to understand the politics of forest-dwelling tribal groups.

**264. Kamal Nayan Choubey, *The Public Life of a ‘Progressive’ Law: PESA and Gaon Ganarajya (Village Republic), Studies in Indian Politics: 3 Dec 2015, Sage.***

This article explores the public life of a law enacted in the post-liberalization era for the tribal-dominated areas (or Scheduled Areas [SAs] of the Indian Constitution) of India. This law, the Panchayat (Extension to Scheduled Areas) (PESA) Act, 1996 has been termed by many grassroots tribal organizations as ‘progressive’ and ‘historic’, because it gives some crucial rights to the gram sabha of SAs. Apart from giving a contextual understanding of the enactment of the law and its provisions, this article evaluates the general pattern of the experiences of its implementation, and in this context, focuses in particular on the case study of Rajasthan. It aims to underline the basic argument that though the implementation of this law has been highly dismal, it has got a public life for itself and has created enormous awareness among the tribals for their rights, which has led to the emergence of ‘legalism from below’ and deeper democratization in these areas.

**265. Vikram Singh, *Legislative Framework of Governance and Tribal Development: Status of Forest Land Allotment for STs and TFDs under the Forest Rights Act, Contemporary voice of Dalit, April 26, 2017, Sage.***

This article attempts to study the decentralization process, its elements, its conceptual and theoretical understanding under legislative frameworks

of governance (i.e., evolution of Panchayati Raj Institutions under 73rd Constitutional Amendment and extension through the Panchayat Extension to Scheduled Areas Act). The article also aspires to look into the process towards forest land allotment for STs and TFDs and their linkages with governance institutions which have not been able to sufficiently create/address/promote the well-being and sustainable livelihood. It also looks into the distinctive nature of the Forest Rights Act as force of State and role of non-government organizations leading towards collective interests and norms that shape the quality and quantity of life among STs and other TFDs within society through social capital.

**266. Barpujari, M. K., 1981. "Problem of the Hill Tribes: North-East Frontier", Spectrum Publication, Guwahati, Assam**

This book "Problem of the Hill Tribes: North-East Frontier" has touched upon various problems of Hill Tribes. Although it deals mainly with tribes that remained unconquered or beyond the sphere of British influence till the close of the last century. This book also noted that despite repeated expeditions when the Angamis remained unsubdued, as over, the government had no option but to withdraw from the hills altogether leaving the Nagas to cut each other throats.

**267. Kavita Suri, Impact of armed conflict on the seasonal migratory practices of Gujjar and Bakkarwal tribes in Jammu and Kashmir, IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 19, Issue 2, Ver. III (Feb. 2014), PP 54-62.**

[https://www.academia.edu/6231196/Impact\\_of\\_armed\\_conflict\\_on\\_the\\_seasonal\\_migratory\\_practices\\_of\\_Gujjar\\_and\\_Bakkarwal\\_tribes\\_in\\_Jammu\\_and\\_Kashmir](https://www.academia.edu/6231196/Impact_of_armed_conflict_on_the_seasonal_migratory_practices_of_Gujjar_and_Bakkarwal_tribes_in_Jammu_and_Kashmir)

The Gujjars and Bakarwals scheduled tribes form the third largest community in Jammu and Kashmir, one of the border states of India and constitute 8.1 percent of the total population in the state. Primarily nomadic communities who move to the lower, middle and higher mountain reaches in the Pir Panjal mountain ranges and even beyond up to Kashmir and Ladakh with the change in seasons along with their flock of buffalos, goats and sheep, they have been severely hit by the armed conflict in Jammu and Kashmir. The present paper aims to understand the impact of conflict situations in Jammu and Kashmir on the migratory practices of Gujjars and Bakarwals. It also seeks to analyze the annual pattern of migration from upper journeys to the higher hills and return journeys to the lower hills and plains.

## Theme Eleven

### Polity, Governance, Public Policy concerning Indigenous Peoples

- 268. Third Report of the Standing Committee on Inter-sectoral Issues Relating to Tribal Development on Standards of Administration and Governance in the Scheduled Areas, Dr. Bhalchnadra Mungekar, Member, Planning Commission,**

**<https://tribal.nic.in/writereaddata/AnnualReport/Mungekar3rdreport2.pdf>**

The standing committee has submitted interim report on Inter-sectoral issues relating to tribal development under the chairmanship of Dr. B L Mungekar, constituted by PMO. On the recommendation of committee report, government has enacted scheduled tribes and other traditional forest dwellers act 2006.

- 269. Twelfth Five Year Plan (2012-2017) Social Sectors, Vol. III, Planning Commission, Government of India.**

**<https://tribal.nic.in/writereaddata/AnnualReport/TwelfthFiveYearPlan2012-17.pdf>**

The Planning Commission, Government of India report provide review of Twelfth five year plan in context of tribal development and study the gap between the recommendation for tribal development and implementation of programmes for tribal welfare across the Indian states.

- 270. Sanjay Upadhyay, Scheduled Areas Need a Fresh Legal Perspective, Economic and Political Weekly, Vol. 45, No. 41 (October 9-15, 2010), pp. 25- 26**

In this article, author emphasize on the importance of removing discrepancies from the system and making the effective laws for scheduled tribes with provision of operational rule and guidelines for Panchayat and scheduled tribes act and campaign awareness on self-governance and community control of resources.

- 271. Sukant K. Chaudhury, Inclusive Policy for tribals in India: Some Issues, Department of Sociology, University of Lucknow.**

The tribals in India are integral part of the Indian civilization. In India the



tribals always had relationships with their non-tribal neighbours and were also involved in the revenue taxation system. In this context, large scale exploitation has affected the tribal's communities particularly through British era and monetary economy system that further aggravated their marginalisation due to their low education and skill status. However, government initiated welfare schemes are inefficient to improve situation. In light of this the present paper aims to explore various ways and means which can have a proper inclusive policy for the tribals.

**272. Sanjay Singh, Socio-Legal Analysis of Impact of 73rd Amendment Act: A Study in Rural Uttar Pradesh, Dr. Ram Manohar Lohiya National Law University, Lucknow**

Democratic decentralization can help mobilize what some theorists call social capital: interpersonal relations and community networks. Constitution 73rd Amendment Act asserts the mode of democratic decentralization with representation to the marginalized section of the society. The present study is an attempt to understand the legal impact assessment of law with reference to gender, caste and class in the rural setting of Uttar Pradesh.

**273. Vijay Kumar Mishra, Reconceptualising Tribal Development in India, Dept. Of Sociology**

Politics has been the focal issue of the development discourse since its origin. The State has power to determine the policies and programs for the development of the country. Thus, the present paper would try to find answers of following question: Is the present model of development capable to meet the requirement of tribes? Are there gaps in expected and perceived effectiveness of tribal development programmes? Are the problems of tribes concerned only with development or do they go beyond? How effective our policies are in the process of inclusion of tribes and to reduce historical injustice?

**274. Susamma Isac, Forest Rights Act and Experiences and Responses of Adivasis in Wayanad, Kerala: Ethical dilemmas, Centre for Research and Education for Social Transformation, Chevayur, Calicut.**

Studies shows that the creation of 'state' during British rule and its consolidation in the post independent period used the tactics of scientific rationality and progress to expropriate the resource base of the Adivasis in the name of national development. The government policies and programmes for tribal development based on different approaches during the post colonial periods continued the colonial legacy and made the indigenous life support

systems of Adivasis weak and fragile. In this context this paper unravels the specific experiences of Adivasi communities in Wayanad and the ethical dilemmas with regard to the implementation of Forest Rights Act.

**275. Kasi Eswarappa, Livelihood, Poverty and Development of Adivasis: Reflections from a Village in South India, Sage Publication, 8 Sep, 2017.**

The terms ‘livelihoods’, ‘poverty’ and ‘development’ have different meanings in different societies and people. Development implies a better quality of life and enhancement of opportunities, and better access to assets and services to marginal communities: particularly the Adivasis, women and other marginalized communities. Developing its theoretical framework around the existing literature on the issues, this article argues that prevailing factional politics and apathy on the part of the governing agency are preventing the marginalized groups from adequately benefiting from the developmental interventions. This empirical study was conducted in a tribal settlement in South India in order to understand the implications of different developmental interventions initiated both by the state and NGOs to improve the lives and livelihoods of marginalized groups. On the basis of this argument, this article has sought to raise policy questions pertinent to both the policymakers and practitioners on the efficacy of policies related to vulnerable groups.

**276. Felix Padel and Samarendra Das, Orissa’s highland clearances: The reality in R & R, Social Change, Sage, 1 Dec 2008.**

This article examines the institutionalized attitude of neglect towards the displaced people. For example, no record of the number of people displaced is maintained. Such attitudes prevent the bureaucratic mindset from understanding the enormity of what is involved when tribal people, stripped of their land, are forcibly dumped to unlivable places euphemistically called resettlement colonies. Often it is this lack of understanding that gives rise to strong resistance to projects. In addition, the disjunction between policy and practice is almost total.

**277. Kailash Sarap, Erosion of access to Resource, Poverty and Public Action in the Tribal Belt of Central India, Sociological Bulletin, 10 April 2017, Sage.**

Recently, improving the livelihood of the people dependent on natural resources as well as enhancing natural resource governance strategies in many developing countries including India has been an important focus of policy planners. In India, in spite of an array of development programmes

for the upliftment of the tribal communities, the Adivasis, particularly those living in the central belt, have benefited the least. This article analyses the factors/sectors influencing the livelihood of the tribal communities, especially in central India. In the first section, access to land and land alienation problems and socioeconomic conditions of tribal communities are discussed. It is followed by an analysis of issues relating to policies governing access to forest land. Lastly, the implications of development policies in general and tribal development programmes in particular are analysed.

**278. Sachchidananda (1993): Tribal Development Challenges in the Nineties, ed. by Mrinal Miri, Continuity and Change in the Tribal Society, IIAS, Shimla.**

The author in this study analyses the differential growth among the Scheduled Tribes, and states that over the years, successive five-year Plans with programmes and schemes were drawn up, refined and restructured with a noble idea to give them tangible benefits. Yet, substantial ground still remains to be covered, and benefit.

**279. S. Narayan and Vinod Kumar (1983): Obstacles to Tribal Development, Mainstream Vol.22 (1) September P.22**

In this article author analyses the obstacles in the tribal development and opines that the failure to improve the lots of the tribals is partly due to wrong policies and partly due to inherent weaknesses in the political and economic institution and administrative machinery.

**280. G. Chakraborty (1999): Quality of Life of Scheduled Castes and Tribes in Rural India, Yojna. Vol. No. 44(6), June, pp. 34-40.**

Through household level analysis on income, education and health status of SCs, STs and the rest of the population, this study points to successes and failure of development policies followed so far. It shows that the developmental policies on the quality of life of SCs and STs had its impact in the desired direction but the magnitude of the impact however falls far short of the requirement.

**281. B. N. Bordoloi (1989): Strategy for Tribal Development in North-East India, ed. by M. K. Raha and P. C. Coomar, Tribal India Problem, Development Prospects, Gian Pub. House, New Delhi.**

Author highlight the irrational and biased nature of development policy for the Tribal communities of North-East India by the British Government during pre- Independence that keeps the development process of tribal regions at backward mode.

**282. Behra M.C. (1994): Planning and Socio-Economic Development of the Tribals, Commonwealth Publishers, New Delhi.**

Behra has done a remarkable field study on the impact of plan program on the traditional socioeconomic life of the Khamptis. He has highlighted the deficiency in the planned approach in certain quarters as a result of which disparities have surfaced both between and within the clans.

**283. Dubey S.N. (1972): The Tribes of the North-East India in the Tribal Situation in India, ed. by K.S.Singh, IIAS Shimla.**

This article studies the transitional effects in Arunachal Pradesh as a result of socioeconomic planning and governmental efforts unlike other north-eastern hills where change has occurred through external agency like spread of Christianity and development of modern institutions of health and education that follows it.

**284. Mayuri Sengupta, Gender, tribe and development: a case study of the Reang tribal community in Tripura (Northeast India), Asian Ethnicity, Vol. 19, 2018, Issue 1.**

The article critically examines the gendered impacts of state-led development among the Reang tribal community in Tripura (Northeast India) and outlines causes of gender-based inequalities that affect Reang women's ability to engage in livelihood, achieve financial independence and participate in political affairs of the state.

**285. Puttaraja Heggade and O. D. Heggade, Economic Empowerment of Tribal Women in Karnataka: A Case Study in Mysore and Chamarajanagar Districts, Studies of Tribes and Tribals, Vol. 10, 2012, Issue 2.**

Despite playing a vital role in their social, cultural, economic and religious ways of life and been an economic asset in their society, tribal women are still lagging far behind in the various walks of life like education, employment, good health and economic empowerment etc. After The analysis reveals 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 and suggests the government and non- governmental organisations to prepare suitable plans and programmes for the economic empowerment of tribal women.

**286. Datta Majumdar, N. (1955), “Tribal Problem”, Publication Division, Delhi.**

This work explains the tribal problems and the efforts made by the government for the development of the tribes and the tribal areas. The gap between the policy formulation and implementation that caused the failures of the tribal development has also been covered.

**287. Srikant, L.M. (1955), “The Scheduled Tribes of India”, Social Welfare Department of India, New Delhi.**

This book “The Scheduled Tribes of India” has beautifully taken up the problems of tribes after the period of Independence. He says the British policies towards the tribals’ shows that the various constitutional measure taken by them failed to solve the basic problems of the tribal people. Neither has the economic exploitation been checked, nor any tangible evidence of increase in the adaptability of the tribes to changing condition been observed. However, the problem was absolutely neglected and what were emphasized were the preservation of law and order in the tribal areas and not the development of tribals.

**288. W. G. Archer, Tribal Law and Justice, Isha Books 2013.**

This book has been shown the constitution of India provides to all the citizens, social, economic and political justice and equality of status and opportunity for Santal community. It also explains the deficiencies and shortcomings pointed out by the earlier commissions and committees have generally remained unattended. It also emphasised the programmes for prevention of land alienation, restoration of land, influence of modern industrialised areas and review of excise and forest policies needed special attention.

**289. Meckenzie, A. A. 1884. “History of Relations of the Government with the Hill Tribes of the North-East Frontier of Bengal”, Calcutta.**

“History of the Relation of Government with the Hill Tribes of the North-East Frontiers of Bengal” studies the relation of hill tribes towards the government and reveals about the attitude of British government towards the tribes and the politics followed by the Indian government for the betterment of the tribes. It also point out the problems of the tribes during the British period increased as a result of the expansion of the British system of law and revenue in the tribal regions.

**290. Dr. Puri Chandrakant, Development of Primitive Tribes in India (An Impact Assessment of Development Initiatives), Laxmi Book Publication.**

Main objective of the book is to evaluate an impact of tribal development programs implemented by ITDP (Integrated Tribal Development Project). The author has successfully covered the various issues under this single them, for instance, concept of tribals along with meaning of tribe given in Indian constitution is discussed here. This study gives an overview and trend of different policies and programs of tribal development, like community development approach evolves into tribal development block strategy, tribal sub-plan, nucleus budget program that comes under ITDP, contributing to economic upliftment and emphasizes a drawback of tribal policies. This work surveys the international policies and specific British policies for tribal development and analyzes the performance of government initiatives for tribal upliftment.

**291. Kiran Sharma, Hunger in Jharkhand: Dimensions of Poverty and Food Security in Palamu District, South Asia Research, 23 Jan 2019, Sage.**

The realities of starvation and hunger in South Asia are only partially addressed by larger discourses on food security. At the local level, many Indians continue to experience hunger, semi-starvation and malnutrition. While the age of mass starvation seems over, starvation deaths are reported from time to time, and hunger remains a lurking threat. These ethnographic study analyses patterns of poverty and food (in) security among tribal and other social groups in seven villages of the Manatu block in Palamu district of Jharkhand. The empirical findings present the main factors influencing the dynamics of household food (in) security and examine, through some case studies, how poor rural/tribal communities cope with threats of starvation and hunger. The article also critically analyses the implementation of social policies in addressing food security in Jharkhand and finds that more needs to be done to assist the most vulnerable individuals, including many women, to escape the precocities of hunger.

**292. National Meeting on the implementation of The Forest Rights Act, Amendments In The Rules And The Way Forward, Summary Of The Proceedings And Discussion, 3 Dec 2012, Ministry Of Tribal Affairs, Government Of India, New Delhi, UNDP.**

<https://tribal.nic.in/FRA/data/NationalmeetingonFRA.pdf>

Forest dwellers are among this country's poorest people. For many tribal

people and other forest communities, forests are the source of livelihood, identity, customs and traditions. The forest dwelling tribal people and the forests are inseparable, a factor that also ensures conservation of ecological resources stemming from the very ethos of tribal life. The simplicity of tribals and their general ignorance of modern regulatory frameworks precluded them from asserting their genuine claims to resources in areas where they belonged and on which they depended. This historical injustice needed correction and, therefore, the Parliament enacted the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 (in short, Forest Rights Act, 2006 or FRA) during its Winter Session, 2006. From last few years, several factors had come to the notice of the Ministry of Tribal Affairs (MoTA) that were impeding the implementation of the Act in letter and spirit and restricting the flow of intended benefits of this watershed legislation to eligible forest dwellers. The Ministry of Tribal Affairs accordingly undertook an exercise to arrive at certain provisions/steps to facilitate robust implementation of the Act and, based on the said exercise, issued comprehensive guidelines to the State/ UT Governments on 12 July 2012. In order to provide further clarity on the interpretation of the Act and to discuss the amended Rules and orient the key departments responsible for the implementation of the Act, the MoTA organized a series of Regional Consultations in different parts of the country in collaboration with UNDP under the MoTA-UNDP Joint Activity Plan. The objective of the consultations was to (i) enable the national and State level functionaries across departments to develop a common understanding of the FRA and its scope as well as challenges in view of the recent changes, (ii) review progress, especially on the new guidelines issued by the Ministry and bring clarity on operational issues, (iii) create an opportunity for district authorities to share their experiences and give suggestions for better implementation of the FRA at the field level, and (iv) mutually agree on the next steps for effective implementation of the FRA for empowerment of tribal communities, by finalizing realistic State-specific Action Plans. Some complex operational issues were also sought to be clarified during these consultations to facilitate the States in implementing the legislation in both letter and spirit.

**293. Regional Consultations On Implementation Of The Forest Rights Act: Amendments In The Rules And The Way Forward, Ministry Of Tribal Affairs, Government Of India, New Delhi. <https://tribal.nic.in/FRA/data/RegionalConsultation.pdf>**

The Regional Consultations were a part of Joint Action Plan between UNDP and Ministry of Tribal Affairs on FRA. It brought together national and state level functionaries across four key Departments to develop a common



understanding on FRA, discuss its scope as well as challenges. The workshop focus on discussion of the changes came in view of amendment in the rule of FRA, its scope and challenges, eliciting the views of state governments on changes from stakeholder's perspective and identifying the way forward. It also aim for helping the states in preparing a time bound state-specific and realistic Action Plans for operationalizing this law and create mutual agreement on the next steps for effective implementation of FRA for empowerment of tribal and other traditional forest dwelling communities, by providing feedback to states on Action Plans.

**294. Shomona Khanna (Ed.), Compendium Of Judgements On The Forest Rights Act 2007-2015, Ministry Of Tribal Affairs, Government Of India, 2015. <https://tribal.nic.in/FRA/data/CompendiumofJudgementsonFRA.pdf>**

At the time, the schedule tribes and other traditional forest dwellers act was enacted by parliament in December 2006, there were only a handful of court decisions relating to the recognition of Forest rights of forest dwelling communities. As well known, tribals and forest dwellers are the most marginalised sections in India and rarely have the wherewithal to assert their right before law. The development of jurisprudence in the area of forest rights has thus been low. This compendium of judgements is an attempt to bring to public domain the groundwork for the development of the jurisprudence in the area. For implementation of FRA to be effective and also on the request of state governments, the need for the compilation of the various judgements of Hon'ble Supreme, high and lower courts under FRA was felt and the same was commissioned by the Ministry of Tribal affairs as part of the MoTA-UNDP project. The compilation attempts to provide a brief analysis of each case with a view to share the directions on the implementation and positive ruling that can be used by all stakeholders involve in the implementation of the act.

**295. Proceedings of the Consultation with the North Eastern states on implementation of FRA and schemes programmes being implemented by the Ministry of Tribal Affairs , Oct 28-29, 2013, Gangtok, Sikkim, Ministry of Tribal Affairs, New Delhi, UNDP.**

**<https://tribal.nic.in/FRA/data/ConsultationwithNorth-Easternstatesoni mplementationofFRA28-29October2013.pdf>**

North east region of the country comprising mainly of the tribal population in many opportunity lacks to connect with the mainstream due to various reason. Keeping this in context, and to strengthen the relation between Ministry of Tribal affairs and North eastern states, two day long consultation



meeting was held at Hotel Mayfair at Gangtok, Sikkim to review the series of schemes specifically designed for the tribal population of the region. With a view of understanding the difficulties faced by North Eastern states in implementation of FRA and also to take stock of the initiatives taken by states in planning, implementation and monitoring of tribal sub plan and other schemes of Ministry of Tribal Affairs, all North Eastern states came down to Sikkim to hare the action plan and the status of TSP, FRA and other schemes specifically initiated for tribal population.

**296. Regional Consultation on FRA Implementation in LWE Affected Areas. 30th -31st July 2013 Ranchi, Jharkhand**

The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 was enacted to undo the historical injustice committed against the forest dwelling Scheduled Tribes and other traditional forest dwellers as a result of the denial of and non-recognition of their rights over forestlands. The injustice that the law was meant to address is particularly present in states that are now classified as being Left Wing Extremism (LWE) affected: Andhra Pradesh, Odisha, Jharkhand, Chhattisgarh, Madhya Pradesh, Maharashtra and West Bengal. In spite of some demonstrative actions in these States, the impeding factors such as lack of common understanding and conceptual clarity among different actors, field level operational challenges and lack of adequate implementation mechanisms pose serious limits in accomplishing the task at hand. Affirmative steps such as amending the Forest Rights Rules have created better scope and brought in greater clarity to expedite the implementation of the Act on ground. The Regional consultation on implementation of FRA aimed at focussing attention on how the tribal and rural communities, with tenurial rights on forests and other common lands face increasing deprivation of their livelihood resources despite the constitutional and legal guarantees such as under FRA. A set of forward looking policy options and challenges in the implementation were discussed and evolved that could help in transforming the life and livelihoods of the forest dwellers, finally undoing the now acknowledged historic injustice which in turn contributes to the resolution of conflicts.

**297. Land and Governance under the Fifth Schedule, An Overview of the Law, Ministry of Tribal Affairs, Government of India- UNDP.**

The Schedule Tribes live in contiguous areas unlike other communities. In order to protect the interests of Schedule Tribes Article 244 of the constitution has made provision for “Administration of Schedule Areas and Tribal Areas”. The purpose of Schedule Area is to preserve the tribal autonomy, their culture

and economic empowerment to ensure social, economic and political justice and preservation of peace and good governance. This book is an attempt to bring together various legislative protections available to tribal communities pertaining to land and governance in the Schedule areas and the role of different institutions to achieve the goals enshrined in the constitution.

## Theme Twelve

### United Nations, International Mechanisms and Indigenous Peoples

- 298. Indigenous Peoples and the United Nations Human Rights System Fact Sheet No. 9/Rev.2, United Nation, New York and Geneva 2013.**

**<https://www.ohchr.org/documents/publications/fs9rev.2.pdf>**

The rights of indigenous peoples have, over the past three decades, become an important component of international law and policy, as a result of a movement driven by indigenous peoples, civil society, international mechanisms and States at the domestic, regional and international levels. The United Nations human rights system—its mechanisms, laws and policies—have been at the heart of these developments with bodies such as the United Nations Working Group on Indigenous Populations playing a groundbreaking role, which is continued by the Human Rights Council and its mechanisms, in cooperation with other key factors, including the United Nations Permanent Forum on Indigenous Issues.

This Fact Sheet provides a reader-friendly overview of the United Nations human rights system and the rights of indigenous peoples. It is designed to give readers a summary of indigenous peoples' right, relevant regional human rights systems as they engage with indigenous peoples and protect their human rights and summary of some United Nations agencies, beyond the human rights framework, engaged in indigenous peoples' issues. Besides above it gives overview of the international human rights bodies and mechanisms in relation to indigenous peoples and a description of the activities of the Office of the United Nations High Commissioner for Human Rights (OHCHR) related to indigenous peoples.

- 299. United Nation Declaration on the Rights of Indigenous Peoples, 13 Sep 2007, United Nation**

**[https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP\\_E\\_web.pdf](https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf)**

This sheet on UN declaration on the rights of indigenous peoples gives recognition to rights based need of various indigenous communities and provides them detailed lists of indigenous rights that reaffirm, recognize and sympathize with the protection of indigenous people.

## Theme Thirteen

### Studies on Health of Indian Tribal Population

- 300. Singh, A.K. and Jayaswal, M., Hans. A. (1991). Understanding the health of the tribals. *Social Change*, 21(1), pp.3-22.**

Singh, Jayaswal and Hans have examined the understanding of tribal health taking a sample of 1440 cases. The study found that health and modernity had significant correlation with all the four components of socio-economic status, namely, caste/tribe, education, income and occupation, education having the highest correlation value. Socioeconomic status had a significant independent effect on health modernity. In terms of poverty, the samples were examined for both the groups-below poverty line and above poverty line, which had tremendous effect on health because the economic variables are more powerful than the social variables. The study also found their immediate environmental conditions to be a factor of their existing health status. Besides high room density, deprived of basic physical facilities, they lived in squalor and garbage, with pigs and, without electricity, sanitary latrines, poor or absence of ventilation, outlets for smoke, drainage and sewage. Less than 4 per cent had scientifically correct knowledge of physical and mental health, diet and nutrition, and family planning and childcare. The attitude, awareness, knowledge and practice about the diseases and illnesses related to physical health, mental health, diet-nutrition, family planning, breast-feeding and childcare and health habits are found to be extremely backward in terms of health status.

- 301. Rajyalakshmi, C. (1991): "Health Modernity in Tribal and Non-Tribal Women in Santhal Pargana", *Social Change*, Vol. 21, No.1, March, pp. 23-38.**

A case study of the Santhal women shown them by Rajyalakshmi regarding health modernity found that their houses are aesthetically decorated and painstakingly clean, however, the tribes lacked hygienic personal habits and behaviour. Their houses do not have ventilation, light, fresh air, outlets of smokes and waste water. They utilise the same room for cooking, sleeping and keeping domestic animals. The source of drinking water is a common village well or pond, which is very unhygienic.

**302. Raza, Moonis, and Aijazuddin Ahmad. An Atlas of Tribal India: With Computed Tables of District-level Data and Its Geographical Interpretation. Concept Publishing Company, 1990.**

Raza M and Ahmad A in their book ‘An Atlas of Tribal India’, first of its kind, displayed the salient features of the tribal population of India with series of maps, diagrams and photographs. The atlas contains the distributional aspects of the tribal population, ecological setting of the tribal habitats, their socio-cultural attributes and religious affinity, sex composition and marital status, literacy level, participation in economic activities and the structure of their workforce. The text highlights the theoretical questions posed by the map patterns and discusses their policy implications.

**303. Babu and Naidu (1999) Sickle Cell Disease: A Priority Health Care Issues Among Indian Tribes, (Ed) PP-185- 199, Anmol Publications Pvt. Ltd New Delhi.**

Babu and Naidu have analyzed the impact of sickle cell disease among Indian tribes. These researchers point out that: “Sickle cell disease, a unique genetic abnormality of haemoglobin whose control and cure still elude clinicians and physical anthropologists, has surged to the fore as an important public health problem among tribal groups which need serious attention”. Further, this study concludes that: “The detection of the disease by mass screening and subsequent follow up by counselling is economically feasible to protect a large number of tribes suffering from sickle cell diseases – a hereditary disease”.

**304. Busi and Raman (1999) Sickle Cell Haemoglobin and Glucose: 6 Phosphates Dehydrogenises Deficiency and Their Health Implication among the Tribes of Andhra Pradesh (ed.) PP165-183, Anmol Publications Pvt. Ltd New Delhi.**

Busi and Ramana has analyzed the causes of dehydrogenises deficiency and its implications among the tribes of Andhra Pradesh. This deficiency has serious effects on the health status of tribal population. This health disease is reported to be high among Indian Scheduled Tribes than among high castes.

**305. Indira Naik. (2001) Nutrition and Tribal Health, Anmol Publications Pvt. Ltd., New Delhi.**

Indira Naik deals with ‘Nutrition and Tribal Health’ with reference to Orissa State, India. The search for ‘food security’ is one of the major problems faced by tribes in many developing countries including India. Poverty and restrictions over forest produce collection, displacement of tribes from

forests, are the major reasons for malnutrition among the tribes of Orissa. There are 62 tribes in Orissa.

- 306. Motilal Mabamallik, Sunil Kumar Mishra and Minaravadas (2006), Health Disease-Poverty Nexus among the Tribes in Orissa, PP.278-303 Sage Publications New Delhi.**

Motilal Mabamallik, Sunil Kumar Mishra, and Minaravadas Dash have examined the Health- Disease- Poverty Nexus among the Tribals in Orissa. This study is primary data based and its case study area is the undivided District of Kalahandi in Orissa. This study dealt with the available health infrastructure and services, including health manpower and infrastructure were usually considered to be the determinants of the overall health status of the population. The present study takes recourse to such a shift of perception of health issues from a biomedical paradigm to a political, social and economic perspective and will examine how such relationship operates in vulnerable tribal situation in Orissa. Sunil Kumar Mishra and Minaravadas Dash conclude that the current development discourse recognize better health as one of the essential means of development of the poor. Importantly, poor health is an inalienable part of poverty.

- 307. Anita and Kavita Bhatia (1993) NGO Experiences implications for Health services at the community level(Ed) People's Health in People's Hands-A Made for Raj the Foundation for Research in Community Health. FRCH, Mumbai.**

Anita and Kavita Bhatia studied the NGOs experiences implications for health services at the community level. The study operated the targeted different population, such as the tribal, rural, poor, backward castes, urban poor and women and has utilized varying methodology. An important lesson from the most of these NGOs experience is that contrary to common belief many, if not most of the health problems of the community can be talked by the members of the community itself, if provided with the necessary knowledge encouragement, training of the local worker and support.

- 308. Sahay, Manoranjan. "Health Status of Tribals in India." Status of tribals in India (1996): 53-66.**

Manoranjan Sahay et al. in 'health status of tribal India' discussed tribal's health status, associated important factors, knowledge, attitude and how they practice them. The unshakable faith in witchcraft magic, sorcery, etc, was a barrier in being open to change and adapting to advanced medical methods of health care.

- 309. Basu, S. K. "Health status of tribal women in India." *Social Change* 23, no. 4 (1993): 19-39.**

Basu S.K. in 'Tribal women in India' , discuss health and its correlates, sex ratio, female literacy, marriage practices and age at marriage, fertility, life expectancy, nutritional status and mother's health and mortality. He studied south-east zone, northern zone, central zone, southern zone including Karnataka where he investigated the Soliga tribe.

- 310. Rao, BS Vasudeva, ed. *Tribal Developmental Studies*. Associated Publishers, 2005.**

Vasudeva Rao. B.S, in 'Tribal Development Studies' analyses health care and health services; challenges ahead in tribal area, maternal and child health, communicable diseases, alternative model of health care services, family planning programme and health education of poor under privileged groups of tribals.

- 311. Mutharayappa, R. *Tribal Fertility, Mortality, and Health Care Practices*. Mittal publications, 2000.**

Mutturayappa R. in his book entitled 'tribal fertility, Mortality and health care practices' analyses the demographic behaviors of Jenukuruba and Kadukuruba tribes in H.D.Kote Taluk of Mysore District. Wherein, the author discussed about the influence of different variables such as socio-economic backwardness, family structure, birth events, puberty, and age at marriage, which brought changes in the demographic behaviour in relation to infant mortality.

- 312. Bhasin, Veena. "Ecology and health: a study among tribals of Ladakh." *Studies of Tribes and Tribals* 3, no. 1 (2005): 1-13.**

Veena Bhasin in her book 'Ecology and Health' described the ways in which tribal people think about Medicine and how these perceptions effect the utilization of alternative therapy system. Further the author examines the alternative resources and treatments utilized by various tribal populations. In addition multiple therapy system is also reveals in the tribal areas of Ladakh.

- 313. Thurston, Edgar, and Kandur Rangachari. *Castes and tribes of southern India*. Vol. 1. Asian Educational Services, 2001.**

Thurston Edgar in the work 'Caste and Tribes of Southern India' identified internal divisions of Soliga community by analyzing their occupation structure viz., agricultural, hunting and collection of forest produce in Tamil Nadu and Karnataka States.

**314. Fuchs, Stephen. The aboriginal tribes of India. Macmillan India, 1974.**

Stephen Fuchs in 'Aboriginal Tribes in India' examined the structure of tribal societies and their religious life, political organization, and classified the tribal groups based on their economic conditions in Karnataka, Kerala and Tamil Nadu States. Shukadeb Naik and Sharma highlighted relationship of production and family income structure between the two tribal groups in Orissa State.

**315. Maiti, S., Unisa, S. and Agarwal, P.K., 2005. Health care and health among tribal women in Jharkhand: a situational analysis. Studies of Tribes and Tribals, 3(1), pp.37-46.**

Sutap Maiti et al investigated the health conditions, nutritional status antenatal and post natal characteristics and use of contraceptive between tribal and non- tribal women in newly formed State of Jharkhand.

**316. Muthurayappa R (2000) Indigenous Health Care System in Karnataka, Journal of Indian Anthropological Society, Vol.35, No.1.**

Mutturayappa examined the existing health facilities, which is provided by the NGOs like Karuna Trust, Vivekananda Foundation and Swamy Vivekananda Youth Movements. Further the author find out the health improvement among the tribal people after availing health facilities through the NGOs in tribal areas of Chamarajanagar, Kodagu and Mysore Districts of Karnataka State.

**317. Patel M.L. (1985) 'Planning Strategy for Tribal Development', People's Publishing House, New Delhi.**

Marulasiddaiah Patel explored the indigenous medical practices among the Jenukuruba and Kadukuruba tribes of Mysore district and he also stated that the indigenous medical knowledge is one of the important features between the practice of human and animal health care system

**318. Basu, S. K. "Health problems and health care of the tribal population of India." Tribal Economy, Health and Wasteland Development. Ed. N. Mahanti, Inter-India Publications, New Delhi 137 (1994).**

Salila Basu in 'Health Problem and Health Care of the Tribal Population in India' explored the health problems and health care among the tribal groups in Bastar District of Madhya Pradesh and he also discussed about the economic and socio- cultural characteristics and formulated the strategies to tackle the tribal health problems more effectively.



## Theme Fourteen

### Studies on Educational Aspects of Tribe Population

- 319. Raha, M.K. and Coomar, P.C. eds., 1989. Tribal India: Problem Development Prospect (Vol. 2). Gian Publishing House.**

M.K.Raha and Palash Chandra Coomar in their book ‘tribal India: problem and development prospect’ compared the literacy rates of the tribes and general population in different States and Union Territories in India and discussed about the problems of tribes for attaining higher literacy level.

- 320. Hema Malini, (2006) Tribal education Provision, Achievements and Challenges – Seminar paper on Tribe, State and Empowerment the Indian experiences, INCAA, Second Inter Congress, Anthropological Association Mysore. [http:// pib.nic.in/release.asp?relid=63461](http://pib.nic.in/release.asp?relid=63461).**

Hema Malini in ‘Tribal education provision ,achievement and Challenges’ highlight the Educational Programme, Provisions, achievements and challenges of tribal population in India. Further she stated that, India has the second largest tribal population, though the Government has not taken effective measures either to improve their literacy level or to create awareness to get job opportunities other than the forest based economic activities. In addition to this, negative attitudes of parents, work at home, ill health, poor economic status and insufficient teachers are the other challenges for the tribal education.

- 321. Behura N.K. (1993) Tribes of India: Planned Development Social Change.**

Behura N.K in ‘Problems in tribal Education in Tribes in India’ tried to identify the various problems faced by tribes in order to attain education and the reasons for low level of literacy and educational backwardness among the tribal communities in Orissa State.

- 322. Singh, Ranjit Prasad. Personality of tribal and Non-tribal School Children. Discovery Publishing House, 2010.**

Ranjit Prasad Singh tried to identify the problems of personality development of tribal children and also he made a comparative study on personality characteristics of tribal and non-tribal school boys of the different towns and villages in Madhya Pradesh.

**323. Bose, Ashish B. "Problems of Educational Development of Scheduled Tribes." *Man in India* 50, no. 1 (1970): 29-32.**

Bose A. B. in his book 'Problems of Educational Development of Scheduled Tribes' revealed the level of literacy among the Scheduled Tribes in India and also analyzed the variation in literacy rates among tribal groups and change in sex ratio. The author also discussed about the tribal Education Programmes and also made some suggestions to accelerate the level of literacy among the tribes. .

**324. Somasundaram, H. N., and R. V. Kibe, eds. *Soliga: The Tribe and Its Stride*. Vivekananda Girijana Kalyana Kendra, 1990.**

Somasundaram H N and Kiba R V in their book 'Soliga- The Tribe and its Stride discuss Soliga's way of life, traditional methods of cultivation, health care and their traditional calendar, level of education, role of voluntary organization in implementing their developmental programmes and its impact on Soliga tribal culture in Biligirirangana Hills.

**325. Santra, S. C. (1991). A study of self-perception, parental aspiration ability and school achievement of Santal elementary school children. In Buch, M.B. edited *Fifth survey of Research in Education*, New Delhi, NCERT.**

A study was conducted by Santra focused on the 'self-perception, parental aspiration, ability and school achievement of Santhal Elementary School-children studying in classes I to V'. Children studying in the lower classes differed significantly from their counterparts in the higher classes in respect of self- concept, achievement-orientation and intelligence. The study found that self- concept of children was found to be significantly and positively correlated with their achievement-orientation.

**326. Vyas, Uma (2012) A comparative Study of the Academic achievement of scheduled castes and non scheduled castes students in relation to Self-concept and locus of control. Ph.D. Edu. Agra University in fifth survey of Research in Education (1988-92) Vol. I by M.B. Buch NCERT.**

A comparative study was conducted by Vyas, Uma on PUC students, on the academic achievement of scheduled caste and non-scheduled caste students in relation to self-concept and locus of control the sample comprised of 400 scheduled caste and non-scheduled caste students in classes XI and XII. The results showed that the two groups differ significantly in terms of academic achievement but not in self-concept and locus of control. The high self-

concept group of scheduled caste and non-scheduled caste students differed in their academic achievement.

- 327. Annaraja, P. and Thiagarajan, A.P., 1993. Academic achievement of scheduled tribe adolescents in Salem district of Tamil Nadu: A psycho- socio study. Journal of Indian Education, XVIII, 6, pp.50-55.**

The major findings of the study were: 1) regarding personality factors, Scheduled Tribe (ST) adolescents were better in self-concept, temperament, independence and adjustment than non-scheduled tribes; 2) STs showed higher occupational aspiration than non-scheduled tribes; 3) regarding intelligence, non-ST adolescents were better than STs; 4) ST adolescents showed favourable attitude towards culture and religion but they were showed unfavourable attitude towards caste and country, and 5) with regard to academic achievement, non- STs were better than STs.

- 328. Mavi, N.S. and Patel, I., 1997. A Study of Academic Achievement in Relation to Selected Personality Variables of Tribal Adolescents. Experiments in Education, 25(7&8), pp.155-161.**

A study was under taken by Mavi, Patel and Iswar on tribal high school students' academic achievement in relation to selected personality variables of tribal adolescents. The major findings identified as there was a significant positive correlation between academic achievement and personality adjustment, intelligence, self-concept and level of aspiration. A significant positive correlation between personality adjustment and intelligence, and level of aspiration and between personality adjustment and self-concept were found.

There was significant negative correlation between intelligence and self-concept. A significant positive correlation between intelligence and level of aspiration were observed.

- 329. Nima M. Joseph, G. Porgio (2006) - Depression, self acceptance and scholastic Achievement of Tribal and Non-tribal high school students Edutracks, Vol.6(3)**

A study has been conducted by Nima M Joseph and Porgio on depression, self- acceptance and scholastic achievement of tribal and non-tribal high school students. The major findings of the study were: 1) the depression of tribal high school students is higher than that of non-tribal high school students; 2) there is no significant influence of religion on the level of

depression, self-acceptance and scholastic achievement of the students; the scholastic achievement of non-tribal high school students is greater than the scholastic achievement of tribal high school students. Sex, standard of living, area of residence (rural, town) type of school (government, aided and mixed school), occupation of parents, etc., also influence scholastic achievement of students, and 3) there is negative correlation between depression and scholastic achievement and positive correlation between self-acceptance and scholastic achievement.

**330. Singh, L.B., 1979. A Study in Personality of Tribal Students. Unpublished Ph.D. Thesis, Bhagalpur University, Bhagalpur.**

A comparative study was conducted by Singh on personality of tribal students, the study revealed that: 1) Santal students were significantly higher in anxiety, lower in intelligence, achievement motivation and academic achievement than non-Santals; 2) extraversion was negatively but not significantly related with academic achievement of Santals; 3) the relationship between achievement motivation and academic achievement was positive but not significant.

**331. Chand, J., 1985. Comparative study of various naga tribal pupils in relation to their self-perception, socio-economic status, vocational and educational aspirations and academic achievement.**

Chand, J conducted ‘A Comparative Study of Various Naga Tribal Pupils in Relation to Their Self-perception, Socio-Economic Status, Vocational and Educational Aspirations and Academic Achievement “. Objectives The major objectives are (i) to find out the differences in the self-perception of pupils belonging to the Angami, Ao and Sema tribes; (ii) to find out the differences in self-perception among pupils belonging to high, middle and low socio-economic status students of Angami, Ao and Sema tribes; (iii) to study the academic achievement of pupils of the three tribes of different socio-economic status.

**332. Kumar, Y., 1989. A comparative study of adjustment, attitude, interest and level of aspiration of the tribal and nontribal students of the secondary level of the Lohit district in Arunanchal Pradesh. NCERT (1997), Fifth Survey of Educational Research. New Delhi: NCERT, 1648.**

The objectives of the study were: (i) to compare tribal students with non-tribals on five variables, viz., adjustment, attitude towards school, educational interest, vocational interest and level of aspirations and (ii) to explore the

causes of high and low scores in various schools by different groups of students. The findings of the study were: 1. No difference in adjustment between tribals and non-tribals. 2. Non-tribals showed greater educational interest in science, English and Medical Science while tribal students showed greater interest in Agriculture, Humanities and Arts. 3. Tribal boys and non-tribal girls showed greater vocational interest. 4. Non-tribal showed higher level of aspiration. 5. Level of aspiration was not found to be related to attitude towards school, adjustment and educational interest either for tribal and non-tribal students.

**333. Srivastava, P. (1986). A Socio-psychological Study of Stagnates among Tribal and Non-tribal Students of Class VIII, Ph.D. Edu., Luc. U**

A comparative and socio-psychological study was conducted by Srivastava on variables stagnation, academic achievement, personality traits, socio-economic status and intelligence. Sample comprised of 210 stagnates from five tribal groups and 250 stagnate from non-tribal people of 8th class students living in the same area. Findings implied that programmes for development of students from different tribes should be in accordance with their needs and their mother-tongue should invariably be used as medium of instruction at the primary stage.

**334. Nagaiah 1986. The Effect of Home Environment and Parenting Style on Some Personality Variable: A Study of Disadvantaged Tribal Student Population of Madhya Pradesh. PhD Thesis (Psychology), DHSGVV**

Nagaiah conducted a study on the effect of home environment and parenting style on some personality variables - A Study of Disadvantaged Tribal Student Population of Madhya Pradesh. The major objective of the study was to investigate the effect of home environment and parenting style on seven personality variables among tribal students and urban students of Madhya Pradesh. The findings of the study were: 1. Home environment and parenting style were not found to be significantly related with each other. 2. Home environment in the two tribal groups (Gonds and Bhills) was not found to differ significantly from that of the urban group. 3. The personality disposition of Bhills, Gonds and urban children showed significant differences from one another, irrespective of the fact whether they perceived themselves as accepted or rejected. 4. The personality disposition of Bhil, Gond and urban populations differed significantly, irrespective of their home environment being healthy or poor and 5. Healthy or poor home environment was not found to affect the development of personality disposition in all the three cultures.

**335. Balakrishna 1984. Effect of Socio-cultural Deprivation on Some Cognitive and Non-cognitive Abilities of Tribal Adolescents, PhD Psychology, Magadh University**

A study was conducted by Balakrishna to know the effect of socio-cultural deprivation on some cognitive and non-cognitive abilities of tribal adolescents. The sample comprised of 300 Hindi-knowing male tribal high school students (150 Christian and 150 non-Christian) of class X and XI. The major findings of the study were: the Christian tribal students possessed more intelligence, better reasoning ability and higher achievement motivation than non-Christian tribal students and the Christian tribal group aspired higher and set themselves higher goals than the non-Christian tribal group.

**336. Bose (1970) Problems of educational development of Scheduled Tribes, Man in India, Quarterly Journal of Anthropology, Vol.50, No.1, PP70-78.**

Bose revealed the level of literacy among the Scheduled tribes in India and also analyzed the variation in literacy rates among tribal groups. The author also discussed about the tribal education programmes and also made some suggestions to accelerate the level of literacy among the tribes.

**337. Hema Malini, (2006) Tribal education Provision, Achievements and Challenges – Seminar paper on Tribe, State and Empowerment the Indian experiences, INCAA, Second Inter Congress, Anthropological Association Mysore. [http:// pib.nic.in/release.asp?reled=63461](http://pib.nic.in/release.asp?reled=63461).**

Hema Malini highlighted the educational programmes provisions, achievements and challenges of tribal population in India. Further she stated that India has second largest tribal population in the world after South Africa though the government has not taken effective measures either to improve their literacy level or to create awareness to get job opportunities other than in the forest based economic activities. In addition to this, negative attitude of the parents, work at home, ill health, poor economic status and insufficient teacher are the other challenges for the tribal education.

**338. Sahoo and Dash (2006) Primary Education in Tribal Belt of Orissa (Ed) PP-258-277, Sage Publications, New Delhi.**

Sahoo and Dash have examined the development of primary education in the tribal areas of Orissa State. This study has dealt with the development and utilization of school infrastructure availability and utilization of teaching aids, library, playground and game material, identification of major constraints in the schooling process etc.

**339. Fatmi, SMB, 1986. A Study of Achievement related Motivations among Tribal and Non-tribal High School Students, PhD Psychology, Magadh University.**

A study was conducted by Fatmi to investigate the impact of personal, family, social and achievement motivation. A sample comprised of 446 standards IX and X students among them 220 tribals-122 males and 98 females; and 226 non-tribals – 140 males and 86 females were considered. The study identified the following conclusions: 1) racial background, sex, religious background, and caste status influenced achievement-related motivations. Non-tribals, girls, caste Hindus and forward and backward caste groups were superior in achievement-related motivations; 2) the area of residence and socio-economic status were important determinants of achievement-related motivations; 3) family type had little to do and ordinal position motivations and 4) the achievement motivation of a person had a significantly positively correlated with other achievement-related motivations.

**340. Nayak, B.P., 1990. Achievement Motivation and level of aspiration of tribal and non-tribal children in the age group of 7-11 years (Doctoral dissertation, Ph. D., Edu. Uteal University).**

A comparative study was conducted by Nayak to know the achievement motivation and level of aspiration of tribal and non-tribal children of age 7-11. The major finding of the study is that the non-tribal group higher than their tribal counterparts in achievement motivation and level of aspirations.

**341. Gautam, Rajni, 1990. A study of creativity, values, educational achievement and attitude towards education of scheduled caste and other caste students, PhD thesis Education, Agra university.**

A study was conducted by Gautam, Rajni on recording creativity, values, academic achievement and attitudes towards education. The sample included 270 savara, 270 scheduled castes and 270 backward class candidates. The various groups were found to be significantly different from each other in personal values, teaching attitudes, achievement and creativity.

**342. Narendra Kumar Shukla & Manish Sharma (2000). Educational attainment among the tribals and non-tribals: Dynamics of tribal development. Basanth Mehtha, Prakash, Chandra Mehta (eds), New Delhi: Anmol Publications**

Narendra Kumar Shukla and Manish Sharma revealed that the schooling is mainly an economic problem and an in depth study of causes and results of the literacy or education. Among the tribal society or non-tribal society,



living in the tribal dominated society of some geographical areas, reveals that there is a need of a well planned policy of upgrade the literacy level, beside infrastructure, there is an urgent need of motivation among the tribal population for education, particularly for the female literacy rate. It is also found that, the parents are complaining about the teachers that they do not want to have more students and for that they do not give admission to new entrants.

**343. Harish P. Jagannath (2009). Measuring progress of tribal education: A case study on the efforts of tribal welfare department, Government of Andhra Pradesh, India (3rd OECD World Forum, 2009).**

A conference paper by Harish P. Jagannath on measuring progress of tribal education. This paper described the performance appraisal system developed for the tribal education programmes of the Tribal Welfare Department in the state of Andhra Pradesh located in the South Central region of India. The Performance Appraisal System (PAS): designed to measure performance of each province across the selected indicators. The system is designed for all programmatic areas of the department, but for the purpose of this paper the focus will be on the education program. Each programmatic area is referred to as core indicator. For the core indicator of Education the department identified eight performance indicators. The PAS has a reasonable composition of performance indicators these are output and outcome based. The implications of the study are: 1) Performance measurement is not limited to Government departments of highly advanced nations where administrative and managerial challenges might be relatively less; 2) it is possible to train your staff to measure performance of their programmes and that it is not in isolation of the officer's role and responsibility; in fact, it improves the understanding and increases clarity, and 3) PAS framework can be used as an introductory platform to introduce the staff to performance measurement rather than introducing a highly advanced system that can scare staff away. Framework is simple enough that it can be further built upon.

**344. Adinarayana Reddy, Uma Devi, D., & Mahadeva Reddy, E. (2010). Tribal education: problems and strategies. New Delhi: Sonali Publications.**

A study has been conducted by Adinarayana Reddy et al. on tribal education (problems and strategies) in Khammam, Warangal, Nellore and Vishakhapatnam districts of Andhra Pradesh. The major objectives of the study 96 were: (i) to study the constraints and education among the tribal communities of Andhra Pradesh; (ii) to study the educational status of the selected tribal habitations; (iii) to identify the out of school (socio-economic,



cultural, political) and in school (school environment, teaching learning process, material, learners' background, etc.) constraints to the education of tribal children; (iv) to identify the socio-economic, cultural and political and adult literacy centre related constraints affecting the promotion of education of tribal children; (v) to explore the status of educational facilities (both formal and non-formal systems of education) made available to the tribal communities in Andhra Pradesh, and (vi) to evolve suitable strategies for the promotion of education (formal and non-formal) among the tribes.

**345. Sujatha, K. (2000). Education of India scheduled tribes: a study of community schools in the district of Vishakhapatnam, Andhra Pradesh. Paris, UNESCO: International Institute for Educational Planning.**

Sujatha described in her report of ST parents that the ST students in the society, parents used to train their children in the necessary skills for hunting, paddy cultivation, collecting forest produce, etc. The parents being illiterate cannot help their children. It is only the school which can equip them. We have the responsibility to ensure their attendance at school. The National Curriculum Framework 2005 also expressed same opinion with regard to education of tribal students.

**346. Sujatha, K. (1980). An investigation into the constraints on education of the Nellore district: Yanadis with a view of suggest some strategies of non-formal education. Ph.D. Thesis, Andhra University.**

Sujatha K. in her study concluded that household work and agricultural work and lack of interest on the part of Yanadis (tribal) children for education were the main reasons for the poor enrolment in schools. There was a sharp fall in attendance during agricultural and rainy seasons. Care free nature of Yanadis children and instability of family-life due to frequent changes of spouses acted as constraints. Even though hostels are primarily meant for high school candidates, there are more girls in primary classes and only 5% of the girls are in grade X. Similarly, in the boys hostels only 10% of boys are found in grade X. In view of low literacy levels among female population, there is an urgent need to establish more hostels for girls in small towns and cities.

**347. Rajam, V., & Malarvizhi, V. (2011). A study of educational status of tribal children in the Nilgiris district. ZENITH International Journal of Business Economics & Management Research, 1(2).**

A study has been conducted by Rajam and Malarvizhi on educational status of tribal children in the Nilgiris district. The study was conducted in Nilgiri's

two blocks, viz. girl children in five groups of tribes namely Todas, Kotas, Kurumbas, Paniyas and Kattung Yerkans. Sample of 600 from each group of tribals from two blocks, i.e. Udagamandalam and Kothagiri. The study has been stated that after independence, the new constitution of free India made untouchability unlawful, thus providing complete security to Scheduled Caste and Scheduled Tribe sections of Indian society. But in reality, insecurity persists in many subtle ways. As a result, the given opportunities were not utilized fully; sometimes they were opposed by their own caste people, which resulted in conflicts, problems and tensions. To conclude, as education of a women brings out change of the entire family Scheduled Caste and Scheduled Tribe girls education should be taken up on a war footing if the unnatural protective discrimination has to come to an end within short period of time.

**348. Gupta Daljit (1983). A critical study of non-formal education programme (age group 9-14). Run by different agencies in the state of Madhya Pradesh. Ph.D. thesis in Education, Bhopal University, Bhopal.**

Gupta, Daljit found that attendance of children at the centres was found to be satisfactory. He studied the non-formal educational needs of the rural community. He found that (i) Caste was perceived as main source of social evils, (ii) the community felt that education is must for a better livelihood, (iii) tribals generally felt that they are not properly educated about development programmes, which are meant for them and they have no access to formal education due to economic reasons.

**349. Tara Patel. (1984). Development of education among tribal women in Gujarat. New Delhi: Mittal Publications.**

A study has been conducted by Tara Patel on development of education among tribal women in Gujarat. The study mainly focused as cultural background of tribals and their language, in education point of view. The study identifies that there is heterogeneity in the composition of tribals in different districts and inter tribe and inter district differences in socio-economic status of tribals in Gujarat. Female tribe workers, (as agricultural) labourers, and cultivators are higher in percentage when compared to white collar occupations (according to 1961-1971 census). 94% tribal women resides in 1971 in rural areas such a low literacy rate indicates that most tribal women do not have even the rudimentary ability of reading and writing. The study recognized that there is no development in education (Gujarat) but considerable variation in education development which is indicative of an unequal utilization of the expanding education facilities as well as of the special programmes of assistance for their education development.

**350. Sujatha, K. (1987). Education of the forgotten children of the forests. A case study of Yanadi tribe. New Delhi: Konark Publishers.**

Sujatha K. reported that the scheduled tribes were out of formal education for centuries owing to structural constraints. Their geographical and social isolation kept them totally aloof from the developmental process.

**351. Reddy (1970). Causes wastage in tribal education of Andhra Pradesh. Vanyajati 18(3), p. 109-110.**

Reddy in his study on Tribals of Andhra Pradesh revealed that Andhra Pradesh tribal literacy rate is less than other South Indian States. Female literacy is still worse. Tribal literacy is lower than that of Harijans and other communities.

**352. Patel, S. (1991). Tribal education in India: A case study of Orissa. New Delhi.**

Patel found that wastage and stagnation are the greatest problems particularly the school education in tribal areas and utilization of the educational facilities have not kept pace with rapid expansion of the educational system, tending towards lopsidedness, ill balanced development on the tribal educational front. He suggested that education among the tribals should focus on: 1) the school timings should be fixed in tribal areas with reference to the local conditions; 2) certain innovative institutional methods may be adopted in the special areas like sub-schools, pre-primary cum primary institutions, elementary school complexes and residential schools in the sparsely populated areas.

**353. Kailash, 1993. Tribal Education and Occupation: Dynamics of Impact and Change. Manak Publications.**

Kailash investigated on the impact of education on the occupational changes of the Bhil tribes of Jhabua district of Madhya Pradesh. The major findings of the study were: 1) Traditional occupations occupy the dominant positions as evident from the female participation ratio (89-26) (1981 census); 2) there is no effect of technological advancement in agriculture, etc; 3) there is an evidence of increase of unskilled labourers; and 4) the study concluded that education could not make much development as the occupational pattern of the Bhills in Jhabua district of Madhya Pradesh.

**354. Sujatha, K. (1994). Educational development among tribes: a study of sub-plan areas in Andhra Pradesh. National Institute for Educational Planning and Administration, New Delhi: South Asian Publishers Pvt. Limited.**

Some important issues on tribes focused by Sujatha K. in her book entitled

“Educational Development among Tribes”. The findings of the study were: 1) there is an urgent need to consolidate educational facilities for tribal context; 2) education, need to be integrated along with other economic programme at threshold level; 3) stream living in academic administration; and 4) differentiation measures need to be adopted.

**355. Raj, Tilak. (1995). A Study of Academic Alienation among Tribal High School Students of Himachal Pradesh in Relation to their Home and School Environments. Unpublished Doctoral Dissertation, Education, Himachal Pradesh University.**

Tilak undertook a study-of academic alienation among tribal high school students of Himachal Pradesh in relation to their home and school environment. The tests revealed that male and female tribal high school students did not seem to differ significantly with regard to their level or academic alienation. Tribal high school students belonged to high and low levels of school environment seemed to show significant difference in their academic alienation. But there was no significant correlation between different gender of tribal high school students and permissiveness, nurturance, reward, control, confirmative, rejection, punishment, protective, socio-isolation, deprivation of privileges factors or dimensions of Home Environment. Tribal high school students receiving high and low levels of creation stimulation and cognitive encouragement in their school environment appeared to have significant difference from each other with regard to their academic alienation. There was no significant difference between gender of tribal high school students and total overall school environment with regard to academic alienation.

**356. Manjula P. Rao, et al. (1998). DPEP research project in Karnataka: Teacher competencies and learning achievement in the tribal areas of Karnataka state. RIE (NCERT), Mysore.**

Manjula P Rao studied on the teacher competencies and learners achievement in the tribal areas of Karnataka state. The conclusions of the study are: 1) The tribal students have achieved better in Mathematics than the language, Environment Social Science I and II; 2) The government school students shown better performance when compared to Ashram school students; 3) there is no difference between the male and female tribal students with respect to their achievement in language, EVS I and EVS II but female tribal students have performed better in Mathematics when compared to male tribal students; and 4) significant difference was found between the Ashram and Government school teachers in their competencies in language, Mathematics and EVS II but they are differ only in EVS I. Ashram school

teachers significantly higher than that of Government school teachers regarding in EVS I.

**357. Sujatha, K. (2002). Education among scheduled tribes. Indian Education Report, CED Code B-N21.G1.**

A study has been conducted by Sujatha K. on the education of India scheduled tribes. The study has been conducted as community schools in Vishakhapatnam (in the place of government schools for the ST dropouts these schools are running, popularly known as “Maabadi” (My School) Total 926 community schools, 40% (370 teachers)). 15% community schools 58 and 578 household vis- à-vis 87 formal schools and 752 household taken for the study. The major findings of the study are: 1) From 1991 to 1998 number of community schools along with enrolment rate has been raised; 2) Village Education Committee (VEC) will be appointed for those schools and village community participation ratio is high in these schools. These teachers also belongs to ST only their qualification from 5th class to postgraduate level some of them are untrained and remaining have professional qualification (D.Ed., B.Ed. and M.Ed.); 3) Variation has been found in the facilities provided to community and formal schools; 4) Majority of the parents opined positive attitude towards education; 5) Household average expenditure varies for different management schools; and 6) Community schools percentage of attendance is high when compared to single teacher, Ashram schools and other management schools.

**358. Pushpa Mandal (2000) Ashram schools in Action. New Delhi: Rajat Publications.**

Pushpa Mandal studied Ashram schools in Bihar, in depth administrative financial and educational status; the level of achievement of students in relation to the available resources; the achievement of students of ashram and day school located more or less in the same surroundings and compared the administrative set up of the above two categories of institutions. The findings of the study were:

1) It is found that accessibility is to be enhanced in the aim of ashram schools; 2) achievement of students differs from both type of schools, and 3) more number of ashram schools is to be opened to achieve the goal of education for all.

**359. Prasanth Mathew. (2001). A novel system of schooling arranged for tribal students in the Wayanad district, Kerala, M.Ed. Dissertation, RIE, Mysore.**

A case study has been conducted by Prasanth Mathew on novel system of

schooling arranged for tribal students in the Wayanad district, Kerala. The major findings of the study were: 1) The Kanavu community gives greater importance to tribal dialects in initial stages as a medium of instruction, work experience, crafts, music, dance, kalari, meditation and yoga when compared to the study subjects like science and mathematics, and curriculum. They earn money for learning through the productive works, crafts and arts since other source of financial assistance are very less; 2) the grouping of the children is done based on the mental capacity, talents, age and most easy over the competencies and skills; 3) the living of kalari in Kanavu has been raised as one of the six kalari academics in Kerala and this resulted in the financial assistance, attitudinal changes of public about the kalari wing in Kanavu and participation of the local community in the activities of Kanavu resulted in the high publicity of kalari in Kerala and abroad.

**360. Raja Ratnam, B. (2001). Institutional finance for economic development of tribals: A study of Khammam district. Ph.D. thesis, Osmania University, Hyderabad.**

Raja Ratnam in his study of Khammam district revealed that the development of tribal people has been hindered through centuries due to a number of factors, one of the important problem faced by tribals is adequately of credit. Tribals are exposed to various forms of exploitation. The economic poverty, ignorance or fear coupled with low literacy have made them easy prey to the exploiters, indebtedness is the next result of deficit economy, which arises from increased family size, reduction in size of holdings, low income from agriculture, disproportionate expenditure and vagaries of nature, tribals feel indebtedness as an inescapable aspect of their life. Indebtedness is a socio-economic drag on tribal life. The development benefits that are supposed to improve the standards of living of tribals get drained through various forms of exploitation.

**361. Alka Saxena (2002). Dynamics of tribal education: Impact of modern education on tribal life. New Delhi: Rajat Publications.**

Alka, Saxena opined about “The Mission schools have been doing a good service to the tribals, except for the fact they have combined theology with education. Thus, the children who went those schools became ‘alien to their own homes and looked down upon their old ways of life’”. The children learning in these schools have acquired some distaste for their own institutions like Dhumkuria or Gitiora and have taken the views held by the Christian fathers as the only correct view without putting the contention on the touch-stone of reasoning. For, theology is such that it does not permit reasoning.

**362. Vijayalakshmi, G. (2004). Problems of secondary school tribal children. Edutracks, Hyderabad: Neelkamal Publications**

Vijayalakshmi identified the problem areas of tribal students in secondary schools. The findings of the study revealed that the tribal students had more problems with regard to their parents and family followed by personal, infrastructural facilities, academic and teacher related. The individual problems were students faced low social status and illiterate parents, cultural backwardness of the family, low educational levels of the siblings and nomadic life of parents. The least 5 affecting problems in order, lack of academic help from the teachers, non-availability of teachers, insect bites in the school premises, inconvenient school timings and absence of teachers in the school. The study also revealed that the boys had more problems as compared to girls.

**363. Manmatha Kundu (2003). Tribal education new perspectives. New Delhi: Gyan Publication House.**

Manmatha Kundu focused on 25 various categories, among them some of the major categories are: 1) Tribal Education in India: Some Problems; 2) Tribal Education in India: An Effective Pedagogy; 3) The Dominant Non-tribal Culture- based School and the Tribal Learners and Non-tribal Culture Biases in Textbooks for Tribal Learners; 4) Some Special Methods of Teaching: Learning from Tribal Culture – Use of Chain-tales and Riddles; 5) Researches and Educational Programmes Abroad: Implications for Tribal Education in India; 6) Ethnic Studies and Multi-cultural Education in the USA and England: Implications for Tribal Education in India; 7) Preparation of Materials for Tribal Learners; ‘Readers’ for Tribal Adult Learners: Some Viable Topics; 8) Preparing Radio and TV Programmes for Tribals: Some Guidelines; 9) Designing Culture-based Reading Materials for Tribal Learners: A Sample Text and Folk-tales as Effective Means for Improving Attitudes to One’s Own and Others’ Cultures: The Case of Tribal Learners in India.

**364. Nafisa Goger D’Souza, Laya (2003). Indigenous education programme case study. Empowerment and action: Laya’s work in tribal education. Asian South Pacific Bureau of Adult Education (ASPBAE).**

A case study has been conducted by Nafisa Goger D’Souza, Laya on empowerment and action: Laya’s work in tribal education. This case study described in detail the innovative training curriculum and methods used in a variety of programmes. The study conducted on nine districts of Andhra Pradesh i.e. Srikakulam, Vizianagaram, Vishakhapatnam, East Godavari,



West Godavari, Khammam, Warangal, Adilabad and Mehaboobnagar. The study mainly indicated that mainstream educational institutions do not 'educate' because the curriculum does not give due consideration to the rich traditional knowledge and value systems prevalent within tribal societies. These institutions do not create an opportunity to develop and learn skills which are relevant to needs, lifestyle and aspirations of tribal communities. Tribal institutions of secondary education are irrelevant and do not 'educate'. Mainstream educational institutions need to create an alienated group of youngsters with few opportunities to use their capacities. She suggested that there is a need to review the relevance of curriculum and methodologies of education currently in the tribal context. More specifically need to campaign for a policy, which takes into consideration the learning needs of tribal youth dropouts at the school and pre university levels.

**365. Meenakshi Hooja (2004). Some issues of concern: policies and strategies for tribal development. Jaipur and New Delhi: Rewat Publication**

Meenakshi Hooja opined that the socio-economic situation in tribal area plays a vital role in a high rate of non-attendance of students in school as well as drop out from school. The tribal boys and girls are very homesick in nature, who does not find the atmosphere quite conducive to them. The dormitories attract them more than the school. In tribal societies the parents are strongly adverse to education of their children. Poor economic conditions coupled with cultural constraints are some of the important factors responsible for developing such an attitude in them. At the same time their ignorance about the utility and value of education cannot be ruled out. Medium of instruction is a major bottle neck in the field of tribal education. Because of the gap in communication between the teachers and taught they continue to remain alien to one another for, years.

**366. Shakeel Ahmad, M. (2004). Profile of the scheduled tribes and the schemes and programmes. New Delhi: Gyan Publishing House.**

Shakeel Ahmad revealed about the tribal education. After the formation of the separate ministry of tribal affairs in October 1999, the following actions were taken to provide more focus to tribal welfare and development (a) all the state governments were asked to adopt the Maharashtra pattern of planning and devolution of funds marked for tribal sub-plan areas. (b) A new central sector scheme exclusively for the development of the primitive tribal groups was introduced; (c) more NGOs were allotted funds for working in the tribal areas for the upliftment of the tribals. Good and established NGOs having all India Character were identified as established voluntary agencies,



(d) strict monitoring of the performance of the state governments and the NGOs were made so, that the scope of misutilisation of funds was reduced.

**367. Mishra, R.C. (2005). Cognitive strengths of tribal children implication for their education. Indian tribes: A psychological and social perspectives. Aradhana Shukla, New Delhi: Associated Publishers**

Mishra described several qualities of tribals, which are highly desirable not only for participation in and success at school, but also outside the school, for example tribal students appear to be more assertive, venture some, imaginative, experimenting, emotionally stable and practical (Srivastava, 1983) than the non tribal students. They also have an accepting emotionally supportive and positively involved family (Singh, 1996), which is often reported to be linked with higher academic achievement and creativity among children.

**368. Urmil Pingle (2006). Empowerment of tribal institutions in Andhra Pradesh: Schedule tribes and development. Sakseena H.S. Vijayakumar, Sukant K. Chaudhary & Srivastava (eds). New Delhi: Serials Publications**

Urmil Pingle stated that poverty is a multi-dimensional problem and there are no simple strategies or solutions to tackling or eradicating poverty. As seen in the changing fortunes of the tribal people of Adilabad over five decades, eradication of poverty needs a will to develop programmes to community institutions in a transport manner and to empower the communities with long term legal rights over jal, jamin and jangal (water, land and forest). There is a dearth of educated tribals. The comments of some of the tribals from Gujarat who visited villages in Adilabad are significant. To quote them: there is hardly any tribal development in these villages. There is not even a single graduate in the villages. In Gujarat, the Shills are highly educated. Not just in hundreds but in thousands and range professionals to IAS officers and tribal development officers.

**369. Balaramulu, D. (2006). The role of tribal welfare residential educational institutions in development of tribal education in selected areas of Andhra Pradesh. Ph.D. thesis. Hyderabad: Osmania University.**

Balaramulu studied the role of tribal welfare residential educational institutions in development of tribal education in selected areas of Andhra Pradesh. The major findings of the study are: (1) in the selected 23 tribal welfare residential schools most of the posts are vacant and not filled up for so many years. Majority of the principles of APTWREIS are not satisfied

in case of-craft, music, and librarian and lab assistants. (2) Still 52.2% of schools among the selected schools do not have proper building. (3) There are no counselling facilities in any of these schools. (4) Principals are not happy with parents, they expressed that parents are not in a position to give suggestion and frequently they face some problems with parents.

**370. Motkuri Venkatanarayana (2006). Child schooling a community in transition: A case of scheduled tribes' community in Andhra Pradesh. Journal of Educational Planning and Administration**

Motkuri Venkatanarayana attempted an empirical study towards exploring possible factors determining child schooling. Data was collected from Census and National Sample Survey Organization (NSSO) Employment and Unemployment 50th Round (1993-94) through primary survey conducted during October 2003 in a village located in Khammam district of Andhra Pradesh. He observed that the rural share of total deprived children being 82% as against the share of the child population being 73% in Andhra Pradesh. It is further observed in the literature that transformation of tribal society is well understood in terms of settled agriculture, increasing communication and education thereby integration with mainstream society. Majority of the ST population lives in rural areas. Incidence of educational deprivation among children is higher for SCs and STs than others. It is concluded that the agricultural development through infrastructure facilities like irrigation, commercialization, rural development activities, and infrastructure like roads, could play an important role in improving child schooling.

**371. Krishna Rao, M.V. (2007). Social development and maladjustment: A case study in the tribal areas of Andhra Pradesh: Explorations in Anthropology. Bhowmik, P.K. and his collaborative research work; Swapan Kumar, Pramanick, Samithmanna (eds.). New Delhi: Serials Publications.**

Krishna Rao opined that the tribal societies in India especially those in Andhra Pradesh provide many situations, tribal welfare introduced during the various plan periods have unleashed a series of reactions which are both positive and negative in their impact. While the positive impact gave rise to sustained growth, the negative one resulted in Maladjustment and the consequent disharmony as expressed in group imbalance, Naxalism, minor uprisings or other disruptive activities against the established system. With a little training, say for a period of 3 to 4 months, a semi educated tribal youth i.e. a dropout from 10th class or under graduate or even graduate level will be more preferable to teach in pre- primary and adult literacy classes with

a little monetary incentive for teaching latter. Those teacher unions should be made to realize that they have a major responsibility for the promotion of tribal literacy and education.

**372. Lakshman Singh, B. (2008). A study of enrolment and performance of students of different tribal sub caste in X class of Andhra Pradesh. Kinnerasani & Badrachalam. Dissertation submitted to Kakatiya University, Warangal, Andhra Pradesh**

A study has been conducted by Lakshman Singh on enrolment and performance of students of different tribal sub-castes in X Class in APREI School, Kinnerasani and Badrachalam. The study conducted as 5 types of tribal subcategories namely Lambada, Koya, Yerukula, Nayakapods and Kondareddies. The major findings of the study is Lambada, Koya students were high at their enrolment and performance whereas remaining sub caste students Yerukula, Nayakapods and Kondareddies were low at their enrolment and performance. (For enrolment 2002 to 2007 years considered for the study the sample including 259 boys and 254 girls).

**373. Nallani Srinivas (2009). A study of the sociability, perception of the society and academic achievement of the scheduled tribe students in Khammam district. Ph.D. Thesis submitted to the Kakatiya University, Warangal, Andhra Pradesh.**

A study has been conducted by Nallani Srinivas on the sociability, perception of the society and academic achievement of the scheduled tribe students in Khammam district. The total sample included 360 students of 8th and 9th standard Koya and Lambada subcategory (Scheduled Tribe) students. The major findings of the study includes: 1) Lambada students have a better socio-cultural economic status, sociability of the society and academic achievement when compared to the Koya students; 2) VIII standard, rural tribal students have a better sociability of the society when compared to the IX standard urban tribal students; 3) small family has a better perception and academic achievement of the society when compared to that of the students belonged to large family; 4) boys have a better perception of the society and academic achievement when compared to that of the girls; and 5) finally, it is concluded that there is a positive correlation between socio-cultural, economic status and academic achievement of the tribal students.

**374. Ajmeera Leela. (Feb. 2009). The educational status of tribal girl child and awareness and aspiration of their parents. A study in Karimnagar district. PhD thesis. Hyderabad:Osmania University.**

A study has been conducted by Ajmeera Leela on the educational status of

tribal girl children and awareness and aspirations of the parents in Karimnagar district of Andhra Pradesh. The sample undertaken for the study is 20 schools selected from tribal area of Karimnagar district. Two hundred fifty tribal girl students from class V to X, their parents and 20 head masters were selected. Five tribal subcategories considered for the study, i.e. Lambada, Koya, Yerukula, Gondu and Nayakapodu. The major findings of the study are: 1) Majority of the tribal girl students opined that there is a partial provision for their continuing education; they opined that they have partial awareness as programmes provided by the Government; and education should be job oriented which enable them to get employment opportunities; 2) All sub-categories of students are opined that their performance in study is moderate; and 3) she suggested necessary recommendations for the development of tribal education.

**375. Harish P. Jagannath (2009). Measuring progress of tribal education: A case study on the efforts of tribal welfare department, Government of Andhra Pradesh, India (3rd OECD World Forum, 2009).**

A conference paper by Harish P. Jagannath on measuring progress of tribal education. This paper described the performance appraisal system developed for the tribal education programmes of the Tribal Welfare Department in the state of Andhra Pradesh located in the South Central region of India. The Performance Appraisal System (PAS): designed to measure performance of each province across the selected indicators. The system is designed for all programmatic areas of the department, but for the purpose of this paper the focus will be on the education program. Each programmatic area is referred to as core indicator. For the core indicator of Education the department identified eight performance indicators. The PAS has a reasonable composition of performance indicators these are output and outcome based. The implications of the study are: 1) Performance measurement is not limited to Government departments of highly advanced nations where administrative and managerial challenges might be relatively less; 2) it is possible to train your staff to measure performance of their programmes and that it is not in isolation of the officer's role and responsibility; in fact, it improves the understanding and increases clarity, and 3) PAS framework can be used as an introductory platform to introduce the staff to performance measurement rather than introducing a highly advanced system that can scare staff away. Framework is simple enough that it can be further built upon.

**376. Adinarayana Reddy, Uma Devi, D., & Mahadeva Reddy, E. (2010). Tribal education: problems and strategies. New Delhi: Sonali Publications.**

A study has been conducted by Adinarayana Reddy et al. on tribal

education (problems and strategies) in Khammam, Warangal, Nellore and Vishakhapatnam districts of Andhra Pradesh. The major objectives of the study were: (i) to study the constraints and education among the tribal communities of Andhra Pradesh; (ii) to study the educational status of the selected tribal habitations; (iii) to identify the out of school (socio-economic, cultural, political) and in school (school environment, teaching learning process, material, learners' background, etc.) constraints to the education of tribal children; (iv) to identify the socio-economic, cultural and political and adult literacy centre related constraints affecting the promotion of education of tribal children; (v) to explore the status of educational facilities (both formal and non-formal systems of education) made available to the tribal communities in Andhra Pradesh, and (vi) to evolve suitable strategies for the promotion of education (formal and non-formal) among the tribes.

**377. Rajam, V., & Malarvizhi, V. (2011). A study of educational status of tribal children in the Nilgiris district. ZENITH International Journal of Business Economics & Management Research, 1(2).**

A study has been conducted by Rajam and Malarvizhi on educational status of tribal children in the Nilgiris district. The study was conducted in Nilgiri's two blocks, viz. girl children in five groups of tribes namely Todas, Kotas, Kurumbas, Paniyas and Kattung Yerkans. Sample of 600 from each group of tribals from two blocks, i.e. Udagamandalam and Kothagiri. The study has been stated that after independence, the new constitution of free India made untouchability unlawful, thus providing complete security to Scheduled Caste and Scheduled Tribe sections of Indian society. But in reality, insecurity persists in many subtle ways. As a result, the given opportunities were not utilized fully; sometimes they were opposed by their own caste people, which resulted in conflicts, problems and tensions. To conclude, as education of a women brings out change of the entire family Scheduled Caste and Scheduled Tribe girls education should be taken up on a war footing if the unnatural protective discrimination has to come to an end within short period of time.

**378. Malyadri, Pacha (2012). Education for tribal children: An engine for human development. International Journal of Research Studies in Education. Consortia Academic Publishing, 1(1), p. 99-106. ISSN: 2243-7703**

Malyadri, Pacha in his article on education for tribal children: An engine for human development. The paper made an attempt to analyze the problems in the field of Tribal children education and suggest measures for the development of education among the Tribals in Khammam District of Andhra

Pradesh state in India. The study revealed that People of the remote area are superstitious and addicted to blind beliefs. Hence, they do not understand the value of education.

The survey conducted in Khammam districts Andhra Pradesh showed that only 15% to 40% tribal children attend the school (Hanumantha, 2006). He identified certain important reasons for the drop out problem in the district. (i) The medium of teaching such as, Telugu language is a foreign language for the tribal children. (ii) Non-tribal teachers are posted to schools located at tribal areas, which are not aware of tribal cultural values and schools having single teacher and they reside interior pockets and neglecting their duties. (iii) Absence of tribal cultural and regional materials in class books. (iv) The school environment does not attract the tribal students; some schools are not having their own buildings. (v) Irregular supply of mid-day meals and untimely supply of study materials. (vi) Lack of communication facility. (vii) The pre-conceived notions of the teachers that the tribal children cannot grasp anything beyond nature, forest and agriculture create barriers in expanding primary education among the tribal areas. (viii) Children's engagement in household works agriculture coupled with parent's indifference towards their children's studies deprive the teachers to render their services in the classroom. Ashram schools are best fitted for the tribal children. In the primary schools, no effort is made to provide incentives and scope to music, dance, games, paintings, etc. which remains as latent potentialities with a child. The kits that have been provided to the schools under the Operation Black Board Scheme are not properly utilized by the teachers.

## Theme Fifteen

### Income Aspects of Tribal Population

- 379. Malhotra, R., 1992. Tribals: Which Way Justice? Anthropology of Development: Commemoration Volume in the Honour of Professor IP Singh, p.222.**

R. Malhotra studied about tribal problems and felt that the poverty is their major problem. This condition has been exploited by others, such as moneylenders, traders, landlords, labour contractors, officials etc., unfortunately a new tribal elite is emerging with the blessings of politicians and they are the worst exploiters. Quite often they use the tribal population to serve their own interest.

- 380. Singh, Kumar Suresh. The scheduled tribes. Vol. 3. Oxford University Press, USA, 1994.**

Singh K.S in his book 'The Scheduled Tribes' analysed the origin, socio-economic conditions, family structure and religious life, interrelations among different groups of Hakkipikki tribes in South India.

- 381. Moraba, Es Ji, and S. G. Morab. The Soliga of Biligiri Rangana Hills. No. 45. Calcutta: Anthropological Survey of India, Government of India, 1977.**

S.G. Morab in 'The Soliga of Biligirirangana Hill' describes the soligas agriculture, explaining how they begin the cultivation in their forest field by the end of January every year. Ground clearance marks the commencement of the agricultural operations for the New Year.

- 382. Patel, M.L., 1998. Agrarian transformation in tribal India. MD Publications Pvt. Ltd.**

M. L. Patel stated that tribes are mainly forest dwellers and cultivators. Hence some of the social sector linked schemes like contour bounding, field bounding, horticulture, dairy, piggery, goatry, cottage industry, cloth weaving, industrial training etc. have to be implemented depending upon their stages of development. He also suggested that the intermediate technologies in production sector as well as in service sectors have to be preferably introduced among the tribes, who have limited capability to accept the most sophisticated machines for want of necessary training and knowledge.

- 383. Shekhar, C., Rai, R.S.V., and Surendra, C. (1993): "Price Regime Analysis, Marketing and Trade of Minor Forest Produce", Dehradun, CMFP.**

Shekar C et.al. has carried out a study to assess the extent of tribal involvement in the collection and marketing of minor forest products (MFPs) by the largest co-operative society operating in the province of Tamil Nadu. Nearly 83 percent of the members of this organization were tribes actively involved in MFPs collection. On an average, they normally spent eight to ten hour per day for collecting MFPs. He also analyzed that during the farming season; nearly 20 percent of the tribal households get absorbed as agricultural labourers.

- 384. Singh, R.S., 1986. Changing occupational structure of Scheduled Tribes (Vol. 121). Stosius Inc/Advent Books Division.**

Singh analyses the changes in the occupational structure of the Scheduled Tribes in Chota Nagapur. The author pointed out that the changing pattern of economic activities is due to the impact of urbanization in the region and also observed that one fourth of the tribal population is under the influence of urbanization.

- 385. Das, T., 1945. The Purums: an old Kuki tribe of Manipur (Vol. 7). University of Calcutta.**

Prof. Taraka Chandra Das conducted research on the nature and extent of social change in tribal society of eastern India. This theme has been focused in the light of enhanced knowledge and developments in tribal areas, especially due to rapid and extensive industrialization. Prof. Das's study has creamed out the socio- cultural changes due to techno-economic change among shifting cultivators. Consequently some functional interrelated changes have also been occurred.

- 386. Chaudhury, B., 1994. Social and environmental dimensions of tribal health. Tribal Health in India. Delhi: Manak Publications Pvt. Ltd, pp.70-83.**

Buddhadeb Chaudhary tried to analyze the tribal arts and crafts in various states in India. Further, he found out their problems for continuing their profession and also suggested the important measures for making these arts and crafts economically viable for the development of the concerned tribal groups.

- 387. Roy, D. And Raha, M.K., 1996. The Tribal Problems of Maharashtra. Tribes of India: Ongoing Challenges, P.179.**

Debesh Roy and Raha highlighted the tribal problems in Maharashtra State.



Further the nature of land ownership and type of cultivation, size of land holdings and explained the causes for poor agricultural productivity and found out the reasons for educational backwardness and economic insecurity among the tribal communities.

**388. Bhandari, J.S. and Channa, S. eds., 1997. Tribes and government policies. Cosmo Publications.**

J.S.Bhandari and S.M.Channa are of the opinion that Pandith Jawaharlal Nehru was fully appreciated the tribal cultural heritage in the form of their myths, songs, dance, dresses, and language, and realized the need to give them respect and protection for the survival of tribal identity. He was opposed to cultural domination of any type. Tribal people in many parts had already forgotten their traditions, after having converted to new faiths; the effect of Christian missionaries was quiet negative, especially in conversion efforts to erase the past along with its present manifestation from many tribal people. Nehru's policy (Pancha sheel) made it clear that the economic development and modernization of tribal societies was the final goal but not at the cost of the loss of identification of any tribal community.

**389. Raja, R., B. (2004), "Impact of institutional credit on socioeconomic development of tribal: A study of Khammam district in Andhra Pradesh". Journal of Rural Development, 23(2).**

Rajarithnam analysed the performance of institutional credit, the borrowing pattern and repaying capacity of the tribes and its impact on socio-economic development of tribal people. Further, he concluded that the institutional credit is a powerful instrument in accelerating the tribal development.

**390. Singh, N., 1999. Communal Land, Conflict and Tension in Tribal India. Indian Anthropologist, 29(2), pp.87-108.**

Nanditha Singh highlighted the socio-economic conditions of tribal victims caused due to land alienation for various purposes. Further, she also suggested the alternative strategies to overcome the exploitation from the Governmental and Non-Governmental agencies.

**391. Sharma, Brahma Dev. Planning for tribal development. Prachi, 1984.**

In "planning for Tribal Development" Dr. B. D.Sharma, the author, mainly speaks about the tribal scene in India and programs and strategy along with financial allocation towards these programmes. This work mainly deals with the policies applied by the Government towards the problems of tribal administration.

**392. Kumar, Arvind. "Tribal development and planning, volume I." New Delhi (2004).**

In Tribal Development and Planning Arvind Kumar gives detailed information about the tribes, their origin, and the constitutional protection and also about many tribal related development programmes. In this book he speaks about the stages of their development from the beginning with a futuristic view.

**393. Upadhyay, Vijay Shankar, and Gaya Pandey. Tribal Development in India: A Critical Appraisal. Crown Publication, 2003.**

In the book 'Tribal Development in India- A critical appraisal' Upadhya V.S., the author speaks mainly about the tribal administration, tribal problems, tribal movements and also the constitutional provisions to safeguard them.

## Theme Sixteen

### Tribal Women Development/ Empowerment Related Studies

- 394. Mitra, A. (2007). "The status of women among the Schedule tribes in India." The Journal of Socio-economic. doi 10.1016/j.socec.2006.12.077.**

Mitra has analyzed the status of women among schedule tribes in India with comparison to main stream Hindus, in term of social and cultural practices. The study shows that isolation from main stream population for many years have been actually helped, tribal community to provide relatively high status of tribal women and there is absolutely no gender discrimination in many tribal communities. It may have occurred due to assimilation of many tribal group with main stream Hindu culture and tradition.

- 395. Bhasin, V. (2007) Status of tribal woman in India. Retrieved from <http://www.krepublishers.com/02-Journals/S-HCS/HCS-01-0-000-000-2007-Web/HCS-01-1-001-07-Abst-Text/HCS-01-1-001-07-001-Bhasin-V/HCS-01-1-001-07-01-Bhasin-V-Tt.pdf> Accessed on 23 September, 2011**

Bhasin has carried out her study about tribal women in different geographic region i.e. Ladakh, North Eastern Region, Rajasthan and her findings show that the tribal women possess a lot of importance in tribal communities. Even the tribal communities of Rajasthan do not look upon the birth of girl child as a curse. Dowry system is not there. The girl possesses the right to choose her husband. Divorces are easy and well secured. Women play vital role in economic activities. They take joint decision along with the male counterparts. The study also reveals that women power is not extended to societal or political sphere. Their economic power is not translated in to corresponding community authority. Women supremacy is restricted with household domain and due credit and importance is not given at official level. Women have secondary importance in public affair and community decision making.

- 396. Tripathy. S.N. (2004) Tribal Women in India, Dominant Publisher's and Distributors, New Delhi.**

Tripathy has edited volume on the status and implementation issues relating to tribal women India. In this volume many eminent scholars contribute their own view as follows.

**397. Das .C.R (2004) Tribal Women in Changing Environment (Ed) PP-39-42, Dominant Publishers and Distributers, New Delhi:**

Das has examined the role of tribal women in forest management and protection of tribal women; this study argues that, the government should provide a sufficient protection and awareness for the tribal people to protect the forest and themselves.

**398. Lal B. Suresh and Padma .A. (2005), Empowerment of Tribal Women in Andhra Pradesh. Southern Economist, December, 1 and 15, PP23-26.**

Lal. Suresh and Padma have analyzed the problem of empowerment of tribal women of Andhra Pradesh. This study makes use of census data on tribal population, literacy rates in Andhra Pradesh. The tribal women in Andhra Pradesh were found good at dry land agriculture. Tribal women are facing the following problems in health and nutrition;

- Material malnutrition was quite common among the tribal women.
- Higher fertility rate in tribal women compared to the women at the national average.
- Higher infant mortality rate in tribal's compared to national average.
- Low nutritional status of the tribal's lower life expectancy than the national level.
- The average protein calorie intake was found to be low in tribal women...

**399. Raj Kumar Sahoo (2004) Occupational Structure and the Role of Tribal Women for Development in Traditional Setting (Ed) PP-141-162, Dominant Publishers and Distributers, New Delhi.**

Raj Kumar Sahoo has examined the nature and composition of the occupational structure of the tribal women in Orissa. This is an empirical study which draws primary data from the case study of 2301 tribal women of Beguniapada and Polasara blocks of Ganjam district in Orissa.

**400. Ramakrishna Mandal (2008) Role of Tribal Women in Socio-Economic Development, Southern Economist, PP-14 Aug 15-2008.**

Ramakrishna Mandal has examined the role of tribal women in socio economic development of a developing economy and the society. This study deals with the socio-economic role of tribal women in Arunachal Pradesh. It deals with the Wanchos, Noctes, Tangas, Singphos, the Khamtis, Miju, Mishra and others in the Arunachal Pradesh which state has predominantly

inhabited by the tribal population. Ramakrishna Mandal has convincingly argued that the tribal women of Arunachal Pradesh are at double disadvantage both as an under privileged group of the society and as an underprivileged exploited gender.

**401. Rao .V.M. (2002), Socio-Economic Status of Tribal Women in Arunachal Pradesh, Kurukshetra, December, PP 25-29.**

Rao has analyzed the determinants of socio-economic status of tribal woman in Arunachal Pradesh. This study analyzed the issues in education and economic empowerment of tribal women of Arunachal Pradesh.

**402. Sathya Sundaram (2004) Tribal Women: Their Plight and Empowerment(Ed) PP.35-38, Dominant Publishers and Distributors New Delhi.**

Sathya Sundaram has examined the difficulties and issues in empowerment of tribal women. He observes that the wide spread illiteracy, poverty, early marriage and under nutrition are the major obstacles for development of tribal women.

**403. Shilaja Devi (2004) Socio- Economic Conditions of Tribal Women: A Study in Andhra Pradesh(Ed) PP.45-65, Dominant Publishers and Distributors, New Delhi.**

Shilaja Devi has attempted an empirical study relating to the socio – economic conditions of tribal women in Andhra Pradesh. This study has selected the villages with high concentration of kondasarva and Jatapu tribes from Seetampeta mandal. This shows the absence of gender discrimination among Andhra tribes. The health problems of the tribal women arise on account of early marriage and under nutrition as well as starvation

**404. Walter Fernandes (2006) Development Induced Displacement and Tribal Women (Ed) PP112-132, Sage Publications New Delhi.**

Walter Fernandes has analyzed the impact of development induced displacement on the tribal women welfare and empower/disempowered.

**405. Mahanti, N., 1994. Tribal Economy Health and Wasteland Development (Vol. 169). Inter-India Publications.**

Mahanti has made an attempt to analyse the nutrition problem and stated that majority of the tribal pregnant and lactating mothers and children below the age of five are suffering from nutrition problems in India.

- 406. Ambasht, N. K. "Status of tribal women in India: Educational implications." *Social Change* 23, no. 4 (1993): 60-65.**

Ambasht N. K in 'educational status of tribal women in India', looks into the traditional institutions of education in tribal societies, education among tribal female, tribal adult women's education and modern education acting as deculturising agent or alienating force in tribal societies, etc. .

- 407. Sen, Jyothi (1978) Status of women among Tribes in Tribal women in India, Indian Anthropological Society, Calcutta, p.43. Sen, Amartya (2001) Public Lecture delivered at Radcliffe Institute at Harvard University, USA.**

Sen examined the status of tribal women in India and stated that tribal women considerably displayed the heterogeneity in terms of their role and status within the tribal community. The study revealed that the same tribe could reveal significant differences in their fertility patterns, educational attainment, labour force participation, and other important variables. The scholar also noted that the isolation of scheduled tribes from the mainstream population for many years led to the continuation of the relatively high status of tribal women and the absence of gender discrimination in many tribal communities. The scholar suggested that future studies should focus on specific regions and tribes in order to find any meaningful pattern in the so called process of assimilation with or isolation from mainstream Hindu traditions.

- 408. Bose, Ashish (1979) Some Methodological Issues in Research on Women's Development, in Jahan and Papanek (eds), Women and Development: Perspectives from South and South East Asia, Dacca, Bangladesh.**

Bose evaluated the methodological issues in research with reference to the development of tribal women in South East Asia and noted that a good deal of research activities was carried out on various aspects of empowerment of women. The study revealed that general issues concerning the development of women were examined by the scholars across the world. The scholar suggested that tribal women, backward women and minority women centered research should be carried out to achieve the goals of inclusive and integrated development of women in the region.

- 409. Mann, K (1987) Tribal Women in a Changing Society, Delhi: Mittal Publications.**

Mann studied the tribal women in a changing society with reference to India

and stated that ideological as well as the actual frame of native social structure were subjected to significant changes over a period of time on account of several factors. The study revealed that the appalling poverty among the Bhills forced the women into involvement in various traditional economic pursuits, denying them the opportunities to benefit from the programmes introduced of late to ameliorate their condition. The scholar suggested that implementation of tribal women friendly development programmes would enhance their social and economic status in modern times.

**410. Prasad, Sushma Sahay (1988) Tribal Women Labourers – Aspects of Economic and Physical Exploitation, Delhi: Gyan Publishing House.**

Prasad assessed the issue of tribal women laborers in India and pointed out those tribal women were important participants in the agriculture and agro- based activities. The study revealed that empowerment process of tribal women was not accelerated through the establishment of grassroots level self-help groups, progressive women's associations and cooperatives in the country. The scholar suggested that effective social and economic mobilization of tribal women laborers and strengthening of micro-credit mechanisms and institutions would bring about the economic empowerment of tribal women in the countryside.

**411. Singh J.P.(1988) Tribal women and Development, Rawat Publication, Jaipur, India.**

Singh J.P analyzed the tribal women development in India and noted that tribal women did not achieve progress on par with non-tribal women in India despite several tribal developmental initiatives. The study revealed that tribal women were not properly organized through self-help groups, cooperatives and non- governmental organizations in Indian society. The scholar suggested that tribal women education, health, professional skill development and self-employment generation should be the priority areas for both government and non- government organizations in India.

**412. Waghmare, S.K. and Choudhary, N.V. (1989) Tribal Women in Agriculture, Metropolitan, New Delhi, India.**

Waghmare and Choudhary examined the tribal women in agriculture and stated that tribal women played a significant role in the agricultural production in the rural areas. The study revealed that tribes had not enjoyed the privilege of land ownership and tribal women followed traditional cultivation practices. The scholars suggested that tribes should be empowered

through distribution of land, extension of irrigation facilities, micro level credit facilities and scientific training in farm management operations.

**413. Agarwal, (1994) Tribal women and Environment, Sarup and Swarup Sons, New Delhi, India.**

Agarwal evaluated the tribal women and environment in India and pointed out that tribal women lived in a highly traditional and backward environment. The scholar also noted that tribal women were not given basic civic amenities, developmental opportunities, financial resources and leadership development opportunities. The scholar suggested that tribal environment should be enriched in terms of education, training, basic amenities, development resources and human rights protection opportunities.

**414. Sahu, Chaturbhuj (1996) the Santhal Women: A Social Profile, Sarup and Swarup Sons, New Delhi, India.**

Sahu studied the social and economic status of Santhal women in India and noted that Santhal women had gained awareness over a period of time about their constitutional rights and development schemes. The study revealed that adequate education and developmental opportunities were not given for the integrated development of Santhal tribal women in Indian society. The scholar suggested that Santhal and other tribal women should be mobilized for better social change and economic development in modern society.

**415. Alam, Jayanti (1998) Urban Migration among Tribal Women: Obvious Reasons Hidden Impact, LILA-Asia Pacific Women's Studies Journal.**

Alam assessed the urban migration among the tribal women in India and stated that acute poverty, unemployment, inadequate gainful employment opportunities and other compulsions were behind the phenomena of urban migration of tribal women in India. The study revealed that constant neglect of tribal areas and marginalization of tribes was primarily responsible for the urban migration for better employment and income generating opportunities. The scholar suggested that political will was required to tackle the problem of tribal migration and ensure sustainable livelihood at place of origin of migration/native village.

**416. Forbes, Geraldine (1998) Women's Movement in India: Traditional Symbols and New Roles, Social Movements in India, II, (ed) M.S.A. Rao, New Delhi: Manohar, 149-165.**

Forbes analyzed the status and problems of women in modern India and reported that women were discriminated by the male dominated Indian



society. The scholar further noted that tribal women, Dalit women, backward women and minority women were the most affected segments of Indian women from development point of view. The scholar suggested that the status of Indian tribal women could be improved through expansion of educational and developmental schemes and opportunities in the tribal areas.

**417. Sen, Amartya (2001) Public Lecture delivered at Radcliffe Institute at Harvard University, USA.**

Amartya Sen examined - mortality inequality, natality inequality, basic facilities inequality, special opportunity inequality, professional inequality, ownership inequality and household inequality aspects of tribal women development. The study revealed that it is necessary to build and develop human capabilities of the tribal women as equal to and comparable with men and women of modern urban society and urban economic system.

**418. Indira, R (2002) Gender and Forest Management: The Joida Experiences. Mysore: CIDA-Shastri Partnership Project Publication, Mysore, India.**

Indira evaluated the synergy between the conventional measures of the impact on women empowerment in terms of empowerment indicators and the capability approach. The study revealed that capacity goes beyond it and tries to understand the role of these outcomes in improving the capability of individual, in terms of improving the choices. The scholar suggested that an extension of conventional measures gives a holistic impact of these programmes on the lives of tribal women.

**419. Dashora, Rakesh and Sharma, Anushree (2002) Role of Tribal Women in Agriculture: A Study of TSP Region of Rajasthan, The Indian Journal of Commerce, 55(1): 445-448.**

Dashora and Sharma studied the role of tribal women in agriculture in Rajasthan and reported that tribal women were not actively educated, trained and motivated to participate actively in the process of agricultural development in the tribal areas. The study revealed that agricultural modernization and adoption of advanced cultivation practices were not achieved especially in the tribal areas. The scholars suggested that tribal women should be organized for better agricultural production, productivity and development in rural and tribal areas.

**420. Lipi, Mukhopadhyay (2002) Tribal women in Development, Publication Division, New Delhi, Ministry of Information and Broadcasting, India.**

Lipi assessed the role of tribal women in the process of development and

stated that tribal women were not actively involved in the developmental mainstream on account of inadequate social and political mobilization in tribal areas. The study revealed that tribal women were excluded from the mainstream of development due to lack of political will, social commitment and allied support. The scholar suggested that a well organized communication and development initiatives would facilitate the development of tribal women in Indian society.

**421. Mukhopadhyay (2002) Tribal Women in Development, Publication Division, Ministry of Information and Broadcasting, New Delhi.**

Mukhopadhyay analyzed the need and importance of tribal women empowerment in India and reported that tribal women were not blessed with adequate educational services, economic resources, political leadership development opportunities and social mobilization facilities in India. The study revealed that tribal women suffered from multi-faceted injuries, deprivations and disadvantages in Indian society. The scholar suggested that tribal women should be enabled to play a crucial role in the process of tribal development in India.

**422. Bano, Zenab (2002) Tribal Women : The Gender Issues, SAJOSPS, 3(1):24-28**

Bano examined the gender issue from tribal development point of view and pointed out that tribal women enjoyed social freedom but were deprived of economic equity and justice in modern India due to in-built constraints and limitations. The study revealed that tribal women remained educationally and economically backward due to non-mobilization and in proper utilization of tribal development resources in India. The scholar suggested that tribal women should be empowered through implementation of specific developmental initiatives.

**423. Gurulingaiah (2002) Role of NGOs in Empowerment of Tribal Women in Andhra Pradesh, Kurukshetra, December, pp.30-35.**

Gurulingaiah evaluated the role of non-government organizations in the empowerment of tribal women in Andhra Pradesh and reported that the presence of non-government organizations made some difference in the lives of tribal women. The study revealed that tribal women were sensitized by these organizations about their rights and developmental opportunities. The scholar suggested that establishment of non-government organizations by the tribal women should be ensured to prevent any manipulative tactics and facilitate direct control and implementation of tribal women specific development programmes in modern society.

**424. Rao V. M (2002) Socio-economic Status of Tribal women in Arunachal Pradesh, Kurukshetra December**

Rao studied the socio-economic status of tribal women in Arunachal Pradesh and noted that tribal women enjoyed poor social and economic status when compared to other Indian women. The study revealed that tribal women were not fully and properly equipped by the tribal development authorities and activists to achieve the goals of social justice and economic equity in modern society. The scholar suggested that tribal women should be educated, organized and motivated to play a crucial role in the process of development.

**425. Devon, Abbott Mihesuah (2003) Indigenous American Women: Decolonization, Empowerment, Activism, U of Nebraska Press**

Devon assessed the indigenous American women in relation to decolonization, empowerment and activism and reported that indigenous American women were not a traditional historical monograph. The study revealed that attempts were made by the indigenous American women to establish their identity and assert their rights in modern American society. The scholar suggested that active involvement of American women in the policy making, planning, programming, implementation and evaluation process would ensure the success of tribal women empowerment process in modern society.

**426. Madhavi, P (2004) Case Study on Tribal Women in East Godavari and Adilabad Districts of Andhra Pradesh, [www.rupfor.org](http://www.rupfor.org)**

Madhavi analyzed the status of tribal women in East Godavari and Adilabad Districts of Andhra Pradesh and reported that most of the tribal women remained backward because of inadequate political opportunities, social options and developmental resources in the study areas. The scholar also noted that progressive organizations had not actively involved in the social and political mobilization of tribal women due to absence of adequate will and opportunities. The scholar suggested that tribal women should be empowered through organization of self-help groups and cooperatives.

**427. Lal, Suresh and Padma (2005) Empowerment of Tribal Women in Andhra Pradesh, Southern Economist, December**

Lal and Padma analyzed the empowerment of tribal women in Andhra Pradesh and pointed out that tribal women were not properly organized by the government and civil society due to lack of social commitment and political patronage. The study revealed that integrated development of tribal women had not been achieved due to several constraints in modern

times. The scholars suggested that tribal poverty alleviation programmes, tribal infrastructure development programmes, tribal political leadership development programmes and tribal entrepreneurship development programmes should be promptly implemented for the empowerment of tribes in India.

**428. Bhowmik, Krishna Nath (2005) Status and Empowerment of Tribal Women in Tripura, Gyan Publishing House, Tripura, India.**

Bhowmik examined the status and empowerment of tribal women in Tripura and authored a book which contains the scientific analysis of the social, economic, marital and economic status of tribal women of Tripura and attempted to sensitize the stakeholders of tribal women empowerment. The scholar suggested that active tribal organization and movement should be ensured to achieve the goal of tribal women empowerment.

**429. Nussbaum, Martha (2006) Frontiers of Justice: Disability, Nationality, Species Membership, Harvard University. Press, USA**

Nussbaum evaluated the frontiers of justice in terms of disability, nationality and species membership and noted that increases in basic capability are essential for promoting the well-being of the poor women in any society. The study revealed that the human development perspective used to promote increasing and more economic growth participation, equality, human security and human dignity and respect for people necessitate the adoption of programmes for achieving empowerment of tribal women like others. Tribes including their women and children have right to live and enjoy the full human life happily. This universe definitely belongs to the poorest of the poor namely the tribal people as it belongs to the men and women of modern and materialistically prosperous system.

**430. Singh, S.K. and Singh, A.K. (2006) Sustainable Development and Tribal women, in Land and Forest Rights of the Tribals Today (ed.) Sarkar, R.M., Serials Publications, New Delhi, pp. 168-181.**

Singh and Singh studied the relationship between the sustainable development and tribal women in India and reported that tribal women were subjected to several disadvantages because of the system related drawbacks. The study revealed that policy makers, administrators and other stakeholders of national development consistently ignored the human resources, natural resources and social justice friendly development obligations. The scholars suggested that gender justice and natural resources oriented developmental initiatives would benefit all sections of Indian society including the tribal women.

**431. Pasayat, Chitrasen (2006) Development of Tribal Women: Problems and Potential, Anmol Publications, Orissa, India.**

Pasayat examined the development of tribal women in India and stated that tribal women remained at the lowest rung of the social and economic order in Indian society. The study revealed that tribal women did not receive the fruits of development adequately since they were excluded from the mainstream of development. The scholar suggested that participatory communication and development approaches would empower the tribal women in modern society.

**432. Pallavi, I (2006) A study on empowerment of tribal women in Khammam district of Andhra Pradesh, Unpublished Master's dissertation, Acharya N.G.Ranga Agricultural University, Hyderabad, Andhra Pradesh, India.**

Pallavi evaluated the empowerment of women in Khammam district of Andhra Pradesh and noted that tribal women were not properly organized and motivated for their sustainable development. The study revealed that tribal women were not actively involved in the process of development by the various stakeholders of tribal development. The scholar suggested that tribal women should be given adequate educational, economic and political support for their integrated development in modern society.

**433. Bhasin, V., 2007. Status of tribal women in India. Studies on Home and Community Science, 1(1), pp.1-16.**

Bhasin studied the status of tribal women in India and observed that tribal women did not enjoy better social and economic status due to prevailing social order in India. The scholar also noted that tribal women enjoyed the freedom and self-expression but were marginalized politically and economically. The scholar suggested that tribal women should be empowered educationally, economically and politically in India through meaningful implementation of various development programmes.

**434. Bodra, Gomati (2008) Empowerment of Tribal Women, Mohit Publications, New Delhi.**

Bodra assessed the empowerment of tribal women in India and reported that tribal women were the most marginalized and backward section of Indian society. The study revealed that tribal women were not fully aware of constitutional safeguards and developmental opportunities since they were excluded from the mainstream of national life. The scholar suggested that tribal women should be given adequate leadership and entrepreneurship training opportunities and financial support at the grassroots level.

**435. Sharma, S.P. and Mittal, (2008) *The Tribal Women in India*, Radha Publications, New Delhi.**

Sharma and Mittal analyzed the status, problems and prospects of tribal women in India and stated that tribal women suffered from poverty, ignorance, ill- health, unemployment and other disadvantages. The study revealed that tribal women continued to remain at the receiving end despite several projects and initiatives due to inadequate social and political mobilization. The scholars suggested that tribal women specific programmes of empowerment should be implemented at the grassroots level on the basis of suitable research orientation and consultative management of tribal development projects.

**436. Mancial, Ramakrishna (2008) *Role of Tribal Women in Socio-Economic Development*, Southern Economist, August**

Mancial examined the role of tribal women in the socio-economic development of the country and pointed out those tribal women were not encouraged to play a significant role in the social and economic transformation of the country. The study revealed that tribal women were not given adequate educational and economic resources and opportunities in modern India. The scholar suggested that adequate educational facilities and economic resources should be made available for the tribal women to ensure their development.

**437. Balasubramaniam, Bindu and G.Shanthi (2008) *How does NRHM help Tribal Women? A Study of Financial Incentives for Maternal Health Services in Heggadadevanakote Taluk, Mysore District, Swamy Vivekananda Youth Movement, Mysore, Karnataka, India.***

Balasubramaniam and Shanthi assessed the impact of National Rural Health Mission on the tribal women of Karnataka and reported that awareness about financial entitlements under NRHM was low among FBT women who lived in remote Haadis and who are less educated. The study revealed that there was lack of clarity among ASHAs and ANMs about the eligibility criteria for such incentives under NRHM. The scholars suggested that the policy makers should facilitate timely and adequate access to funds since it was crucial for the success of the programme.

**438. Awais, Mohammad, Tosib Alam and Mohd Asif (2009) *Socio-Economic Empowerment of Tribal Women: An Indian Perspective*, International Journal of Rural Studies (IJRS), 16(1): 1-11.**

Awais et.al. evaluated the socio-economic empowerment of tribal women in

India and stated that tribal women played a major role in the co-management of their natural, social, economic resources and agricultural development including crop production, livestock production, horticulture and post harvest operations. The study revealed that effective strategies were not adopted at the micro level to facilitate the overall development of tribal women in the post-independence era in India. The scholars suggested that a broad social consensus about the basic rights and opportunities for the integrated development of tribal women is necessary in a pluralistic society like India.

## Theme Seventeen

### Integrated Tribal Development Programme (ITDP)

- 439. Raha. M.K and Palash Chandra Coomar. "Tribal Development in Retrospect and Prospect." Sixth Plan, Mid-Term Appraisal (1983).**

Raha.M.K and Palash Chandra Coomar in 'Tribal Development in Retrospect and Prospect', feels that the special multipurpose tribal projects which are a variant of the community development projects and subsequently, the tribal development blocks, social and political institutes, and also voluntary organizations can play a big role in trying to interpret sympathetically their felt needs and aspirations to the administration.

- 440. Sharma B.D (1981) 'Economic Development of Extremely Backward Tribal Regions' Government of India, New Delhi.**

Sharma B.D in his work 'Planning for dispersed Tribes' described the various socio-economic programmes under tribal sub Plan. Further he analyzed the impact of tribal sub Plan on tribal development in India.

- 441. Rao, Hemlata, and M. Devendra Babu. Scheduled Castes and Tribes, Socio-Economic Upliftment Programmes. APH Publishing, 1994.**

Hemlata Rao and Devendra Babu in 'Scheduled Caste and Scheduled Tribes' (1994) analysed various schemes under the Scheduled Caste and Scheduled Tribes Development Corporation in Karnataka. They also discussed various developmental schemes for the tribals and suggested certain remedial measures to overcome the problems in implementing programmes more cost effectively.

- 442. Bordoloi, B. N., ed. Constraints of tribal development in north east India. Tribal Research Institute, Assam, 1990.**

Bordoli.B.N discussed the strategies for Tribal Development in North-East India, with special reference to Assam. Here development strategies for tribes during pre-independence period and post independence period were discussed.

- 443. Bhowmik, Pradeep K (1994) 'Rural and Tribal Development Practice in India' M.D.Publication, New Delhi.**

Bhowmick opined that the formulation of Plans for tribal development



schemes should be done with the involvement of the tribal people themselves because this process will change them from subject to object and make them aware and development conscious about their role in development and inspire confidence. Moreover, felt needs could be identified easily by the people actually involved.

**444. Gopalakrishanan, M.S. 1985. “Impact of Welfare Schemes for Kannikar: An Empirical Study”. *Cochin University Law Review*, Vol. 9.**

Gopalakrishanan described the impact of the welfare schemes on Kannikars in Kerala. The implementation of welfare schemes without taking into account the needs of the beneficiaries as one of the factors is the reason for not achieving the desired result in this area.

**445. Basu, A.R. 1985. *Tribal Development Programmes and Administration in India*. Delhi: National Book Organisation.**

Basu, A.R. in his study on tribal development programmes in Himachal Pradesh, in Bharmour and Pangi sub division of Chanta district observed that the efforts made by the Government were inadequate to solve the basic problems of poverty, malnutrition, and exploitation of tribals in this area. The study shows that the development programmes failed to elicit popular support and participation of the local people.

**446. Goswami, Atul. 1984. “Tribal Development with special reference to North East India”. *Social Scientist*. 12 (8).**

Goswami A. described the strategies for tribal development with special reference to the tribes in the North-East India. The strategy for tribal development, the author argues, requires defining in clear terms the contexts of development for tribals which are bound to be different from national contexts. Tribals living in the hills with some minor exception are not integrated into national economy and their contact with the economy has been minimal. They view that attempts to extend the national economy to these communities in haste are likely to be counter-productive for development, besides setting in motion waves of social interest.

**447. Prasad, R.R., 1988. *Tribal Development in India-Strategies and Programs*. *Journal of Rural Development*, 7(1), Pp.81-103.**

R. R. Prasad in his paper portrays the strategies and programmes followed for tribal development. After analyzing the general features of the scheduled tribes in India, he says that by tribal development it is meant development

of groups which are at different stages of socio-economic development. He analyses the strategies and programmes for tribal development during the British rule and the Independent era, i.e., during the Five Year Plans. The strategy of tribal development blocks, the concept of tribal sub-plan, the notion of the Integrated Tribal Development Projects (ITDPs) and the Modified Area Development Approach (MADA) were analyzed in the national context by the author. The development programmes for the primitive tribes were also studied. State-wise details of the above strategies were analyzed.

**448. Upadhyay, V.S. and Pandey, G., 2003. Tribal Development in India: A Critical Appraisal. Crown Publ.**

Upadhyaya, V.S and Gaya Pandey in his book “Tribal Development in India (A Critical Appraisal) give a brief note on tribal development, history of tribal development: changing approaches and models, constitutional provisions and safeguards for Schedule Tribes, tribal movement, tribal development programmes and their implementation and future trends in development-policies and models analyzed.

**449. Chaudhury, B., 1982. Role of Tribal Crafts in Tribal Economy. Tribal Arts and Crafts in India.**

Buddhadeb Chaudhary highlighted the various dimensions of tribal problems and discussed to what an extent the tribal development programmes helped them to improve their socio-economic conditions.

**450. Misra, P.K., 1970. Economic Development among the Jenu Kurubas. Man in India, 50(1), pp.78-86.**

Misra described the socio-economic problems and poverty among the Jenukuruba tribes in Begur village of H.D. Kote Taluk of Mysore district. The author further emphasized the existing tribal welfare programmes and types of facilities provided for Jenukuruba tribes.

**451. Pathy, J., 1989. The idea of tribe and the Indian scene. Man in India, 69(4), pp.346-358.**

Jagannath Pathy focused the way of tribal development of various conceptual ideas with a background of different socio-political dimension of the Indian perspective.

**452. Singh, A.K., 1994. Approaches to Tribal Development. Delhi.**

Anil Kumar Singh in his work ‘Approaches to tribal Development’ tried to identify the defects of the tribal welfare projects and suggested some

methods through which the under privileged and exploited tribal societies can be improved and brought to the national main stream.

**453. Satyanarayana, M., 1990. Tribal Development in India: A Trend Report. Tribal Development in India: A Trend Report.**

Satyanarayana M. in Tribal development in India discussed the nature of problems faced by the tribals in order to explain the constitutional provisions for their development and also he examined the Government Special Programmes to improve the tribal people in various parts of the country.

**454. Basu, A.R., 1985. Tribal development programmes and administration in India.**

Ashok Ranjan Basu in his book 'Tribal Development Programme and Administration' has given conceptual framework for the tribal development and he emphasized the need for land reforms, Agriculture, Horticulture, Animal Husbandry, Education and Health Schemes for the tribals in India.

**455. Rao, H. and Babu, M.D., 1994. Scheduled Castes and Tribes, Socio- Economic Upliftment Programmes. APH Publishing.**

Hemlata Rao and Devendra Babu analyzed the various schemes under the Scheduled Caste and Scheduled Tribes Development Corporation in Karnataka. They also discussed various developmental schemes for the tribals and suggested certain remedial measures to overcome the problems in implementing programmes more cost effectively.

**456. Erappa, S., 1992. IRDP as catalyst for upliftment of SCs and STs.**

Erappa made an attempt in 'IRDP as Catalyst for Upliftment of SCs/Sets' to measure the impact of Integrated Rural Development programmes on Scheduled Castes and Scheduled Tribes in Karnataka State. Further, he discussed about the third Karnataka Backward Classes Commission Report and highlights the cause and effect relationship of the caste system while suggesting remedies for improvement of those who are socially, educationally exploited and economically suffered in Karnataka State.

**457. Rathod, M., 2000. Denotified and Nomadic tribes in Maharashtra. DNT Rights Group Newsletter, Vadodara, Apr-Jun & July-Sep.**

Motiraj Rathod in his work 'Denotified and Nomadic Tribes in Maharashtra' analyzed about constitutional safeguards, primitive characteristics, cultural identity, social backwardness, and way of life and problems of the Denotified and Nomadic tribes in Maharashtra State.

- 458. Fernandes, W., 2005. IMDT Act and Immigration in North-Eastern India. Economic and Political Weekly, pp.3237-3240.**

Walter Fernandes has discussed the recent rehabilitation policy for the tribes in the different parts of the country and he stated that the national policies on resettlement and rehabilitation are not given certain basic facilities for the affected tribal persons due to the implementation of the project.

- 459. Kujur, J.M., 2005. Development not for tribes. The Pioneer.**

Joseph Marianus Kujur highlighted the inadequacy of the new national policy on resettlement and rehabilitation of the tribes and also he discussed the inter-relationships between national policies and other economic programmes of the Jharkhand State Government, which helped to improve the socio-economic conditions of the tribes in Jharkhand region.

- 460. G.M. Gare, "Planning of the Tribal Area: A Growth Centre Approach," Tribal Research Bulletin, Vol. XVIII, No. 1, March 1999, pp. 22-25**

Gare highlighted the problems of land alienation in tribal areas in Maharashtra State. Further, he discussed enactments that have improved the legal position of the tribal people and also several remedial measures are suggested to overcome the difficulties encountered by the tribal groups in the Jharkhand.

- 461. Majumdar, P.P., 2010. The human genetic history of South Asia. Current Biology, 20(4), pp.R184-R187.**

Partha Majumdar of the Indian Statistical Institute felt that the people who first set foot on the Indian soil belonged to the Astro-Asiatic language speaking tribes. Studying a sample of the genetic makeup of the various groups of tribes, they migrated from Africa and then moved over the Southeast Asia. The study states that the life first began in Africa. Around 6000 years ago, there was a population expansion in Africa leading to an acute scarcity of resources that forced a major movement of population towards Asia. After years of journey the tribes came to the Himalayan mountain ranges and halting further progress. The more adventures of the group continued to china while the other group turned their gaze on the Indian peninsula.

- 462. Jha, M. ed., 1997. Scheduled Castes Today. MD Publications Pvt. Ltd.**

Makhan Jha experienced from the pilot survey of the Lakshadweep islands that the brief glimpses of the islanders, folktales, spirit world of the sea,

food habits etc, are slightly manifested in a few life histories refer to their dependency on sea and coconut. The prevalence of ‘Tarawad’ (traditional extended family) the existence of matrimony with Islam, continuation of many old practices of historical importance, revealed the fact that how the islanders have preserved the diverse cultural traditions in their society, which are now on the verge of extinction due to developmental activities taking place rapidly in almost all islands.

**463. Baraik, V.K., 2002. Socio economic development and changing health condition among the scheduled tribes of Chota Nagpur.**

Baraik studied the origin, nature and significance of the growth of ethnicity in the Chotanagpur region of Bihar, (India) and analyzed the underlying social, cultural, and geographical factors. A sense of identity, history and solidarity among the tribes was created by the cultural arrogance of dominating and exploitative communities. The minority tribe’s with a fear of damage to their traditional culture fight for equity and distributive justice. This can be ascertained in the efforts of tribal leaders to establish identity through political efforts, (the Jharkhand party and Jharkhand Mukti Morcha). It proved how, a super tribal identity, that the Santhals have adopted modern material life. Still keeping traditional cultural traits, they are participating in modern politics. He concluded that the Jharkhand movement demonstrates the role of super tribalism for political autonomy and dignity, which are desperately sought.

**464. Sahu, C. and Padhy, K.C., 1998. Primitive tribes of India: an ethnographic profile. Sarup & Sons.**

Chaturbhuj Sahu has studied the Toda’s origin and felt that Portuguese Missionary first visited the Toda in 1602 A.D. Since then they are probably the most extensively studied tribes of India. He argues that the word Toda might have been derived from the word “Tundra” which is the scared tree of Toda. The Badaga’s (a neighbouring tribe) say that the community, which is worshipping the Tundra tree, is Toda.

**465. Heredia, R.C., 2011. Gandhi’s Interrogation.**

Rudolf, C, Heredia stated that the term ‘Adivasi’ means ‘Original inhabitants.’ It was first used in Chotanagpur region of Bihar in 1930s and then extended to other regions in 1940s by A. V. Thakkar, who worked for their welfare. The Gandhi popularized other polite equivalents such as ‘ranipaja’ ‘vanyajati’ and ‘girijan’. In the historical Indian context now Adivasi refers to a wide variety of communities, which earlier had remained relatively free from the controls of outside states, but were eventually subjugated during the colonial

period and brought under the control of the state. Today they are recognized as ‘Scheduled tribes’ by the Indian constitution and more generally they are known as tribal and indigenous people.

**466. Indira, R., 1999. Gender and society in India. Manak Publication.**

Dr. R.Indira said, “Tribes are the real demonstrator and worshiper of the nature. They are the ancient conservator of various forest resources. She felt that the, onward march to destroy the tribal traditions in the world through the meaningless idea of the disturbance to protect environment and existence of wildlife in the forest” Dr. R. Indira’s study has been focused on the existence of tribes and maintenance of their culture in the forest.

**467. Pathy, J., 1999. Tribe, region and nation in the context of the Indian State. Sociological bulletin, 48(1-2), pp.97-111.**

Jagannath Pathy said in brief, that the term tribe has never been defined with any scientific precision. Of course, some superficial and empirical characteristics are attributed like homogeneity, isolation and non-assimilation, territorial integrity, consciousness of unique identity, animism (now defunct), but religion all pervasive, absence of exploring classes and organized state structure, multifunctional of kinship relations, segment nature of socio-economic unit, recurrent co-operation for common goals, and many other ambiguous empirical external attributes, which have been presumed to remain, unchanged for over a century since the time of Morgan, although these social formalities have changed radically.

**468. Parvathamma C (1984) Scheduled Castes and Tribes: A Socio Economic Survey, Ashish Publishing House, New Delhi.**

C. Parvathamma highlighted in her study “the migratory character of the Kadukuruba in H.D.Kote Taluk of Mysore District”. Migratory nature is an important characteristic feature of tribal society due to several reasons. Basically they are hunters and food gatherers. Once an occupied area is exploited to the maximum extent, migration to other area is inevitable for them. Ban on shifting cultivation and restricted entry into the forest forced them to migrate. Majority of the tribal households are hardly getting one meal per day for a considerable period in the year. She concluded that whatever the crops are saved from the wild animals and gathered from the field is shared by the community which may last for few week or couple of months. In the year 1960, their life style changed when their habitats submerged under the water of the Kabini reservoir and they were forced to move to the nearby forests. Ten years later they were once again evicted when their new

wandering grounds were declared protected area under the “Project Tiger” aimed at saving the threatened species. He felt that in the frequent migratory life they had no access to the forest, which had provided them the only living, they knew. In this unfamiliar, inhospitable environment, they were not only hit economically, but were socially alienated too. Malnutrition, illiteracy and under development threatened their very survival.

**469. Singh A.K. (1999) Tribals under the Jawahar Rojgar Yojana, Classical Publishing Company, New Delhi.**

According to the study conducted by A.K.Singh in many parts of our country a pre-historic type of life is generally attributed to their ancestors, many of them are designated as “living fossils” because their way of life is related to a pristine or outmoded nature. There is less hierarchy in their society and little economic specialization. They depend on nature adopting themselves to the situations, with their simple technology. Most of them are less exposed to external situation, the nature of interaction and social contact with the main stream of the society is least. His study concluded with brief tribal identity, culture, society and economic aspects.

**470. Kumar, S., 2008. Genetic Profile of Jenu Kuruba, Betta Kuruba and Soliga Tribes of Southern Karnataka and Their Phylogenetic Relationships. The Anthropologist, 10(1), pp.11-20.**

S. Bharath Kumar wrote about Chamarajanagar district’s soligas and their bondage of love with Mother Nature. The soligas depend on forest product such as honey, lichen and gooseberries etc. Tribal people constitute eight percent of the total population of the country with some tribal communities having retained their traditional culture and indigenous knowledge despite the changes that are taking place. The forest and forest ecosystem are inseparable from the soligas and they are the effective conservators of forests. Forests are being protected by a ‘protector’ in each podu’ (name of Soliga’s settlement), whose responsibility is to ensure that large trees are not to be cut.

## Theme Eighteen

### Tribal Development Studies

**471. Sen, Amartya Kumar (2000) Development as Freedom. Oxford: Oxford University Press.**

Amartya Sen views development process as freedom. He considers development as a process of the expanding the real freedom that we enjoy (p-3). From this view point integrated tribal development plans have not been prepared and implemented in India so far. Amartya Sen observes that: “Development requires the removal of major sources of unfreedom: poverty as well as tyranny, poor economic opportunities as well as systematic social deprivation, neglect of public facilities as well as intolerance or over activity of repressive States. Despite unprecedented increases in overall opulence the contemporary world denies elementary freedoms to vast numbers perhaps even the majority of people. Sometimes the lack of substantive freedoms relates directly to economic poverty, which robs people of the freedom to satisfy hunger or to achieve sufficient nutrition or to obtain remedies for treatable illness, or the opportunity to adequately clothed or sheltered or to enjoy clean water or sanitary facilities. In other cases, the unfreedom links closely to the lack of public facilities and social care, such as the absence of epidemiological programmes or organized arrangements for health care or educational facilities or effective institutions for the maintenance of local peace and order. In still other cases the violation of freedom results directly from a denial of political and civil liberties by authoritarian regimes and from imposed restrictions on the freedom to participate in the social, political and economic life of the community”.

**472. Sharma B.D (2008) ‘The fifth schedule volume – 1.’ Sahyog Pustak Kuteer, New Delhi.**

Sharma, B.D. has studied the struggle for survival of more than eight million tribal people in India. They comprise more than 300 communities, small and big, at different stages of so called development, right from hunters and gatherers at one end through shifting cultivators, traditional farmers, on to those caught in the whirl of industrialization. Our Constitution, particularly the 36 Fifth Schedules, presents a near ideal frame for managing the crucial change. It is one of the most difficult tasks in the history of human kind, telescoping on the process of change, spanning thousands of years into a few decades and enabling the people to develop according to their own genius.



Sharma has analyzed globalization - the tribal encounter. It deals with some glimpses of tribal responses to the forcible opening up of their small world with the new economic policy or 'globalization' as its last version. The study brings into share the basic issue of violation of the Constitution implicit in the New Economic Policy, particularly in the tribal setting where the state is still laying mouse traps (regulation of money lending, land alienation). Yet it is letting loose new rogues (multinationals) without mahouts.

**473. Doshi. S. L. (1997), Emerging Tribal Image, Rawat Publications, New Delhi.**

Doshi has tried to assess and evaluate the emerging tribal image in independent India. This study rightly considers constitutional safeguards and Nehru concept of tribal integration with Indian nationalism as the two pillars of tribal image. In this sense this study is interdisciplinary in character.

**474. Dive Behera and M.C.Jummyr Basar. (2010), Intervention and Tribal Development, Serials Publications, New Delhi.**

Dive Behera and Jummyr Basar have edited a volume which critically examines the potentials and the challenges of tribal development in India consequent upon plan interventions. The readings in this volume are useful for tribal activists, NGOs and policy-makers since they provide deep insights into the issues in tribal development/empowerment.

**475. Vaid N.K. (2004) 'Who Cares For Tribal Development' Mittal publications New Delhi.**

Vaid, N.K. has explained about who cares for Tribal Development, which deals with the big question of tribal development from new perspectives. A lot has been said about the issues by planners, social scientists, economists, and social workers. But the unique approach of this book is an amalgamation of anthropological, journalistic and activist approaches to the issue.

**476. Debashish Debnath. (1997), Linking Forestry with Tribal Development, Kurukshetra, January, PP97-101.**

Debashish Debnath has examined the process and issues in the interface between tribal forest relationships in India. This study provides a brief review of the forest policy under the British colonial rule on one hand and also a brief review of the different national forest protection policy initiatives implemented between 1951 - 2005 by the Government of India on the other hand.

- 477. John Samuel (2002) First Edition ‘Struggles for survival (A resource book on the status and rights of the Adivasi Communities in India.’ Reprovision Printers Pvt. Ltd., Pune.**

John Samuel explains about the “Struggles for Survival” (a resource book on the status and rights of the Adivasi Communities in India). 37 Adivasis constitute near about one-tenth of the total population of India. But they are interspersed in the entire country in innumerable small groups. That is precisely the reason why they cannot influence the policy decisions in the majoritarian democratic polity of India. After independence, however, the so called structure of Modern India has been erected with the plundering and uprooting of the Adivasis, without any organized protest from them. Over the years, the Adivasis have become more and more vulnerable and their livelihood has been at stake, and they have been displaced from their natural habitats, while their culture and identity have been on the brink of extinction. In short, the tale of the Adivasis is a tale of struggles for survival. Samuel (2002) has depicted the plight of the Adivasis in India in minutest details. He recounts the present conditions of the Adivasis in a very candid fashion, providing situational analysis and perspectives with vital statistical information.

- 478. Meena Radha Krishna.( 2009),Starvation Among Primitive Tribals, EconomicalandPoliticalWeekly,May-2,VOLXLIVNo18.PP13-16**

Meena Radha Krishna examines the causes for and extent of starvation and the consequent deaths among Primitive Tribal Groups (PTG’s). She observes that the “Indian State’s policy regarding primitive tribal groups amounts to a “first wreck and then rescue” programme.

- 479. Majumdar, D.N (1937) A Tribe in Transition: A Study in Cultural Patterns, Longmans Green and Company, London**

Majumdar assessed the cultural patterns of tribes in India and observed that tribes gradually turned towards transformation in Indian society. The scholar identified several factors associated with the transition of tribes in India. The study is also widely quoted by the scholars as a pioneering research in the field of tribal studies in India. He suggested that tribes should be protected through education, basic needs, infrastructural facilities and modern amenities.

- 480. Ray, Renuka (1959) Special Committee constituted by the Government of India, New Delhi.**

Ray analyzed the status, problems and prospects of tribes in India and

submitted a report to the Government of India. The scholar noted that tribes were excluded from the mainstream of national life. Tribal communities were deprived of basic needs, infrastructural facilities, developmental opportunities and social security in India. The committee suggested that area-specific and target group specific tribal development programmes should be implemented all over the country to bring about social and economic transformation of tribes in India.

**481. Nanjundaiah, H.V and Anantha Krishna Iyer, L.K (1961) The Mysore Tribes and Castes, The Mysore University Press, Karnataka state, India.**

Nanjundaiah and Iyer examined the Mysore Tribes and Castes and reported that Soligas constituted a majority of tribes in the region followed by Jenu Kuruba and Kadu Kuruba tribes. The scholars reported that the tribes lived under pathetic conditions since they were deprived of human rights and developmental opportunities. The scholars suggested that tribes should be included in the mainstream of development through suitable policies, plans, programmes and protective measures.

**482. Dash Sharma. P (2006) First Edition 'Anthropology of primitive Tribes in India.' Serials Publications, New Delhi, India.**

Dash Sharma, P. has written about the scheduled tribes who have been identified as the most backward communities among the tribal population groups, also categorized as the "Primitive Tribal Groups" (PTGs) by the Government at the Centre in 1975. So far, 75 tribal communities have been identified as the 'primitive tribal groups' in different states of India. These hunting, food gathering and some agricultural communities, who have been identified as the most backward communities among the tribal population groups need special programmes for their sustainable development. The primitive tribes are awakening and demanding their right for special reservation quota for them. A majority of the primitive tribal population groups in India is in perpetual poverty and is much below the poverty line, suffering from an alarming malnutrition and high illiteracy. The government must sincerely and effectively create sustainable development programmes for and among them.

**483. Louiz (1963) Tribes of Mysore, Vishwa and Company, Bangalore, Mysore State, India.**

Louiz evaluated the tribes of Mysore region and reported that tribes were not properly protected and promoted by the government and civil society.

The scholar observed that most of the tribes of Mysore were primitive tribes who suffered from inadequate basic needs, infrastructural facilities, security measures and developmental opportunities. The scholar called upon the government to treat the tribes on par with non-tribes and extend all possible developmental assistance to facilitate inclusive development of tribes.

**484. Sujata Miri (2004) First Edition ‘Rationality and Tribal Thought.’ Mittal Publications, New Delhi, India**

Sujata Miri has written about the “Rationality and Tribal Thought” which deals with issues ranging from the intricacies of the concept of rationality embedded in modern western thought to the detailed considerations of tribal currents of thought, action and life and the problem of understanding that they throw up. It fills an important gap in our efforts to come to grips with the ideas of diversity, plurality and unity.

**485. Ghurye, G.S (1964) The Scheduled Tribes, Bombay: Popular Prakashan.**

Ghurye studied the social, cultural, political and economic issues concerning the Scheduled Tribes in India and found that tribes lived under the most miserable conditions due to lack of social concern and political will. The scholar reported that non-tribes had dominated over the tribes in India and subjected them to slavery and backwardness. It is a monumental research in the field of tribal studies since it sensitized the stakeholders of tribal development on the status and problems of tribes in India.

**486. Jasprit Raur Soni (2004) First Edition ‘Introspection of Tribal Development.’ Sonali Publications, New Delhi.**

Jasprit Raur Soni (2004) has explained an “Introspection of Tribal Development” which deals with how the scheduled tribes have been kept aloof of the development process in the country. Their socio-economic status, education and lack of communication have not permitted them to reach better life and fruits of development. Post-independence scenario suggests that many steps taken by the National and State Governments by spending billions of rupees on several schemes launched for the betterment of tribals and their proper upliftment have gone an utter waste.

**487. Gopal, H (1965) Problems of Soligas, Social Welfare, 12(8)**

Gopal assessed the problems of Soligas of Mysore region and noted that Soligas lived in the forest and hill areas which were denied of basic

infrastructural facilities and fundamental developmental opportunities. The scholar also focused the attention of the policy makers, intellectuals and other stakeholders of tribal development on the plight of Soligas. The study suggested certain welfare and development measures for the Soligas tribe in the region.

**488. Subbaiah, K.M (1965) Customs and Life of Soligas in Chamarajanagar, My Forest, April**

Subbaiah analyzed the customs and life of Soligas in Chamarajanagar and reported that Soligas had followed their own cultural ethos and patterns which were prescribed by their forefathers. The scholar further noted that Soligas had been isolated by the dominant powers in the region and treated as non-entities. The study offered practically relevant suggestions for the integrated development of Soligas in the Chamarajanagar district.

**489. Sharma A.N (2002) First Published 'Tribal Welfare and Development. (Emerging Role of Anthropological Explorations).' Sarup and Sons Publishers, New Delhi.**

Sharma, A.N. has discussed the 'Emerging roles of Anthropological knowledge in promoting Tribal Welfare and Development'. Sponsored by the University Grants Commission, New Delhi, the study is based on applied research which is directly or indirectly useful for the betterment of many aspects of tribal life. Its main objective is to give momentum to slow and steady growth of tribal welfare and development.

**490. Gowda, Giribasava K.S (1969) Descriptive Analysis of Soligas, Kannada Nudi, Kannada Sahithya Parishath, Bangalore, India, 32(3)**

Gowda examined the problems and prospects of Soligas in Mysore region and reported that Soligas had remained as socially most isolated and economically backward section of the society. The scholar carried out a descriptive analysis which identified several factors for the backwardness of Soligas and suggested that government and civil society should come forward to educate, liberate and promote Soligas in all aspects.

**491. Narayan S (1997) First Published 'Perspectives on Tribal Development (Gandhian Approach to Plan Development).' Common Wealth Publishers, New Delhi, India.**

Narayan has explained the perspectives on Tribal Development (Gandhian Approach to Planned Development) in a collection of ten articles of which the first is on Mahatma Gandhi and Tribal Development. The third is about

the changes taking place among the tribes of Bihar. The fourth article is about the forests and tribes of Bihar. The fifth article is about the traditional institution of youth and their dormitory life. The sixth talks about the development perspective of a dwindling tribe of Bihar. The seventh is on the sufferings of tribal women and witchcraft. The eighth is on an age old tribal movement for a separate state. The ninth discusses the bottlenecks in 39 tribal developments. And the tenth is on Bihar in general where author has discussed how the state is rich but the Biharis are poor.

**492. Parkin (1972) Class, Inequality and Political Order, London: Paladin**

Parkin studied the class, inequality and political order and noted that indigenous people across the world were subjected to the politics of exploitation by the dominant powers. The scholar reported that tribes were politically disorganized, economically under developed and socially isolated in India. The study recommended that tribes should be given adequate political reservation and economic benefits in order to achieve the goal of inclusive tribal development. The scholar suggested that tribes could be liberated from the politics of exploitation through active social and political mobilization across the globe.

**493. Mishra, P.K (1975) Jenu Kuruba, Bulletin of the Survey of India, 18(1)**

Mishra assessed the life, culture and progress of Jenu Kuruba in Mysore region and found that Jenu Kurubas lived in the forest and hill areas without basic amenities and infrastructural facilities. The scholar also reported that Jenu Kurubas constituted a meager minority in the region and remained at the receiving end from development point of view.

**494. Dwarika Nath Padhy (2002) First Published 'Role of Co-operatives for Tribal Development.' Mohit Publications, New Delhi.**

Dwarika Nath Padhy has analyzed the role of co-operatives for Tribal Development which deals with a pioneering and comprehensive work evaluating the working and prospects of tribal co-operatives in India with a special focus on tribal districts of Orissa.

**495. Burman, Roy, B.K (1975) Perspectives on Tribal Development and Administration, Hyderabad: NICD.**

Burman analyzed the perspectives of tribal development and administration in India and stated that tribal development programmes were imposed upon

the tribes by the outsiders in Indian society. The study revealed that tribal development projects did not emanate from the hearts of the tribes but represented the whims and fancies of the tribal development administrators in the country. The scholars suggested that the process of tribal development administration should be strengthened on the basis of active participation of social activists, specialists in tribal development and beneficiaries of tribal development projects in India.

**496. Gupta, Kiran, B.K and Dipak De (2011) Media possession and information source utilization pattern of rural women, Journal of Communication Studies, 29(1):95-102.**

Gupta examined the tribal development planning in India and reported that adequate plans were not made in India in the post-independence era for the uplift of tribes. The scholar noted that integrated development of tribes was not achieved due to absence of political will and social mobilization. The scholar suggested that micro and macro level tribal development plans should be designed in consultation with the specialists, activists and beneficiaries in India.

**497. Mohanty P.K (2002) 'Development of primitive tribal groups in India.' Gyan Books.**

Mohanty, P.K. on the other hand explains the development of the primitive tribal groups of India through a comprehensive survey of the development of the primitive tribal groups with a main thrust on the Lodhas of West Bengal and Orissa, the Chenchus of Andhra Pradesh and the Totos of West Bengal. He has given very minute data regarding several welfare programmes in these regions. He has also included a rare map showing the tribal population of his concern, literacy, sex ratios, displacement of tribals, bonded laborers and tribes below poverty line.

**498. Morab, S.G (1977) The Soligas of B.R.Hills, Anthropological Survey of India, Kolkata, India.**

Morab evaluated the cultural ethos, social status, economic status and other issues concerning the development of Soligas of B.R.Hills and found that Soligas remained highly backward educationally, politically and economically in modern times. The study revealed that Soligas were not actively mobilized to enjoy the fruits of development. The scholar suggested that adequate social and political mobilization of Soligas and other tribes would facilitate their development in modern society.

**499. Chattopadhyaya, Kamaladevi (1978) Tribalism in India, Vikas Publication Centre, New Delhi, India**

Chattopadhyaya studied the tribalism in India and stated that tribalism implied the possession of a strong cultural or ethnic identity that separates one member of a group from the members of another group. The scholar also observed that tribalism had a very adaptive effect in human evolution and Indian tribes were unwilling to conform to the politics of the collective development in India. The scholar suggested that tribal ethos, sovereignty and welfare aspects should be taken into account by the policy makers and other stakeholders of tribal development in India.

**500. Pradip Kumar Bhowmick (2005) 'Tribal and Sustainable Development' Kalpaz Publications, Bangalore.**

Pradip Kumar Bhowmick has examined tribal and sustainable development among the selected tribal communities in the three different ecological settings (hill zone, Chotanagpur plateau zone and coastal zone) in the state of West Bengal. Major issues like the gradual depletion of global resources over the last century on the one hand and conservation of the available resources for future human interests on the other have also been discussed threadbare. Also a view of tackling the major issues to overcome the problems faced by the tribal communities has been reflected as a set of policy guidelines, and conceptual framework for sustainable development. In reality, what is happening from the angle of sustainability has been discussed.

**501. Vyas, N.N (1978) Communication, Development and Change: A Case Study of Tribal Development in Southern Rajasthan, Tribe, March, 10(4): 1- 10.**

Vyas assessed the process of tribal development in Southern Rajasthan in terms of communication, development and environment. The study revealed that communication infrastructural facilities and locally relevant communication strategies were not sufficient at the grassroots level in the tribal areas. The scholar suggested that appropriate communication strategies, resources and services should be designed and utilized in the tribal areas to ensure the achievement of the goals of tribal development in India.

**502. Deogaonkar, S.C (1980) Problems of Development of Tribal Areas, Delhi: Leeladevi Publications.**

Deogaonkar analyzed the problems of tribal development in India and found that tribal development programmes were not designed and implemented on ecology, environment and humanitarian considerations in India. The



scholar also noted that tribal development was not achieved on the basis of the cultural fabrics of the tribal society in India. The scholar suggested that tribal development models should be designed on the basis of demographic factors and indicators of human development in India.

**503. Gassah L.S. (1984) ‘Garo Hills-Land and the People’ Omsons Publications, Gauhati New Delhi.**

Gassah, L.S. has provided information in understanding the history and culture of the Garo people, the land and its physical setting, including agriculture, ecosystems, forests, flora and fauna, geology and mineral resources, and patterns of economic change and modernization of the society. It 40 has also given a glimpse of the Garo Hills right from the pre-historic era to the present period.

**504. Kumaran, V.C (1980) Development of Tribal Areas: Certain Inter Disciplinary Concerns, in S.G.Deogaonkar (Ed) Problems of Tribal Areas, Delhi: Leeladevi Publications.**

Kumaran examined the development of tribal development in India in terms of inter-disciplinary concerns and noted that tribal development was not achieved on the basis of cultural and social diversities of tribal communities in India. The scholar suggested that tribal development policy should be formulated in accordance with the changing environment and felt needs of the tribes in India.

**505. Singh, Bhupinder (1982) Tribal Development Without Much Success, Review in Buddhadeb Chaudhary (Ed), Tribal Development in India, Delhi: Inter India Publications**

Singh evaluated the process of tribal development in India and pointed out that the process of tribal development had attracted several strategies by different branches of social sciences. The study revealed that tribal development strategies were not designed on the basis of ground realities and actual needs of the tribes in India. The scholar suggested that proper response to the challenge of tribal development calls for a visionary and dedicated political leadership.

**506. Singh, S.K (1982) Economics of the Tribals and their Transformation, New Delhi, India.**

Singh studied the economics of the tribes and their transformation in India and noted that adequate budgetary allocations were not made in the post-independence era for the development of tribes in India. The study revealed

that non-tribes had become the beneficiaries of tribal development due to politics of manipulation. The scholar suggested that bonafide tribes should be identified for the tribal development projects to avoid abuse of funds and facilities.

**507. Berkeley and Los Angeles (1982) Tribes of India: The Struggle for Survival, University of California Press.**

Berkeley and Los Angeles assessed the tribes of India and reported that adequate social and economic changes were not brought about among the tribes of India mainly due to lack of social commitment among the leaders. The study revealed that tribes were disintegrated in India on account of tribal ethnicity. The scholars suggested that tribes should be brought under a common umbrella to enlist their active participation in the process of development.

**508. Basu, A.R. (1985) Tribal Development Programmes and Administration in India, New Delhi, National Book Organisation.**

Basu analyzed the tribal development administration and programmes in India and pointed out that tribes were deliberately kept out of the development and administration mainstreams by the dominant forces in India. The study revealed that tribes and specialists in tribal development administration were not actively involved in the process of policy making for tribal development at macro and micro levels. The scholar suggested that active involvement of tribal activists and organizers would enhance the status of tribal development in India.

**509. Katoch, S.C (1986) Tribal Beneficiaries of 20 Point Programme, Kurukshetra, 34(4):18-26.**

Katoch examined the relationship between the 20 Point Programme and tribal development in India and reported that 20 Point programme was helpful to the tribes of India. The scholar also pointed out that Indira Gandhi had the social commitment for the uplift of downtrodden communities including the tribes in India. The scholar suggested that the stakeholders of tribal development should be brought under a common banner to facilitate meaningful coordination of tribal development programmes at various levels.

**510. Ratha S.N. (1986) Tribal Development Programme: An Appraisal, in L.P.Vidarthi (Ed), Tribal Development and its Administration, New Delhi: Concept Publishing Company.**

Ratha evaluated the tribal development programmes in India and reported that a good number of privileged sections of society were included in the

list of Scheduled Tribes. The study reported that welfare schemes were not utilized by the bonafide tribes since a large number of non-tribes availed the benefits due to political manoeuvrability in India. The scholar suggested that various safeguards provided for the tribes in the constitution should reach out to the intended beneficiaries in the country.

**511. Das S.T (1993) First Edition ‘Tribal Development and Socio-cultural Matrix.’ Kanishka Publishers, Delhi.**

Das T. has described the tribal development and socio-cultural matrix of the tribe of India. He has given emphasis mainly on the principle of distinctive elements of the tribes. The effect of the so called welfare schemes and the acculturation has also been touched upon. The consequences of ill-conceived tribal reforms and the problems created in their way of life due to lack of knowledge of their socio-cultural matrix have formed the essence of his writing. He has dealt with the problems and has prescribed solutions in order to help them in promoting their socio-economic and cultural aspects.

**512. Ghosh, (1987) Tribes in Modern Mainstreamisation, Tribal welfare, Serials Publications, New Delhi, India.**

Ghosh studied the issue of tribes in modern society and authored a book which is widely quoted by the scholars. The scholar pointed out that most of the tribes in the countryside remained excluded from the mainstream of national life in India due to lack of social commitment and political will among the leaders. The scholar suggested that all out efforts should be made by various stakeholders of tribal development to improve the status of tribes and make them active participants in the national mainstream.

**513. Robin D. Tribhuwan (2004) First Edition ‘Health of Primitive Tribes.’ Discovery Publishing House, New Delhi.**

Robin D. Tribhuwan has reviewed the studies on tribal, rural and urban development. He has also made an attempt to unravel some of the successful development models and strategies adopted by various agencies and experts. These programmes and approaches in tribal, rural and urban development would certainly help policy makers, planners, academicians, the NGOs and activists in their use of valuable information towards rethinking, trying out or improving upon these strategies

**514. Menon (1987) Empowerment of Tribal Culture, Tribal Problems and Solutions, Mittal Publications, New Delhi, India.**

Menon assessed the tribal culture, tribal problems and solutions and authored

a book which is known for thought provoking ideas and guidelines. The study revealed that tribal culture was built around human values, ecological concerns and patriotism in India. The scholar also noted that tribal culture was affected by the cultural imperialism and western notions which were against tribal cultural ethos. The scholar suggested that tribal culture, environment and development should become core areas of tribal development in India.

**515. Chand, A (1988) IRDP Schemes Fail to Benefit Bihar Tribals, The Economic Times, 28**

Chand analyzed the Integrated Rural Development Programme with special reference to the welfare and progress of tribes in Bihar and reported that IRDP Schemes failed to benefit tribes. The study revealed that basic needs, infrastructure development and employment generation goals were not achieved due to inadequate social and political mobilization among the Bihar tribes. The scholar suggested that IRDP should be implemented properly and sincerely in the tribal areas through active mobilization and involvement of tribes.

**516. Kothari C.R (1991) 'Rural Development.' Vol. II Rural Development Administration and Tribal Welfare' Manak Publications Pvt. Ltd, Delhi.**

Kothari, C.R. has highlighted the principle deficiencies in rural development administration and has given suggestions for making it dynamic and responsive to the needs and wishes of the people. The study has also focused attention on the problems of rural development in tribal, hill and desert areas in consonance with the availability of natural resources. Agro-climatic conditions, characteristics of people inhabiting these areas and the peculiarities of their socio-cultural structures have also been discussed in some detail.

**517. Devan, P.K (1988) Impact of Various Development Programmes on Tribals of Wayanad, Kurukshetra, 36(4): 72-79.**

Devan examined the impact of various development programmes on tribes of Wayanad, Kerala State and pointed out that the tribes of the region were not properly educated and mobilized for effective implementation of development programmes. The scholar suggested that participatory communication and development opportunities should be created in the region to facilitate successful implementation of development programmes for the benefit of tribes.

**518. Harish, P.N (1988) Koragas of Coorg: A Study, Unpublished Ph.D. Dissertation, University of Mysore, Karnataka, India.**

Harish evaluated the status of Koragas of Coorg and observed that Koragas were the most marginalized and exploited section of tribes in the region. The study revealed that Koragas suffered from serious misbeliefs and traditions which impeded their progress. The scholar suggested that social communication campaigns and locally relevant development initiatives would benefit the Koragas community.

**519. Hassan, Siraj-Ul (1989) Castes and Tribes of Nizams, H.E.H.D Dominions, Asian Educational Service, New Delhi, India.**

Hassan studied the castes and tribes of Nizams of Andhra Pradesh and reported that most of the sub-castes among the tribes were socially and economically marginalized on account of prevailing feudal system. The study revealed that the tribes of the region were excluded by the local rulers and administrators due to the disorganization, immobility and inaction of the tribes. The scholar suggested that inclusive development of tribes would change the system and liberate the tribes from all kinds of difficulties and constraints.

**520. Sachindra Narayan (2002) 'The Dynamics of Tribals Development Issues and Challenges.' Gyan Publishing House, Delhi.**

Sachindra Narayan has underlined the nature, process and typology of development in general and with special reference to tribes and displaced 42 persons to be properly rehabilitated, and also the sharing of reverence through Joint Forest Management.

**521. Doshi, S.L (1990) Tribal Ethnicity: Class and Integration, Rawat Publications, Jaipur, India**

Doshi assessed the tribal ethnicity in terms of class and integration in India and reported that several ethnic groups were formed among the tribes of India which caused social exclusion. The study revealed that social exclusion of tribes was linked to the recognition of social identities, resource allocations and power relations. The scholar suggested that scientific analysis of tribal ethnicity should be carried out in order to understand ethnic assertions in India in the context of rampant social exclusion in the country.

**522. Padmaja Sen (2003) First Edition 'Changing Tribal Life. A Socio-Philosophical Perspective.' Concept Publishing Company, New Delhi.**

Padmaja Sen has spoken of the dynamics of change in tribal life by addressing

the various issues such as the concept of tribe, the tribal philosophy of life, concept of value and notion of development. Conceptualizing the HOS of Singhbhum as a tribe, significance of their myths and rituals, among tribals, folk treatment systems, dialectics of identity and assimilation and socio- religious aspects of the tribes. She has also examined the impact of modernity and social change on them

**523. Somasundaram, Mand Kibe, R.V (1990) Soliga the Tribe and its Stride, Vivekananda Girijana Kalyana Kendra, B.R.Hills, ChamaraJanagar District, Karnataka, India.**

Somasundaram and Kibe analyzed the Soliga tribe and its stride in B.R.Hills, ChamaraJanagar District, Karnataka and noted that Soliga tribes were transformed by the missionary zeal and works of Sudarshan and team members. The study revealed that Soligas were organized effectively and led toward modernization and progress over a period of time. The scholars suggested that success stories like B.R.Hills Soligas should be enhanced in large number in other tribal settlements.

**524. Sharma, Manorama (1990), Social and Economic Change in Assam: Middle Class Hegemony, New Delhi: Ajanta Publications.**

Sharma examined the social and economic change in Assam which has considerable tribal population in the North Eastern region of India. The scholar noted that remarkable social and political mobilization was achieved among the tribes in Assam due to the crucial role played by the Christian missionaries and social activists. The scholar suggested that special tribal development plans should be implemented in the state to prevent unrest, lawlessness and disorder in Assam.

**525. Chandra, Vinaya V (1991) Impact of Development among Jenu Kurubas, Betta Kurubas and Soliga Tribes of Gundlupet Taluk, ChamaraJanagar District, M.A. Dissertation, University of Mysore, Karnataka, India.**

Chandra evaluated the impact of development among Jenu Kurubas, Betta Kurubas and Soliga tribes of Gundlupet Taluk, ChamaraJanagar District. The study revealed that Soliga tribes were comparatively better off than Jenu Kurubas and Betta Kurubas in the study area. The scholar suggested that government agencies and non-government organizations should work together to improve the quality of life of tribes in modern society.

**526. Pandey , J.C (1991) Indian Tribes – Habitat, Society, Economy and Change, Anmol Publications, New Delhi, India**

Pandey studied the Indian tribes in terms of habitat, society, economy and change and pointed out that Indian tribes mostly lived in the forest and hill areas which were neglected by the state and civil society. The scholar also noted that tribal areas were deprived of basic needs, infrastructural facilities, modern civic amenities and other privileges. The scholar suggested that distribution of land, construction of houses, creation of gainful employment opportunities and implementation of sustainable development programmes would enable the tribes to live well and achieve progress in modern society.

**527. Umesh, R (1992) Geographic Analysis of Soliga Tribe: A Case Study of B.R.Hills, Master’s Dissertation, University of Mysore, Karnataka, India.**

Umesh assessed the geographic, social and economic status of Soliga tribe in B.R.Hills, Karnataka state and reported that Soligas lived in different hamlets geographically. The study revealed that the tribes were interconnected through better civic amenities and improved their social mobility and economic status gradually because of the missionary works of Sudarshan and other dedicated persons. The study recommended that better infrastructure and civic amenities should be ensured to improve the social and economic status of tribes in the study area.

**528. Chaudhury S (1992) Role of Non-governmental Organizations and Tribal Health in India, Ind. J. Psychiatry, 52(4)**

Chaudhury analyzed the role of non-government organizations in tribal health management in India and reported that basic health amenities and resources were not found in the tribal areas. The study revealed that non-government organizations played a responsible role in the tribal health management than the government agencies at the grassroots level across the country. The scholar suggested that tribal medicine system and modern medicine system should be integrated in India in order to enhance the health, nutrition and sanitation services in the tribal areas.

**529. Rao, Mohan K (1993) Socio-Cultural Profile of Tribes of Andhra Pradesh, Hyderabad: Tribal Cultural Research and Training Institute, India.**

Rao examined the socio-cultural profile of tribes in Andhra Pradesh and noted that tribal society was built around distinct tribal values and cultural ethos since times immemorial. The study revealed that tribal cultural

foundations were not strengthened in the name of tribal modernization and development in India. The scholar suggested that the socio-cultural profile of tribes should be taken into consideration while developing the system of tribal development administration in the country at grassroots level.

**530. Leach (1994) Tribal Development and constitutional safeguards, Tribal Development, Rawat Publications, New Delhi, India.**

Leach evaluated the constitutional safeguards and provisions from tribal development point of view in India and reported that central and state governments did not create awareness among the tribes about certain constitutional safeguards and provisions. The study revealed that the constitutional provisions were not practically translated into realities in India mainly due to ineffective tribal education, organization and struggle across the country.

**531. Patel, M.L. (1994) Development Dualism of Primitive Tribes: Constraints, Restraints and Fallacies, New Delhi: M.D. Publication.**

Patel studied the development dualism of primitive tribes of India and reported that the constraints, restraints and fallacies of tribal development in the post- independence era. The study revealed that the government did not achieve desirable progress in creating an enabling environment especially for the primitive tribes who were practically cut off from the mainstream of national life. The scholar suggested that inequality within the tribes should be prevented through suitable tribal sub-plans and initiatives in India.

**532. Wolf, Marshall (1995), “Globalisation and Social Exclusion: Some Paradoxes” in Gerry Rodgers, Charles Gore, Jose B. Figueiredo (eds.), Social Exclusion: Rhetoric, Reality, Responses, Geneva: ILO, pp. 81-101.**

Wolf assessed the globalization and social exclusion with special reference to the marginalized sections of India and reported that tribes, Dalits, backwards and minorities were the worst affected and most isolated sections of Indian society in the age of globalization. The study revealed that government should implement special plans for the inclusive development of marginalized sections including tribes in India to set right the anomaly.

**533. Hardiman, David (1995) The Coming of Devi – Adivasi Assertion in Western India, Oxford University Press, Delhi, India**

Hardiman analyzed the Adivasi assertion in Western India and pointed out



that tribal assertion had increased over a period of time in India. The study reported that tribes were bent upon gaining the recognition as peoples in their own right, treatment as equal partners and control over their lands and livelihoods in India. The scholar suggested that the government should provide land, loan, skill development and allied facilities to the tribes in order to create an enabling environment across the country.

**534. Dreze, Jean, and Amartya K. Sen (1995) *India: Economic Opportunity and Social Development*. New Delhi, Oxford University Press, India.**

Dreze and Sen examined the economic opportunity for social development of the marginalized sections of society in India and pointed out that tribes had limited opportunities for social mobilization and economic development due to in-built constraints and limitations in the country. The study revealed that the social and economic profile of tribes in India was very poor since tribes were excluded and exploited by the dominant sections of Indian society. The scholars suggested that journey of national development should begin from the tribal areas to cosmopolitan cities in India on the basis of ground realities and social development concerns.

**535. Samal, Prasanna K. (1996): *Tribal Development Options, proceedings of National Seminar May 23-24, National Institute of Rural Development, Hyderabad, India, pp.363-367.***

Samal evaluated the issue of tribal development options and observed that tribes had little development options since the process of tribal development was dominated by the non-tribes who had no concern for tribes. The study revealed that issues and concerns of tribal development were not seriously considered by the tribal development administrators who were known for exploitation of tribes in the country. The scholar suggested that the process of tribal development should be controlled and directed by the tribal leaders, tribal activists and tribal development champions in India.

**536. Parasuraman, S (1996) *Development Projects, Displacements and Outcomes for Displaced*, *Economic and Political Weekly*, 31(24): 1529-32.**

Parasuraman studied the tribal development projects in India and reported that tribes were displaced from the forest and hill areas in the name of development projects across the country. The study revealed that displacement of tribes benefitted the looters of natural resources and pushed the tribes to the wall economically and otherwise. The scholar suggested that development projects should ensure inclusive development of tribes

and sustainable development of the country.

**537. Vidyarthi and Roy (1997) Tribal Culture of India, Concept Publishing Company, New Delhi**

Vidyarthi and Roy assessed the tribal culture of India and noted that tribal ethnicity and economy were based on reasonable natural needs rather than greeds. The study revealed that survival of the fittest had become the order of the day in the age of globalization which caused the marginalization of tribes in the world. The scholar suggested that state, civil society, non-government organizations and other stakeholders of tribal development should protect the human rights of the tribes and cater to their developmental needs on the basis of natural justice and constitutional obligations in India.

**538. Heredia, Rudolf C. (1997), "Ethnicity, Class and Nation: Interrelationships in a Multi-cultural State", Economic and Political Weekly, Vol. XXXII, No.19, May 10, pp.1010-1015.**

Heredia analyzed the ethnicity, class and nation in a multi-cultural state like India and reported that tribes constituted the depressed class socially and economically. The study revealed that tribes were increasingly marginalized by the dominant powers in India in the name of development and modernization. The scholar called upon the government to prevent the politics of exploitation and facilitate the empowerment of tribes with due respect to the constitutional norms and guidelines.

**539. Oommen, T.K. (1997), Citizenship, Nationality and Ethnicity: Reconciling Competing Identities, Cambridge: Polity Press.**

Oommen examined the citizenship, nationality and ethnicity with special reference to tribes in India and observed that tribes were denied of basic citizenship rights and privileges in the country. The study reported that conflict between ethnicity and nationality continued to exist in India due to inadequate protective and promotional measures in the post-independence era. The scholar suggested that eviction of tribes, displacement of tribes, marginalization of tribes and other tendencies should be checked by the state in order to strengthen the foundations of nationality in India.

**540. Sen, A K, (1998) Development as Freedom, Oxford University Press, Sen, A., and Hawthorn, G. The Standard of Living. Cambridge University Press.**

Sen evaluated the issue of development as freedom in modern society in

the age of globalization of economy which began in the early 1990s. The scholar noted that politics of marginalization was the root cause for the ills of development of mankind across the world. The study revealed that political freedom was not a sufficient consideration for the development of the mankind. The political freedom was not complemented by social justice and economic equity in the world according to the scholar. The scholar suggested that development should not snatch away the fundamental rights and freedom of the marginalized sections in modern society.

**541. Patel, B. M. L. (1998) *Agrarian Transformation in Tribal India*. M.D. Publications Pvt. Ltd, New Delhi, India**

Patel studied the agrarian transformation in tribal India and observed that expansion of irrigation facilities, distribution of power, implementation of modern agricultural schemes and other developmental measures changed the profile of tribal community in quite a few tribal areas. The scholar suggested that infrastructure development and adoption of advanced farming practices would improve the social and economic status of tribes in India.

**542. Singh, B. P. (1998), *The Problem of Change: A Study of northeast India*, Delhi: Oxford University Press.**

Singh assessed the problem of change in North East India and reported that the region remained neglected by the successive governments after independence. The study revealed that continued negligence of the people caused the sense of insecurity among the people and made them revolt against the state. The scholar suggested that tribes of North East India should be treated on par with the people in rest of the India for their integrated development through special initiatives.

**543. Taylor, Charles (1998) “The dynamics of democratic exclusion”, *Journal of Democracy*, Vol. 9, No.4, pp. 143-156.**

Taylor analyzed the dynamics of democratic exclusion in India and noted that tribes were excluded from the democratic and developmental mainstream in the country due to inadequate social and political mobilization of tribes. The study reported that democratic culture was not systematically institutionalized in the tribal areas due to lack of political will and concern. The scholar suggested that tribes should be organized for better democracy and development in India.

- 544. Mohanty, P.K (2000) Development of Scheduled Caste and Scheduled Tribes in Independent India: Leads and Lags, Journal of Rural Development, National Institute of Rural Development, Hyderabad, India, Special Issue, 19(4): 535-572.**

Mohanty evaluated the state of development of Scheduled Caste and Scheduled Tribes in independent India and observed that protective measures were taken for welfare of Scheduled Tribes like forests, shifting cultivation, bonded labour, rehabilitation of displaced families and land alienation. The scholar suggested that a comprehensive review of the shifting cultivation practices should be made and a time bound programme drawn up for the empowerment of tribes in India.

- 545. Singh, Shyam Nandan (2000) Impact of Reservation Policies for Tribals in India, Special Issue, Journal of Rural Development, 19(4), Oct-December, pp-603-623.**

Singh studied the impact of reservation policies for tribes in India and found that government schemes provided relief from unsympathetic and oppressive administration to the tribes. The study revealed that the Constitution of India made certain social policy measures for the welfare of deprived tribes through preferential treatment, affirmative action, reservation policy and positive discrimination. The scholar suggested that prompt implementation of reservation policy and economic development plans would fulfil the constitutional aspirations in a welfare state like India.

- 546. Sankaran S.R (2000) Welfare of Scheduled Caste and Scheduled Tribes in Independent India – An Overview of the State Policies and Programmes, Journal of Rural Development, National Institute of Rural Development, Hyderabad, India, Special Issue, 19(4):507-508.**

Sankaran assessed the state policies and programmes for the welfare of Scheduled Castes and Scheduled Tribes in independent India and observed that the welfare of weaker sections was rooted in the Constitution based on the values of equality, human dignity, social justice, laws and policies emanating from the constitutional mandate. The scholar strongly advocated for concerted efforts of the state and various agencies towards the welfare and progress of tribes and other marginalized sections of society in India.

- 547. Srivastava, B.N (2000) Working of the Constitutional Safeguards and Protective Measures for the Scheduled Caste and Scheduled Tribes, Journal of Rural Development, National Institute of Rural Development, Hyderabad, India, Special Issue, 19(4):573-602.**

Srivastava analyzed the working of the constitutional safeguards and protective measures for the Scheduled Caste and Scheduled Tribes in India and noted that the condition of these communities had not improved to the extent desirable since independence. The scholar suggested that economically and politically strong among the tribes should not be allowed to corner the benefits of reservation in order to protect the poor and needy tribes.

- 548. Upadhyaya, V.S (2000) Alternative Models for Tribal Development, Welfare of Scheduled Castes and Scheduled Tribes in Independent India, Journal of Rural Development, National Institute of Rural Development, Hyderabad, India, Special Issue, 19(4): 691-696.**

Upadhyaya examined the alternative models for tribal development in India and observed that various models of tribal development failed to empower the tribes since they did not fit into the Indian tribal environment. The scholar also noted that tribal development models were not designed and implemented on the basis of ground realities in India. The scholar suggested that the need of diversities of strategies should be realized by the policy makers from tribal development point of view in India.

- 549. Koot N (2001) Tribal health interventions and NGOs, J. NGO Management, 12(4)**

Koot evaluated the tribal health intervention from non-government organizations point of view in modern society and reported that the process of tribal health management had become malnourished across the world mainly due to exclusion of tribes from the national mainstream. The study revealed that tribal health management was not built around ethical, moral and development considerations based on ground realities. The scholar suggested that government and non-government agencies should work together to improve the status of tribal health management across the world.

- 550. Samal, Avinash (2001) Tribal Development Administration: Case Study of a District in Orissa, Ph.D. Dissertation, Institute of Development Studies, University of Mysore, Karnataka, India.**

Samal studied the tribal development administration in Orissa and stated that tribal development administration was malnourished in the study area since

there were no participatory communication and development approaches adopted by the authorities concerned due to lack of political will and social commitment. The scholar suggested that normative framework; protection development and integration approaches should be incorporated into the process of tribal development administration in India.

**551. Varghese, T (2002) Socio-economic development of tribals in Kerala: With special reference to Wayanad: Ph D dissertation submitted to MG University, Kottayam, Kerala, India.**

Varghese assessed the socio-economic development of tribes in Kerala and reported that tribes of Kerala were subjected to social exclusion and economic exploitation by the non-tribes in the study area. The study revealed that tribes were socially and economically marginalized by the system controlled by the dominant forces in modern society. The scholar suggested that adequate political representation, social mobilization and economic resource mobilization would enhance the socio-economic status of tribes in modern society.

**552. Gundlupet, Madhu (2002) Tribal Development in Karnataka, Akshatha Prakashan, Siddhartha Nagar, Mysore, Karnataka, India**

Madhu Gundlupet analyzed the tribal development in Karnataka and reported that the educational and health status of tribes in Karnataka had not improved significantly over a period of time despite implementation of several schemes by the government. The scholar suggested that adequate institutional support and social activism would enhance the status of tribes in Karnataka state.

**553. Sinha A.K. et.al. (2002) Culture, Development and the Anthropologists in Tribal Development with reference to Kanwar and Birhor Tribes of the State of Chhattisgarh, A.N.Sharma (Ed), Tribal Welfare and Development – Emerging Role of Anthropological Explorations, New Delhi: Sarup and Sons, pp.14-39.**

Sinha et.al. examined the culture, development and allied factors of tribal development from an anthropological perspective and reported that tribes stood at the bottom of Indian society and lived in remote areas. The study revealed that tribes had not achieved notable progress due to several complexities in India. The scholars suggested that tribal development policy should be changed in accordance with the ethno-development principle in India.

**554. Verma, R.C. (2002) Indian Tribes through the Ages, Publication Division, Ministry of Information and Broadcasting, New Delhi, India.**

Verma evaluated the transition of tribes from the state of primitivism to the state of modernization through the ages and noted that a meagre minority of tribes had gained the benefits of development over a period of time in India. The study revealed that tribes were also displaced from the forest in the name of development and subjected to social and economic insecurity in India. The scholar suggested that the issues of tribal modernization and development should be addressed by the stakeholders of tribal development on the basis of cultural ethos, social responsibility and research orientation in India.

**555. Kumar A (2002) Tribal Development in India, New Delhi: Sarup and Sons.**

Kumar studied the status, problems and prospects of tribal development in India and stated that after independence several constitutional safeguards, reservation norms and developmental provisions were ensured by the state for the empowerment of tribes in the country. The study revealed that tribes were subjected to exclusion, marginalization and exploitation by the rulers who were guided by vested interests. The scholar suggested that tribal development programmes and constitutional provisions should be implemented in India by taking the tribes into confidence by the administrators.

**556. Yadav, S.K (2002) Government Welfare Scheme for Tribal Development (ed) A.N.Sharma, Tribal Welfare and Development: Emerging Role of Anthropological Studies in India, Concept Publishing House, New Delhi, India.**

Yadav assessed the government welfare scheme for tribal development in India since independence and reported that welfare and development of tribes was viewed in terms of material needs in the country. The study revealed that social and economic conditions of tribes were not improved on the basis of participatory governance and development. The scholar suggested that government and non-government agencies should empower the tribes by decentralizing, democratizing and localizing developmental schemes.

**557. Yadappanavar, A.V (2003) Tribal Education in India, Discovery Publishing House, New Delhi, India.**

Yadappanavar analyzed the tribal education in Andhra Pradesh and observed that absenteeism, stagnation, wastage and other factors impeded the educational progress of tribal children in the study area. The study revealed

that tribal education was taken for granted by the policy makers and tribal administrators. The scholar suggested that alternative strategies for tribal development and informal educational strategies would boost tribal education in India.

**558. Ghosh, D.K (2003) Scheduled Castes and Scheduled Tribes: Some Reflections on Poverty characteristics and Poverty Alleviation Programmes, Indian Economic Association, New Delhi, 86th Conference Volume, India.**

Ghosh examined the poverty alleviation programmes of Scheduled Castes and Scheduled Tribes in India and reported that most of the development programmes were not promptly implemented by the government agencies across the country. The study reported that a majority of the downtrodden communities were disorganized and belittled in the post-independence era. The scholar suggested that tribal development programmes should be implemented by taking the progressive organizations representing the downtrodden communities in the country.

**559. Joseph, Vinod (2003) Tribal Development during the Five Year Plans, Kurukshetra, 51(8): 23-28.**

Joseph evaluated the tribal development during the Five Year Plans in India and reported that 8% of the budgetary allocations were not made in the five year plans by the administrators due to lack of social commitment. The study revealed that the social and economic status of tribes had not improved considerably due to non-implementation of poverty alleviation programmes and infrastructure development programmes in the country. The scholar suggested that adequate budgetary allocations, strict implementation of development programmes and scientific monitoring and evaluation of tribal development programmes would reduce the development gap and improve the status of tribal development in India.

**560. Balakrishna, E.P.(2004) Economies of Tribals and Their Transformation- A Study of Kerala. PhD thesis: Pondicherry University, Mahe, Kerala, India.**

Balakrishna studied the economics of tribes and their transformation in Kerala and noted that tribes produced and protected natural resources in the countryside but remained economically weak and vulnerable due to politics of oppression. The study revealed that tribal communities were deprived of basic needs, development resources and opportunities in the country. The scholar suggested that tribal development programmes should



be implemented by the authorities, experts and beneficiaries collectively to empower the tribes economically.

**561. Joseph, V.V. (2004). Tribal Development in Kerala: A Critique (A Case Study of Malayarayans in Kottayam District), PhD thesis Submitted to Mahatma Gandhi University, Kottayam, Kerala, India.**

Joseph assessed the tribal development in Kerala in the post-independence era and reported that tribal areas were deprived of development resources due to the politics of marginalization adopted by the ruling class. The study revealed that tribes were not consulted before designing the tribal development projects in the state and that most of the tribal development projects were not area-specific and target group-specific in letter and spirit. The scholar suggested that the developmental gap between the tribes and non-tribes should be bridged by the stakeholders of tribal development in modern society.

**562. Chandrapoojari, M (2004) Tribal Development: Some Notes (ed), A.S.Prabhakar, Aesthetics of Tribal Development, Prasaranga, Kannada University, Hampi, Karnataka, India, pp.26-48.**

Chandrapoojari analyzed the status of tribes in India and reported that despite various measures to improve the social and economic conditions of tribes, they remained vulnerable. The study reported that tribes have not gained adequate strength to assert their rights and privileges due to fragmentation of the community. The scholar suggested that adequate protective legislations and developmental initiatives would improve the status of tribes in India.

**563. Chandrashekhar, T.R (2004) Tribal Development: Some Notes (ed), A.S.Prabhakar, Aesthetics of Tribal Development, Prasaranga, Kannada University, Hampi, Karnataka, India**

Chandrashekhar examined the process of tribal development in India and found that an array of constitutional commitments and developmental initiatives had not improved the standard of living of tribes in the country. The study reported that reservation benefits were cornered by the creamy layer of tribes due to political manipulation. The scholar suggested that special component plan and Integrated Tribal Development Project should be re-designed and implemented by enlisting the active participation of tribes in India.

- 564. Daivajna, Gangadhara (2004) Tribal Development and Non-Government Organizations, (ed), A.S.Prabhakar, Aesthetics of Tribal Development, Prasaranga, Kannada University, Hampi, Karnataka, India, pp.125-140.**

Daivajna evaluated the role of government and non-government organizations in the process of tribal development in India and observed that systematic institutionalized efforts in planning for the development of tribes was not ensured in India. The scholar suggested that specific institutional mechanisms and special initiatives would go a long way in the empowerment of tribes in the country.

- 565. Devi, Mahasweta (2004) Tribal Development: Some Thoughts, (ed), A.S.Prabhakar, Aesthetics of Tribal Development, Prasaranga, Kannada University, Hampi, Karnataka, India, pp. 318-336.**

Devi studied the tribal development in India and pointed out that tribes of India had not achieved desirable progress in the post-independence era. The study revealed that constitutional provisions were not translated into realities due to the disorganization and disunity among the tribes. The scholar suggested that strict enforcement of constitutional provisions and effective implementation machinery would improve the status of tribes in India.

- 566. Ahmed, Rafiul and Prasenjit Biswas (2004), Political Economy of Underdevelopment of northeast India, New Delhi: Akansha Publishing House.**

Ahmed and Biswas assessed the political economy of underdevelopment of northeast India and reported that the tribes of the region remained backward educationally, economically and politically. The study revealed that the influx of outsiders from Bangladesh had resulted in the conflict of interest between the local tribes and outsiders. The scholars suggested that the government should integrate the tribes into the mainstream of the society as equal on rightful members.

- 567. Karlsson, Bengt G. (2004) Beyond Integration: Indigenous Assertion in India, IAS Newsletter, Number 35, November.**

Karlsson analyses the indigenous assertion in India and reported that the successful political incorporation of dissenting minority groups by giving them significant levels of political autonomy and a major say in determining public policy was an important but relatively unrecognized part of the Indian government's minority policy in the country. The study revealed that indigenous assertion was partly the result of the somewhat

reluctant continuation of colonial policy, which emphasized the protection of vulnerable indigenous peoples from their more crafty neighbours - a policy that became popular among indigenous minorities even though it was out of favour in Indian nationalist circles. The scholar suggested that tribal development plans should be designed and implemented by the authorities in consultation with the tribes in India.

**568. Navada, A.V (2004) Tribal Development: A Concept (ed), A.S.Prabhakar, Aesthetics of Tribal Development , Prasaraanga, Kannada University, Hampi, Karnataka, India, pp.80-86.**

Navada examined the process of tribal development in Karnataka state and stated that tribal people including tribal women suffered from several educational, economic, political and technological disadvantages in modern society. The study revealed that benefits of tribal development projects were not fully enjoyed by the tribes due to inadequate social and political mobilization. The scholar suggested that tribal activism and government intervention should increase to improve the status of tribes in modern society.

**569. Rao, Vasudeva B.S (2005) Tribal Development Studies, Associated Publishers, Delhi, India.**

Rao evaluated the status of tribal development studies in India and reported that a new innings of tribal development studies had begun in India after national independence. The study revealed that National Institute of Rural Development, Indira Gandhi National Tribal University and other institutions encouraged a good deal of research in the field of tribal development in India. The scholar suggested that the findings and recommendations of tribal development studies should reach out to various stakeholders of tribal development in the country in order to enrich the process of tribal development.

**570. Padhi, Kulamani (2005) Tribal Development in India -A Study in Human Development, Orissa Review, pp.71-78.**

Padhi studied the tribal development in India from human development perspective and noted that most of the tribes in rural and hill areas remained under privileged from human development point of view. The study revealed that the process of tribal development lacked human touch and tribes were pushed to the wall by the dominant powers who ruled the country. The scholar suggested that basic needs model and human development model should be adopted in the process of tribal development in India.

**571. Chaudhury, Sarit Kumar and Sucheta Sen Chaudhury (2005) Primitive Tribes in Contemporary India: Concept, Ethnography and Demography, Mittal Publications, New Delhi, India**

Chaudhury et.al. examined the primitive tribes in contemporary India and observed that primitive tribes remained out of reach for years in matters of social, educational and economics because of their exclusiveness. The study revealed that the primitive tribes were found in the islands of India and suffered from several disadvantages. The scholars suggested that primitive tribes should be identified and encouraged to participate actively in the mainstream of national life through target group specific development programmes.

**572. Panda, Nishakar (2006) Tribal Development: Imperatives and Compulsions, Orissa Review, December, pp.37-42.**

Panda evaluated the imperatives and compulsions of tribal development in India and reported that the process of tribal development was devoid of social concerns, developmental considerations and research orientation. The study revealed that tribal development administration was in the stage of infancy in the country and remained intellectually weak and malnourished. The scholar suggested that tribal development programmes should be designed and implemented on the basis of complete understanding of the imperatives and compulsions of tribal development in the country. Panda assessed the imperatives and compulsions of tribal development in India and noted that tribes were deprived of basic needs, infrastructural facilities, financial resources, proficiency development opportunities and representative political leadership. The study revealed that the forces of destabilization were not checked and corrective measures remained to be applied in Indian society. The scholar suggested that the social and economic disparities and diversities should be overcome through firm political action and social activism in India.

**573. Sinha, Archana (2006) Economic Empowerment and Amelioration of Tribals in India, Kurukshetra, 54(9): 14-28.**

Sinha studied the economic empowerment and amelioration of tribes in India and observed that tribes were socially isolated, politically marginalized and economically impoverished. The study revealed that the cultural ethos, social obligations and scientific development considerations were not incorporated into the system of tribal development administration in the country. The scholar suggested that the process of tribal development should be redefined and reoriented on the basis of ground realities, constitutional provisions and development aspirations of tribes in India.

- 574. Chakravarty, S. Shukla, G. and Suresh C. P. (2007) Tribal welfare development in India: Past and Present Strategy with Special Reference to Agriculture and Forestry, Kurukshetra, 11 (4):12-15.**

Chakravarty and Suresh analyzed the past and present strategy with reference to tribal welfare and development in India and stated that agriculture and forestry were not developed on the basis of active involvement of tribal farmers. The study revealed that agriculture and forestry were subjected to exploitation by the vested interests that enjoyed better political patronage. The scholars suggested that the process of tribal development should be strengthened on the basis of sound ecological, cultural and humanitarian considerations in India.

- 575. Aerthayil, M (2008) Impact of Globalization on Tribals in the Context of Kerala, New Delhi: Indian Social Institute and Rawat Publications, India.**

Aerthayil evaluated the impact of globalization on the tribes of Kerala and reported that globalization brought about cultural imperialism which cost the tribal cultural ethos dearly. The study revealed that globalization process benefitted the capitalists and belittled the indigenous people of India socially and economically. The scholar suggested that effective checks and balances would protect the natural resources and indigenous people against the politics of marginalization hatched by the dominant economic powers.

- 576. Sonowal CJ (2008) Indian tribes and issue of social inclusion and exclusion. Studies of Tribes and Tribals, 6(2): 123-134.**

Sonowal studied the factors responsible for the social exclusion of tribes in India and explored the possibilities of their inclusion in modern India. The study revealed that Indian tribes were socially excluded and economically marginalized by the dominant powers. The scholar suggested that tribes should be actively involved in the process of inclusive development on the basis of sound ethical and developmental considerations.

- 577. Reddy, G.S. and Jayadev, A (2008) Inequalities and Identities, Institute of Social and Economic Research Policy, Columbia University, USA, [www.ssrn.com](http://www.ssrn.com)**

Reddy and Jayadev assessed the inequalities and identities with reference to the tribes of India and noted that system failures were primarily responsible for the increasing developmental gap between the tribes and non-tribes in Indian society. The study revealed that constitutional provisions were not

strictly implemented by the authorities in the post-independence era in order to overcome social and economic inequalities. The scholars suggested that social and economic equity should be achieved in Indian society on the basis of strict enforcement of constitutional provisions and tribes-friendly implementation of development programmes in the country.

**578. Suresh M (2008) Health Status of Selected Tribes in Karnataka, J. Health Res., 3(1)**

Suresh analyzed the health status of selected tribes in Karnataka state and pointed out that most of the tribes in the country side were deprived of basic health amenities due to constant neglect of downtrodden sections of society by the stakeholders of development. The study revealed that tribes were highly backward in terms of human development indicators including health and nutrition. The scholar suggested that appropriate health innovations and approaches should be incorporated into the process of tribal development in India.

**579. Kurane M (2008) Promotion of tribal health: story of NGOs, J. Med. Social, 12(4)**

Kurane examined the role of non-government organizations in the process of tribal health management in India and stated that Christian missionaries began an innings of health care services in the tribal areas on the basis of absolute social commitment and missionary zeal. The study revealed that health care infrastructural facilities and personnel were not adequately made available in the tribal areas due to absence of missionary zeal and social activism in Indian society. The scholar suggested that tribal healthcare system, process and operations should be improved on the basis of modern scientific research and systematic development planning.

**580. Naidu T (2008) Tribal health-Problems and welfare Policies, Tribe and Tribals, 3(2)**

Naidu evaluated the tribal health problems and welfare policies in India and reported that tribal education and tribal health were the most neglected aspects of tribal development in India. The study revealed that tribes suffered from food insecurity, malnutrition and other health hazards in modern India despite several tribal development initiatives in the country. The scholar suggested that adequate tribal educational and health campaigns and programmes were essential in India to empower the tribes.

**581. Fernandes, Walter and Sanjay Barbora (2008) Land, People and Politics: Contest over Tribal Land in Northeast India, North Eastern Social Research Centre, Guwahati, India.**

Fernandes and Barbora studied the land, people and politics in Northeast India and edited a book which is a welcome addition to the body of knowledge on tribal development studies in India. The work primarily contains several thought provoking articles on the various issues, trends and developments dealing with tribal development in the Northeast India. The work reveals that Northeast India had sizeable chunk of tribal population when compared to the other parts of the country. The scholars have noted that the influx of outsiders to the Northeast region had caused social and economic conflict of interest between the local tribes and migrants over a period of time. The book also reveals that serious rethinking is required on the existing legislative provisions against occupation of tribal lands. The writers have also cautioned that without such rethinking, tribal land alienation will continue to be the norm rather than an exception.

**582. Bulliyya R (2009) Health, Religion and Culture: Tribal Transformation in India, Inter-India Publications, New Delhi**

Bulliyya assessed the issues of tribal culture, religion and health in India from the point of view of tribal transformation. The scholar observed that tribal cultural ethos, ecological dimensions and developmental aspirations were not properly taken into account by the tribal development administrators in India. The scholar suggested that the process of tribal development should be enriched on the basis of social, cultural and developmental perspectives in India.

**583. Meher, Rajkishor (2009) Globalization, Displacement and the Livelihood Issues of Tribal and Agriculture Dependent Poor People: The Case of Mineral-based Industries in India, Journal of Developing Societies 25(1): 456-480.**

Meher analyzed the tribal development in India in the wake of globalization, displacement and livelihood issues and observed that in the name of modernization and economic development, the elites took over the life sustaining resources of the indigenous people and caused their impoverishment. The study revealed that the mining and other industries consumed the natural resources and brought about the displacement of tribes. The scholar suggested that eco-friendly and indigenous people-friendly development projects should be implemented in the age of globalization to empower the tribes and other marginalized sections of society in India.

- 584. Prakasam C, Kartik Kumar and Sunam Chatterjee (2010) Tribal Area Development Planning of Chintapalli Block, Visakhapatnam District, Andhra Pradesh, India: Using GIS and Remote Sensing Approach, International Journal of Geometrics and Geosciences, 1(2): 223-232.**

Prakasam et.al. examined the tribal area development planning in Andhra Pradesh on the basis of GIS and remote sensing approach and noted that spatial and non-spatial reliability of the data bases was essential for the successful implementation of tribal development planning. The study revealed that satellite based remote sensing had emerged as a powerful tool for planning watershed developmental programmes in the study area. The scholars suggested that tribal development planning system should be enriched on the basis of latest technologies including remote sensing approach in other parts of the country.

- 585. Shah B (2010) NGOs and Tribal Development in India: Issues and Concerns, Radiance, 4(1): 4-7.**

Shah evaluated the role of non-government organizations in the process of tribal development in India and observed that non-government organizations were not properly organized in the tribal areas to facilitate better tribal development. The study revealed that proper coordination did not exist between government and non-government organizations to achieve the integrated development of tribes at the grassroots level. The scholar suggested that self-help groups, cooperatives and non-government organizations should be encouraged to play a complimentary role in the process of tribal development in India.

- 586. Reddy, Gopinath M and Anil Kumar K (2010) Political Economy of Tribal Development: A Case Study of Andhra Pradesh, Working paper No. 85, Centre for Economic and Social Studies, Hyderabad, India.**

Reddy and Kumar studied the political economy of tribal development in Andhra Pradesh and reported that the tribes remained abysmally backward and socially excluded despite several constitutional provisions and developmental initiatives in the state. The study revealed that tribes were most voiceless politically and vulnerable economically. The scholars suggested that the provisions of the Forest Right Act, 2006 should be strictly enforced to ensure land rights and economic inclusion of tribes in the modern times.



**587. CSSEIP (2010) Human Development Report of Tribal Communities in Kerala, Centre for the Study of Social Exclusion and Inclusive Policy (CSSEIP), CUSAT, Kerala.**

CSSEIP assessed the human development indicators from tribal development point of view in India and observed that tribes remained at the lowest rung from the point of view of human resources development. The study revealed that inadequate basic needs, infrastructural development, gainful employment opportunities and income generating opportunities were primarily responsible for the existing state of affairs. The study suggested that area-specific, target group-specific and self-reliance specific programmes should be implemented in the tribal areas to overcome the barriers to human development.

**588. Deo, Fanindam (2010) Threatened Jungle Adivasi Identity of Paharias, A Seminar Paper presented in BBSR, January 22-23.**

Deo analyzed the threatened identity of tribes in India and reported that tribes faced the serious problem of identity crisis due to increasing cultural imperialism and liberalized economy in the age of globalization. The study revealed that tribes were not encouraged by the state and civil society to live with better identity, status and security in India due to the absence of the patronage of the state. The scholar suggested that strict implementation of reservation norms; development programmes and security measures would render better identity to the tribes in Indian society.

**589. Tripathy, Ajit (2010) Strategies for Educational Empowerment of Tribals in Odisha, Unpublished PhD Thesis, Utkal University, Bhubaneswar, India.**

Tripathy examined the educational strategies for the empowerment of tribes in Odisha and noted that adequate tribal educational strategies were not designed and implemented in Odisha due to step motherly attitude of the state towards tribes. The study revealed that tribal literacy and development status was far below the expectation in the study area. The scholar suggested that tribal education and health status should be improved on the basis of suitable strategies and operations in the tribal areas.

**590. Sinha B.K.P. and Minaketan Behera (2010) Changing Socio-Economic Condition and Livelihood of Geographically Isolated Tribal Community in Kandhamal and KBK Districts of Orissa, Planning Commission, Government of India, New Delhi, India.**

Sinha and Behera evaluated the changing social and economic condition

and livelihood of geographically isolated tribal community Kandhamal and KBK Districts of Orissa and submitted a report to the Planning Commission of India. The study revealed that Orissa had the distinction of having thirteen Primitive Tribal Communities spread over twelve districts of the state that remained weak and vulnerable section of Indian society despite implementation of several development programmes in the country. The scholars suggested that tribal development plans should be designed on the basis of authentic data and implemented by taking the tribes into confidence.

- 591. Barma P.L. (2011) Socio-Cultural and Gender Barriers to Health Access of Paharias: A Primitive Tribal Group in Odisha in Sahaya A., Kaistha S and Patel Vibhuti ed. Gender and Development, Empowering Women Worldwide Series: 12, The Women Press, New Delhi, India.**

Barma studied the social, cultural and gender barriers to health access of a primitive tribe in Odisha and reported that demographic features of the tribes had significant association with the state of development. The study revealed that demographic features were not taken into account while planning for tribal development in India. The scholar suggested that adequate research should be carried out before implementing the tribal health projects in India.

- 592. Chathukulam, J., M,Gopinath. Reddy and P, Rao (2011) Formulation and Implementation of Tribal Sub Plan in Kerala, RULNR Working Paper: Centre for Economic and Social Studies, Hyderabad, India.**

Chathukulam et.al. assessed the tribal sub plans in Kerala and stated that tribal sub-plans facilitated better strategy development for the implementation of various tribal development programmes. The study revealed that the state was responsible for looking at the problem unfettered by the existing formal, procedures or legal frame. The scholars suggested that tribal development programmes should be based on sound assessment of the logistics and scientific evaluation of the actual status of tribal development. The study also recommended that the state must bring up these issues, where necessary, to the Union Government level so that they can be considered at the highest level before anything is allowed to stand in the way of fast development of these people.

- 593. Nanjunda, Devajana C and Dinesha P. T (2011) Role of non-governmental organizations (NGOs) interventions on tribal health: Some annotations from grass root level, International NGO Journal, 6(9): 193-196.**

Nanjunda and Dinesha analyzed the role of non-governmental organizations

in the promotion of tribal health in India and pointed out that most of the tribes in India suffered from various communicable and non communicable diseases mainly due to lack of awareness and basic health care facilities in the tribal areas. The scholars also noted that the intervention of NGOs in the process of tribal health management was not adequate at the grassroots level in India. The scholars suggested that the role of NGOs in tribal development should be evaluated in order to provide them authentic norms and guidelines for better health care facilities for tribes in the country side.

**594. Mahapatra, Bhagyalaxmi (2011). Development of a Primitive Tribe: A Study of Didayis, Concept Publishing Company, New Delhi, India**

Mahapatra examined the development of primitive tribes of India and reported that primitive tribes were excluded from the mainstream of national life and constituted the most marginalized sections of Indian society. The study revealed that development programmes did not reach out to the primitive tribes because of their exclusiveness. The scholar suggested that inclusive development of tribes of India should be achieved by the government agencies and other stakeholders of tribal development.

**595. Singh, Komol (2011) Economy of a Tribal Village, Concept Publishing Company, New Delhi, India**

Singh evaluated the economy of a tribal village in India and noted that tribal economy was relatively underdeveloped when compared to rural and urban economy. The study reported that tribal economy was built around indigenous resources and practices since most of the tribes relied upon agriculture, cottage industry, hunting and other activities for their existence and development. The scholar suggested that infrastructural facilities should be developed in the tribal areas to engage the tribes in income-generating activities in modern times.

**596. Mohanty, Soumya (2012) Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) and Tribal Livelihoods: A Case Study in Sundargarh District of Odisha, Master's Dissertation, Department of Humanities and Social Sciences, National Institute of Technology, Rourkela, Odisha, India.**

Mohanty studied the Mahatma Gandhi National Rural Employment Guarantee Act with reference to tribal livelihoods in Odisha and reported that this national programme provided an alternative source of livelihood to the people of India. The study revealed that this programme benefitted

the tribes of India in terms of generating gainful employment opportunities, developing tribal infrastructure and enhancing the status of tribes in the study area. The scholar suggested that transparency and accountability should be ensured to overcome corruption in the name of tribal development and national development endeavours.

**597. Shinde, Vishnu M (2012) Educational Scenario of Scheduled Tribes in Karnataka, International Indexed & Referred Research Journal, 1(1)**

Shinde assessed the educational scenario of Scheduled Tribes in Karnataka and reported that tribal areas were deprived of basic and advanced educational infrastructural facilities and services due to neglect of state. The study revealed that tribal women were educationally most backward and suffered from educational and developmental disadvantages. The scholar suggested that residential schools and colleges should be maintained for the educational advancement of tribes. The study further recommended that literacy campaign and vocational training opportunities should be made available for the promotion of functional literacy and vocational skill of tribes in the state.

**598. Ramachandran, Srinivasan (2012) Tribal Development Programmes in India, New Delhi: Abhijeet Publications.**

Ramachandran analyzed the tribal development programmes in India and stated that tribal development programmes were not area-specific and target-group specific in India. The study revealed that tribal development programmes were not designed and implemented in consultation with the experts, activists and beneficiaries. The scholar suggested that tribal development programmes should be need based and demand-oriented in order to facilitate the development of tribes in India.

**599. Jyothi, Dhruva B (2013) Occupation among Beda Tribal of Ganadal Village in Karnataka, PARIPEX- Indian Journal of Research, 2(1): 146-148.**

Jyothi examined the occupation among the Beda Tribal of Ganadal Village in Karnataka and found that the ancestors of Beda tribe had occupied prominent place in the society, administration and military spheres of life. The study revealed that more than 90% of the Bedas had received agricultural land from the kings for rendering valuable services to the kingdom in different capacities. The scholar suggested that Beda community should be empowered through educational assistance, economic support and other beneficial services in modern society.

**600. Bijukumar, V (2013) Social Exclusion and Ethnicity in Northeast India, The NEHU Journal, 11(2): 19-35.**

Bijukumar evaluated the social exclusion and ethnicity in Northeast India and stated that social exclusion was linked to the recognition of social identities, resource allocations and power relations. The study revealed that in most cases, both subjective consciousness and actual inequalities led to ethnic assertions and extremist activities. The scholar suggested that the policy makers should address the issues of social exclusion and tribal assertion in northeast India in the context of rampant social exclusion taking place in the region.

**601. Ghosh, Jayanti. "Can employment schemes work? The case of the rural employment guarantee in India." In Contributions to Economic Theory, Policy, Development and Finance, pp. 145-171. Palgrave Macmillan, London, 2014.**

Ghosh studied the tribal development programmes in Birbhum district of Orissa and noted that Santhals had their traditional institution through which they made acquainted with their cultural heritage. The study revealed that the Christian missionaries brought them under the impact of modern education. In the post-independence era, the central and state governments implemented the reservation policy and developmental programmes which changed their social and economic status, according to the study. The scholar recommended that tribal development programmes should be implemented by the government agencies on the basis of meaningful consultation of beneficiaries and their active participation in the process of development.

**602. Chhetri, Durga Prasad (2013) Tribal Population and Development Policies in the Himalayan state of Sikkim: A Critical Analysis, International Journal of Humanities and Social Science Invention, 2(5): 08-18.**

Chhetri assessed the tribal population and development policies in the Himalayan state of Sikkim and observed that the tribes were the most socially, economically and educationally disadvantaged, marginalized and excluded groups in India. The study revealed that the tribes of Sikkim were very affluent, highly educated and have good number in white-collar jobs. The scholar suggested that tribes should not lose access to their traditional lands - a process that is referred to as alienation. The scholar also emphasized the need for inclusive and sustainable development of tribes through meaningful intervention of the state.

- 603. Rajasenan, Bijith George Abraham and Rajeev B (2013) Health, Education and Employment in a Forward-Backward Dichotomy Based on Standard of Living Index for the Tribes in Kerala, Journal of Economics and Sustainable Development, 4(7): 100-107**

Rajasenan et.al. analyzed the health, education and employment opportunities of tribes in Kerala and reported that very few tribes like Malayarayans, Kuruma and Kurichya had a better living standard when compared to other tribes who were in large number in the state. The study revealed that most of the tribes suffered from poor health, nutrition and sanitation status in the study area. The scholars suggested that educational and employment opportunities should be created for the integrated development of tribes in Kerala and other parts of the country.

- 604. Nithya N.R (2013) Land Question and the Tribals of Kerala, International Journal of Scientific and Technological Research, 2(9): 102-105.**

Nithya examined the land question of tribes in Kerala and stated that the existing socio-economic profile of the tribal communities was poor compared to the mainstream population. The study revealed that all forms of social exclusion and a high degree of deprivation were the major problems faced by the tribal community in Kerala even though the Constitution of India made special provisions for socio-economic development of the tribal groups. The scholar pointed out that political body seldom took care of the concerns of tribes who remained at the bottom of Indian society. The scholar suggested that government should provide land ownership opportunities to the tribes in order to ensure life security and economic empowerment of tribes in Kerala.

- 605. Paul, Binu P (2013) Income, Livelihood and Education of Tribal Communities in Kerala-Exploring Inter-Community Disparities, Unpublished Ph.D. thesis, Cochin University of Science and Technology, Kochi, Kerala, India**

Paul evaluated the income, livelihood and education of tribal communities in Kerala in terms of inter-community disparities and noted that a meagre minority of tribes in Kerala received education, employment, financial assistance and other benefits. The study revealed that most of the tribes continued to remain at the receiving end educationally and economically in Kerala in the absence of tribal unity and activism. The scholar suggested that tribes should be enabled to receive better educational facilities and employment opportunities to achieve progress on par with non-tribes.

**606. Tuolor, Robert (2013) Autonomous District Councils and Tribal Development in North East India: A Critical Analysis, International Journal of Advancements in Research & Technology,,2(7):408-418.**

Tuolor studied the role of autonomous district councils in the tribal development in North East India and reported that these councils utterly failed to fulfil the hopes and desires of the tribal people of the region. The study revealed that district autonomous councils strengthened the existing social, economic and political order of the day rather than reversing the process of development and facilitating the empowerment of tribes in modern times. The scholar suggested that adequate political representation, budgetary allocations, political leadership development, entrepreneurship development and prompt implementation of development programmes would transform the lives of tribes in the country.

**607. Lal, Suresh B (2014) Tribal Development Issues in India, Serials Publications, Volume II, New Delhi, India.**

Lal assessed the tribal development issues in India and reported that tribes constituted more than 8% of the national populace according to the 2011 census report. The study revealed that the human development indices of the tribes were much lower than the rest of the population in terms of all parameters such as education, health, income, etc. The scholar suggested that the social and economic inequalities of the tribal population should be minimized through strict enforcement of constitutional provisions and implementation of development programmes through active participation of tribes in India.

**608. Mahantesh, S and Vasudev Sedam H (2014) Socio-Economic Conditions of Scheduled Tribes in Karnataka: A Case Study of Yadgir District, Research Directions, 1(8)**

Mahantesh and Sedam analyzed the socio-economic conditions of Scheduled Tribes in Yadgir district of Karnataka state and reported that the tribes remained highly backward in all aspects of tribal development on account of inadequate civic amenities, infrastructural facilities, poor assets, unemployment, resource constraints and ineffective social and political mobilization. The study revealed that the socio-economic conditions of tribes had not improved considerably due to ineffective institutional support and operational constraints. The scholars suggested that non-government organizations, progressive movements and media should sensitize the stakeholders of tribal development and improve the bargaining power of tribes socially and economically.



- 609. Joy, Jobin and Srihari M (2014) A Case study on the School dropout Scheduled Tribal students of Wayanad District, Kerala, Research Journal of Educational Sciences, 2(3): 1-6.**

Joy and Srihari examined the school dropout ST students of Wayanad District, Kerala and reported that the district had witnessed the highest overall dropout rate in the state mainly due to lack of parental awareness, social mobilization and government intervention. The study revealed that implementation of strong constructivist pedagogy and class oriented learning approach in the tribal areas was missing due to system failure. The scholars suggested that effective awareness campaigns and motivation programmes would minimize the dropout and enhance the status of tribal education which is the surest means of tribal empowerment in modern India.

- 610. Suresh, Devath (2014) Tribal Development through Five Year Plans in India – An Overview, The Dawn Journal, 3(1): 794-816.**

Suresh evaluated the status of tribal development through Five Year Plans in India and stated that tribes encountered social, economic, cultural and political problems in the independent India despite implementation of series of plans. The study revealed that adequate budgetary allocations were not made for the uplift of the tribes in the country due to absence of political will and social commitment. The scholar suggested that tribal development programmes should be implemented on the basis of active campaigns and participation of beneficiaries.

- 611. Darlong, Lalthlamuana and Jahar Debbarma (2014) Role of Tribal Youth in Agriculture Development of Tripura, Asian Journal of Multidisciplinary Studies, 2(5): 73-79.**

Darlong and Debbarma studied the role of tribal youth in agriculture development of Tripura and stated that tribes were more dependent on agriculture under the existing circumstances in Indian society. The study revealed that the tribal youth constituted the largest segment of the tribal population and involved in agriculture for their survival and development. The scholars suggested that tribal youth should be trained and motivated to adopt latest agricultural technologies and practices in order to enhance agricultural production and productivity. The study also emphasized the need for agricultural skill and capacity development of tribal youth to facilitate their economic empowerment.



**612. Sarkar, Badal (2014) Constitutional Provisions for Tribal Development in India, PARIPEX-Indian Journal of Research, 3(2)**

Sarkar assessed the constitutional provisions for tribal development in India and stated that the constitutional provisions were living instruments to lit the light of the lamps for tribes. The study revealed that the provisions were indeed the backbone of Scheduled Tribes as well as for others backward classes. The scholar also enumerated the various constitutional provisions and opined that most of the tribes in India were not aware of these provisions due to inadequate campaigns. The scholar suggested that adequate social and political mobilization of tribes would ensure strict enforcement of constitutional provisions for their uplift.

**613. Sujith A.V, Reejo R J, Dhanush D M and Richard Scaria (2014) Analyzing livelihood status of tribes in Attappady block, Kerala, Int. Journal of Advances in Remote Sensing and GIS, 2(3): 15-24.**

Sujith et.al. analyzed the livelihood status of tribes in Attappady block, Kerala and noted that most of the tribes lived under weak and vulnerable conditions in all respects. The study revealed that there was a wide development gap between the tribes and non-tribes in Kerala state due to constant exclusion of tribes from the mainstream of development. The scholars suggested that the state and civil society should ensure proper living conditions and developmental opportunities to the tribes as a matter of social justice and responsibility.

**614. Anjanayya. R. Bistee and Gooru Sreeramulu (2014) Status of Scheduled Tribes in Karnataka, Indian Streams Research Journal, 3(12): 1-5.**

Anjanayya and Sreeramulu examined the status of Scheduled Tribes in Karnataka and observed that about 07% of the population of the state consisted of tribes who lived in hilly areas and forests with some peculiar characters primitive traits, distinctive culture and shyness of contact with other communities, geographical isolation, backwardness etc. The study revealed that tribes suffered from low literacy, high dropouts, inadequate health services, lack of nutritious food and extreme poverty despite implementation of central and state tribal development projects in Karnataka state. The scholars suggested that special area-specific and target group-specific tribal development projects should be implemented in the state for the empowerment of tribes.

**615. Devindrappa K and Rahul V. Shinde (2014) Socio-Economic Conditions of Scheduled Tribes in Karnataka, Indian Streams Research Journal, 4(8)**

Devindrappa and Shinde evaluated the socio-economic conditions of Scheduled Tribes in Karnataka and stated that tribes were excluded from the mainstream of development despite constitutional provisions and development projects implemented across the state. The study revealed that the socio-economic conditions of a vast majority of tribes in Karnataka had not improved considerably due to absence of institutional networks and inadequate coordination among the stakeholders of tribal development. The scholars suggested that the policy makers and other stakeholders of tribal development should understand their constitutional obligations and deliver the goods and services for the empowerment of the tribes in the state.

**616. Savatkar, N.R (2014) Perception of Scheduled Tribe Students towards Their Status in Karnataka, International Journal of Humanities and Social Science Invention, 3(9): 40-45.**

Savatkar studied the perception of Scheduled Tribe Students about their status in Karnataka and reported that tribal students were unaware of their challenges and opportunities due to inadequate exposure to mainstream of national life. The study revealed that poor social and economic status of tribes had caused hindrance to the progress of tribal students educationally and otherwise. The scholar suggested that tribal education and health should become the thrust areas of tribal development in the country.

## Theme Nineteen

### Tribal Media Studies

- 617. Chandravathi B (1992) Communication and Tribal Development: A Study of Development Information Flow into the Tribal Areas of South Canara, M.A. Dissertation, Mangalore University, Karnataka, India.**

Chandravathi assessed the role of communication in tribal development in South Canara district of Karnataka state and noted that inter-personal communication channels and extension communication tools were the principal sources of communication for tribes. The study revealed that modern media of communication had not played a significant role in the process of tribal development in the study area. The scholar suggested that media intervention for tribal development should be ensured for judicious coverage of tribal issues and concerns in the media.

- 618. Guru, Mahesh Chandra, B.P. (1997) An Evaluation of Grassroots Level Development Communication System in Karnataka State, Unpublished Ph.D. Dissertation, Mangalore University, Karnataka India.**

Guru analyzed the role of communication in grassroots development with reference to Karnataka state and reported that grassroots communication management was malnourished in the study area due to lack of decentralization of communication resources and services. The study revealed that inter-personal communication channels, non-government organizations and local-self government bodies were the major sources of communication in the study area. The scholar suggested that multi-media communication campaigns should be launched at the grassroots level to educate and motivate the people to participate effectively in the rural development process.

- 619. Sahu, Gopalakrishna (2000) Participatory Communication Approach for Tribal Development, Social Welfare, 47(5): 29-32.**

Sahu examined the need and importance of participatory communication for tribal development in India and reported that communication resources and services were not expanded and decentralized in Indian rural and tribal areas. The study revealed that communication had not become an important component of development process in the rural and tribal areas due to absence

of political will and social activism. The scholar suggested that expansion, decentralization and localization of communication services should be undertaken in the rural and tribal areas in order to ensure participatory communication for tribal development in India.

**620. Sahu, Gopalakrishna (2001) Tribal Development through Communication, IASSI Quarterly, January-March, 19(3):113-122.**

Sahu evaluated the role of communication in tribal development with reference to India and stated that communication was a missing link in the process of tribal development in India. The study revealed that Integrated Tribal Development Project was not properly implemented in India through meaningful communication campaigns. The scholar suggested that ITDP should be implemented through human resources and communication resources development initiatives.

**621. Singh, A.K (2001) Communication Strategy for Tribal Development in India: A Blend of Modern and Indigenous Communication Media, Indian Journal of Social Development, June, 1(1): 127-133.**

Singh studied the communication strategy for tribal development in India and pointed out that communication resource and services were not decentralized at the grassroots level to undertake the task of tribal development in India. The study revealed that integration of traditional and modern media was not achieved from tribal development point of view in India. The scholar suggested that a blend of traditional and modern communication media and adoption of tribal development communication strategies would enrich the process of tribal development in the country.

**622. Kannan, R (2003) Communication and Exposure to Media among the Tribals in Lower Hill of Palani, Tamil Nadu, South Asian Anthropologist, September Issue, 3(2): 125-138.**

Kannan assessed the role of communication in the process of tribal development in lower hill of Palani, Tamil Nadu and reported that communication was not an important component of tribal development planning in the study area. The study revealed that adequate communication resources and services were not utilized in consultation with the specialists in tribal development communication. The scholar suggested that appropriate tribal development project specific communication strategies should be adopted in order to enlist the active participation of tribes in the process of development.

**623. Pati, Jagannath (2004) Media and Tribal Development, Concept Publishing Company, New Delhi, India.**

Pati examined the role of media in tribal development and observed that broadcasting media had the potential to reach out to the tribal people and create awareness among them about various development schemes implemented by the government and non-government agencies across the country. The scholar suggested that media should play a pro-active role in the empowerment of tribes in India.

**624. Mariswamy (2006) Role of Communication in the Development of Tribes of Karnataka State: A Study, Unpublished Thesis, University of Mysore, Karnataka State, India.**

Mariswamy studied the role of communication in the process of tribal development in Karnataka state and found that tribal areas had not received adequate communication resources and services. The study revealed that modern mass media did not play a significant role in the process of tribal development in the study area. The scholar suggested that integration of traditional media and modern media would serve a better purpose from the point of view of tribal development communication.

**625. Subramanyam, V and Rama KR (2006) Mass Media and Tribal Life: A Study in Visakha Agency Area of Andhra Pradesh, Anthropologist. 1(8):75- 81.**

Subramanyam and Rama assessed the relationship between mass media and tribal development in Andhra Pradesh and noted that mass media did not provide adequate coverage to the issues, trends and developments concerning the tribal development. The study revealed that mass media did not play a crucial role in the process of tribal development due to lack of social and professional commitment. The scholars suggested that extent and quality of media support for tribal development should be enhanced in the media on the basis of corporate social responsibility.

**626. Mithra, A and Singh, P (2006) Trends in Literacy Rates and Schooling among the Scheduled Tribe Women in India, www.ou.edu**

Mithra and Singh analyzed the trends in literacy rates and schooling among tribal women in India and stated that tribal women suffered from illiteracy, ignorance, traditionalism and other constraints of development in India. The study revealed that lack of awareness and compulsions of livelihood were primarily responsible for the educational backwardness of tribal women in India. The scholars suggested that adequate communication campaigns and

social mobilization were essential to improve the literacy status and economic status of tribal women in India.

**627. Kumar C and Pandey KN (2010) A Study of Tribal Presentation in Print Media of India, [www.researchgate.net](http://www.researchgate.net)**

Kumar and Pandey assessed the tribal presentation in print media of India and reported that the extent of coverage of issues related to tribes in news papers and magazines was in significant. The study revealed that tribal related items were framed more in the national daily in comparison to regional daily. The scholars also noted that national dailies and magazines published the writings more than the regional dailies and magazines. The scholars called upon the stakeholders of tribal development and print media management to provide adequate coverage to the human rights and human development issues concerning the tribes in India.

**628. Mancha, Srihari (2012) Role of Media in Tribal Agriculture Development- A Study of Khammam District Agency Tribes, International Journal of Social Science and Interdisciplinary Research, 1(10): 244-253.**

Mancha analyzed the role of media in tribal agriculture development in Andhra Pradesh and reported that creation of tribal development blocks and implementations of Integrated Tribal Development Project were responsible for the development of tribal agriculture development in the country. The study revealed that tribal women took active part in the process of agriculture development in tribal areas. The scholar suggested that media should play a crucial role in the development of tribal agriculture in general and empowerment of tribal women in particular.

**629. Dhanasree, K, Vijayabhinandana, B and Pradeep Kumar P.B. (2014) Socio-Economic Empowerment of Tribal Women in High Altitude and Tribal Zone of Andhra Pradesh, International Journal of Innovative Research in Science, Engineering and Technology, 3(2):9360-9368.**

Dhanasree et.al. analyzed the socio-economic empowerment of tribal women in high altitude and tribal zone of Andhra Pradesh and found that tribal women played a significant role in the process of tribal development. The study reported that the extent of mass media exposure was found to be low in the study area. The scholar suggested that government and non-government agencies should play a primary role in the social and political mobilization of tribal women for their empowerment in modern times.

**630. Bathla, Sonia (2000) Women, Democracy and the Media, Sage Publications, New Delhi.**

Bathla evaluated the women, democracy and media in India and stated that the status of women in Indian society was not good enough despite several constitutional provisions and developmental initiatives. The study revealed that women were not given adequate political representation for their leadership development. The scholar also noted that media did not play a crucial role in the empowerment of women. The scholar suggested that developmental gap between the tribes and non-tribes and tribal women and other women should be bridged through educational, political and economic developmental opportunities in India.

**631. Guru, Mahesh Chandra, B.P. (1996) Women and Mass Media: Indian Scenario, Third Concept, 10(109), pp.49-57**

Guru analyzed the role of media in the empowerment of women in India and reported that participation of women in media management, portrayal of women in media and contributions of media for the development of women was far below the expectations in India. The study also reported that tribal women and minority women did not enjoy adequate media support for their social change, economic development, leadership development and personality development due to control of media by the market forces. The scholar suggested that tribal women, minority women and other disadvantaged women of India should be sensitized about constitutional safeguards and developmental opportunities in order to participate actively in the mainstream of development.

**632. Shivaraju, H.S., 2015. Role of media in the empowerment of Tribal Women in Karnataka state a study. PhD thesis Department of Journalism and Mass Communication, University of Mysore.**

## Theme Twenty

### Empowerment and Welfare of Tribal Population

- 633. Amir Hasan. (1992), Tribal Development in India, Print House in India, Lucknow.**

Amir Hasan critically analyses the state efforts to promote tribal development and protect to the tribal interests with reference to the Uttar Pradesh. This study provides a detailed analysis of tribal development efforts during the British rule and later under Five Year Plans during the post-independence period. An interesting finding by Amir Hasan is that the tribal perceptions/views about their empowerment are totally neglected. Many tribal studies have not recorded the pros and cons of tribal movements or activism. The tribal movements in some Indian states like Madhya Pradesh, Karnataka Andhra Pradesh, Uttaranchal have successfully dealt with tribal questions like land ownership, tribal rehabilitation, atrocities against tribals etc. The impact of SHGs, LAMPS and NGOs are also not empirically verified on these lines, the future research in tribal areas.

- 634. Sudrshan Iyengar (1988) Voluntary Initiatives for Tribal Development in Gujarat (Ed), pp 175-214. Rawat Publication New Delhi.**

Sudrshan Iyengar has examined the role of selected voluntary initiatives for tribal economic development with reference to Gujarat State during the period of 1974-1996. He identified the four types of voluntary initiatives (NGOs) for rural as well as tribal development in Gujarat.

- 635. Behura, Nilkanta, Panigrhi. (2006), Tribals and the Indian Constitution, Rawat Publications, New Delhi.**

Behura and Nilkanta Panigrhi have examined the problems of alcoholism, indebtedness, and land alienation among the major tribes of the Orissa State. This study has examined critically the role of government agencies in tribal development process. Further, this study provides an elaborate analysis of constitutional safeguards for tribal people.

- 636. Covina Chandra Rath, (2006), Tribal Development in India The Contemporary Debate, (Ed) volume I and II Sage Publications, New Delhi,**

Govinda Chandra Rath has edited volume entitled “Tribal Development in India the Contemporary Debate”. This is an important study on tribal



development /disempowerment. This volume has 13 readings which deal with approaches to tribal development.

**637. Jagabandhu Samal (2010) Rethinking Sustainable Tribal Development in Cultural Perspective, (Ed) PP490-503, Serials Publications, New Delhi.**

Jagabandhu Samal has examined the issues in and process of sustainable tribal development in a cultural set up. The major issue is how to integrate the tribal people and their society with the capitalistic economy emerging around them. Because, there are serious value and goal conflicts between tribal economy and the capitalist economy of the mainland people. Samal also points out that tribal women enjoy more freedom and higher social status than their men.

**638. Mohanty (2005) Policy for Tribal Development: Protective Discriminations, The Eastern Anthropologist, Volume 58-2005 PP-28-43,**

Mohanty has analyzed the policy initiatives and issues in tribal development in India. The author has reviewed the plan approach to tribal development. He rightly concludes that the major and medium irrigation projects, mining operations, roads and bridges construction, and factories – all have provided a good review of the dislocation and displacement of tribes on account of implementation of development projects in Gujarat, Madhya Pradesh and Maharashtra.

**639. Parvathamma.C.(2007), Development of Tribal Communities, Prasaranga, Kannada University, Hampi.**

C. Parvathamma has attempted an empirical study of the socio-economic development role of the VGKK, SVYM and DEED: the three leading nongovernment organizations working in Mysore and Chamrajnagara districts. This study was a pioneering attempt to evaluate the performance of NGOs in tribal development/empowerment in Karnataka. C. Parvathamma records at length of non co-operation of the promoters of the SVYM, H.D.Kote in providing statistics and other qualitative information about its performance. She rightly observed that the NGOs are not highly transparent of ready yet for social audit by the people as well as academic community. C. Parvathamma has reviewed the performance of VGKK, SVYM and DEED for the period of 1982-1992.

This study has also reported that there is no co-ordination between different NGOs engaged in tribal development activities in the same region. This is a problem in implementation of the tribal development programme resulting

in wastage of public resources. The Soliga tribal households have argued in favour of NGOs participation in tribal development/empowerment in their view NGOs are more relevant social organizations for tribal empowerment. The tribals living in Yallandur and Kollegal taluks of Chamarajanagar district were found deriving more benefits (education and Health care, advocacy and lobbying) from the working of VGKK at B.R.Hills. The performance of SVYM visa-a visa other NGOs like BIAF MYRADA and Pedinavikasa is attempted by Parvathamma. Her study shows that SVYM has been a lead agency in delivering educational and health care services to the tribal people. However Parvathamma, observe the SVYM has not done well vocational education and training for the tribals.

The study by Parvathamma has made a comprehensive evaluation of the working of DEED NGO which is operating only in Hunsur Taluk of Mysore district. The DEED NGO has dealt with getting agricultural land and land little deeds to the tribes like Jenukuruba and Kadukuruba who are shifted out of the National Reserve Forest. In this regard DEED has made substantial progress which has been responsible for economic empowerment of Kadukuruba and Jenukuruba in the field of agriculture and dairy development. This study has also found that the nursery school system organized by the DEED has been functioning very efficiently. The DEED has tried to create political consciousness among Jenukuruba and Kadukuruba and organize them to agitate about in justice done by the forest department and mainland people. Thus the outcome of the efforts of the DEED gives birth of the political leader among the Jenukuruba. The study by Parvathamma a renowned sociologist has documented the opinion of the mainland people and tribal people as well as about the usefulness and promptness of the NGOs. She has reported that a good number mainland and tribal people have expressed doubts about the integrity and sincerity of the NGOs.

**640. Punalekar (1998) Growth with Contradictions: Tribal Situation in South Gujarat (Ed) PP285-304, Rawat Publications, New Delhi.**

Punalekar has analyzed tribal situation in south Gujarat where the researcher identify the many areas of growth with contradictions. The researcher provides an analysis of detribalization process which transforms the tribes into castes identify further social and economic problems of tribal transformation and empowerment. This study reveals that the tribal labour from south Gujarat is migrating into urban centers where it is employed in construction industry, road, building and repairs etc, further the tribal labour in cities is absorbed in the manual labour and slum living. Thus, the tribal population is increasingly becoming restless and restive.

**641. Ritambhra Hebbar. (2006), Forest Bill 2005 and Tribal Areas: A Case of Jharkhand, Economic and Political Weekly, December 2, PP4952-4958**

Ritambhra Hebbar has examined the important contents as proposed in forest bill 2005 and its impact upon tribal areas. The major observation by the author has under the bill provides the context for reflecting on the changes in governance in tribal areas over the last 10 to 15 years. The supposed devolution of power brought about the Panchayat raj (extension to Scheduled Areas) Act 1996 and now the devolution of power and decision making sought through the bill has occurred simultaneously with the opening of the economy to private and global economic players.

**642. Sundarapandian (2000) Tribal Development in India, Anmol Publication, Pvt. Ltd. New Delhi.**

Sundarapandian has undertaken an empirical study of tribal empowerment with social reference to 'Paliyan' tribe of Tamil Nadu State. An important finding of this study is that there is bureaucratic corruption, high level of ignorance and unawareness among tribals, absence of NGOs to deal with the issues in tribal development/empowerment.

**643. Velayutham Saravanan (2006) Economic Decline of Tribals in Tamil Nadu: 1947-2000. PP218-238 Sage Publication New Delhi.**

Velayutham Saravanan has analyzed in detailed the factor responsible for economic decline of tribes in Tamil Nadu State Pondicherry during the 1947- 2000. This is an important study since it provides an analysis of tribal exploitation by the colonial rule during the 1792-1947 through exploitation of forest resources, establishment of coffee and tea estate, enactment of forest nationalization Acts and establishment of revenue settlement of the tribes. This is the first phase of making tribal community subordinate to goal of capitalism in India. Further after independence also the colonial instruments of exploitation subordination and commercialization of tribal communities and tribal regions were continued. So after independence the Indian state itself has emerged as an exploiter of the tribal population. Velayutham Saravanan has made some very use full suggestions for promoting tribal development and welfare.

**644. Vijaya Shankar Upadhyaya and Gaya Pandey. (2003), Tribal Development in India (Critical Appraisal), Crown Publications, Ranchi, New Delhi.**

Vijaya Shankar Upadhyaya and Upadhyaya Gayapandey have analyzed

critically; the education, forest right, other social justices as well as empowerment programmes implemented during the planning era. This study also provides the historical analysis of the approach adapted by government of India to solve the problem of tribal under development as well as disempowerment. The study points out towards the need for adapting economic technique, democratic acculturation model for promoting tribal development/empowerment

**645. Vinaya Kumar Srivastava. (2010) On Tribal Economy and Society (Ed) PP-469-489. Serial Publication New Delhi.**

Vinaya Kumar Srivastava has tried to document the tribals' perspectives on their problems and meaning and content of empowerment. This study documents the changes taking place in tribal economy and society.

## Theme Twenty One

### Displacement and Rehabilitation Related Studies

- 646. Alexander K.C, Prasad R.R, Jahagirdar M.P (1991) ‘Tribals, Rehabilitation and Development.’ Rawat Publications, Jaipur, India.**

Alexander, K.C., Prasad, R.R., and Jahagirdar, M.P has explained about tribals, rehabilitation and development which are the central theme of the study. The authors have focused on the tough tribal life in the forests which are idyllic. This life has created complacency in the community, shunning motivation and limiting facilities and opportunities for prosperity. For them rehabilitation can be made into an opportunity for development. The adoption of a package of psychological, socio-cultural, economic and physical measures of rehabilitation advocated may facilitate their physical and psychological adjustments to the new and emerging environments.

- 647. Antoine Lasgorceix, Ashish Kothari, (2009), Displacement and Relocation of Protected Areas: A Synthesis and Analysis of Case Studies. Economic and Political Weekly, December 5, VOL. XLIV, No 49.PP 37-46.**

Antoine Lasgorceix and Ashish Kothari have analyzed the socio-economic impacts of tribal displacement and relocation from protected forest areas. In India, in many cases, especially relating to tribal communities that have been relatively isolated from the outside world, the displacement is traumatic from both economic and cultural points of view. This is an important study of tribal displacement and relocation with reference to India because it provides a comprehensive analysis of the theme. This research study reviews 28 cases of tribal displacement from protected forest areas from all over India. These cases of tribal displacements and relocation have taken place after 1970s, involved 15,000 to 20,000 families.

- 648. Ashok Kumar Sahay and Prabira Sethy. (2008), Tribal Displacement and Resettlement: Effective Safeguards, Social Action VOL.58 January-March, PP 1-6.**

Ashok Kumar Sahay and Prabira Sethy have examined the causes and consequences of tribal displacement in India. This is a descriptive study based on secondary data. It documents the welfare depressing effects of the implementation of major mining projects and infrastructure projects in tribal areas. This study observes that the resistance is largely due to state's failure

to provide adequate compensation to land holders and ensure resettlement and rehabilitation of oustees. In the absence of a responsive state, alienated communities turn to extremist political ideologies Maoist violence of the central India is a political expansion of this violence.

**649. Jagannath Pathy (1998) Impact of Development Project on Tribals, (ed.) PP-275-284, Rawat Publications, New Delhi.**

Jagannath Pathy has analyzed the impact of development projects on tribals. This is a descriptive study without suitable data base. However the author provides a couple of good insights into the problems. For instance Jagannath Pathy observes that “modern development projects not only physically displace increasing number of tribal people from their territorial survival resources and thereby destroy their traditional socio-economic structures but also tend to mutilate their very identity, social reproduction, culture, art forms, language skills and the just limited autonomy. Meanwhile, the tribal people get marginalized and forced to enter the dehumanized cheap labour market and slum residency.

**650. Jagannath Ambagudia. (2010), Tribal Rights Dispossession and the State in Orissa. Economical and Political Weekly, August, Vol. XLV No 33 PP 60- 67.**

Jagannath Ambagudia has examined the issues in tribal rights, dispossession and the State of Orissa. This is a well researched study about tribals land rights and how the tribals are deprived of their land by the implementation of development projects. The author has pointed out that “the erosion of the tribal way of life and land ownership system, land alienation and imposition of the values and dominance of outsiders, in collaboration with the government have ensured that the tribals in Orissa continue to be impoverished and dispossessed”. In general the tribes in India are increasingly being alienated from their land. This is the major problem faced by the tribals in different parts of India.

**651. Joseph Marianas Kujure, (2008), Development–Induced Displacement in Chhattisgarh: A Case Study from a Tribal Perspective, Social Action, VOL.58 January-March, PP 32-39.**

Joseph Marianas Kujure has analyzed the development induced displacement effects in the State of Chhattisgarh. This study has rightly focused on the fact that in the process of development, there is a disempowerment of the sub alters (original inhabitants of the land). In Chhattisgarh tribal dislocation and displacement has taken place on account of increased mining activity and the development of the tourism. This study based on the empirical data

derives three conclusions. They are:

- The link between land alienation and the resources are rich habitats predominantly inhabited by the tribes
- Shift in the development relationships from the past
- Shrinking space of democracy from a tribal perspective.

**652. Mehta (1998) Tribal Development in Gujarat (Ed) PP-215-226 Rawat Publications New Delhi.**

Mehta has analyzed the problems of tribal development in Gujarat state. This study is based on secondary data and deals with the implementation of tribal sub plan in Gujarat for the period of sixth and seventh five year plan. Mehta criticizes the State Government for poor rehabilitation of the tribal displaced on account of the implementation of Sardar Sarovar (Narmada) project; further he advocate the need for human resource development of tribals in Gujarat.

**653. Philips (1998) Perspectives in the Development of the Tribal Affected by the Sardar Sarovar Project (Ed) PP-239-254, Rawat Publication, New Delhi.**

Philips has tried to develop perspectives in the development of tribals affected by Sardar Sarovar (Narmada) project. This study has focused on the involvement of NGOs in Maharashtra and Gujarat in the implementation of programmes like housing, education, health care, afforestation, and income generating activities. This is a descriptive study without adequate primary as well as secondary data. This study observes that “the failure of resettlement and rehabilitation programme may push the tribes back into their original line of regression, and deprivation from cultural ethos.”(P-251)

**654. Shah (1998) Development Displacement Rehabilitation (Ed) PP253-270, Rawat Publications, New Delhi.**

Shah has examined the issues in displacement and rehabilitation of the tribals on account of the implementation of major development projects like irrigation dams and electricity generation. This study deals with the experience in Gujarat state. An interesting feature of this study is advocacy of national policy of resettlement and rehabilitation of the people displaced by major development projects including tribes. The researcher advocate the institutionalization of the resettlement and rehabilitation process by involving the planners, bureaucrats, the NGOs, the academicians and the funding agencies. All these organizations are advocated to be involved in the planning stage of the resettlement and rehabilitation centers for human habitation.

## Theme Twenty Two

### **Agriculture, Land Alienation, Agricultural Markets and MFP Markets**

- 655. Arun Kumar (2006) From Landlessness to Ownership: the Tribal Struggle for Property Rights (Ed) PP-2003-217, Sage publications New Delhi.**

Arun Kumar has dealt with the transition from land looseness to land ownership by the tribes of Andhra Pradesh through mass agitation or movement. This study deals with tribal movement of acquiring land west Godavari district. The land issue has given birth for tribal struggle against the tribes land transfer among non-tribal population. This struggle is organized and encouraged by an NGO namely Strength for action knowledge for tribal initiation (SAKTI), established in 1985. This NGO had gradually expanded its activities from east Godavari district to schedule areas of west Godavari, Khammam, Warrangal and Vishakhapatnam Districts.

- 656. Dwarika Nath Padhy, (2004), Role of Cooperative in Tribal Development, Mohit Publications, New Delhi.**

Dwarika Nath Padhy has made an attempt to study the role of co-operatives in tribal development in India. The conclusion follows (2004:pp229): Co-operatives are the democratic institutions aimed at eliminating economic disparities and poverty among the tribes. The packages of integrated services provided by the co-operatives established in the tribal areas have helped the tribal economy to grow. The economically weaker and the socially exploited tribes found some solace in the co-operative which help them to secure loan, market their produce and get agriculture inputs. But in the context of tribal development, social justices and empowerment of poor tribals, it is indispensable that special provisions are to be made for ensuring concessional financial assistance through subsidized interest rate. Keeping in view, the meagre resources both movable and immovable property, the facilities of loan should be proportionately higher than to the general non tribal.

- 657. Harshad R.Trivedi, (1998), Tribal Land in Gujarat, pp-151-174, Rawat Publications, New Delhi.**

Harshad R.Trivedi has examined the issues in tribal land with reference to Gujarat State. An interesting feature of this study is its focus on tribal land issues in the context of land reform Act in Gujarat. This study point out



that, rich tribes are changed in alienating the poor tribal from their land, in other words, Harshad R.Trivedi shows that rich tribes are exploiting the poor tribes. As a result economic inequality between the rich and the poor tribal has emerged and it is taking roots. In view of this, an issue of tribal land not only covers the points of view of micro and macro prospective, but also tries to explore the middle range or the mesa point of view expressed by official and nonofficial respondents. (Pp-171-172)

**658. Jain P.C. (2001), Globalization of Tribal Sustainable development, PP-27- 54 Rawat Publications, New Delhi.**

Jain has analyzed the working of weekly markets in the tribal areas and the interface between the tribal people and main land traders, money lenders and farmers. This study views that the emergence of weekly markets in the tribal area is a great watershed event leading to the opening up of the tribal society. This is called by P.C. Jain as globalizing system and regional tribal sustenance. The traders in the traditional hat used to be the high caste Hindus. In the new avatar of hats the tribes have also assumed the role of a trader. In other words, if there are castes Hindu traders in a hat, there are tribal traders also in the hat. If the high caste Hindus exploited the tribes or are exploiting the tribes today, the tribal traders also get their share of exploitation.

**659. Krishnaiah Gowda. H.R. (2003), Tribal Cooperatives in India, Serials Publications, New Delhi.**

Krishnaiah Gowda has undertaken a major study on tribal co-operatives in India. This study is based on both primary and secondary data. It makes use of quantitative and qualitative information about tribal cooperatives .The large scale Adivasis multi-purpose societies started during the late 1980's are studied in depth by H.R.Krishnaiah Gowda with reference to 1991-92 and 2001-2002 in Mysore and Chamarajanagar districts of Karnataka state. After a careful and comprehensive study of the LAMPS, H.R.Krishnaiah Gowda has argued in favour of a model LAMPS. His perception of a model LAMPS should help "in furthering the cause of tribal welfare as well as earning of a good profit margin to sustain and grow". In the true spirit of a cooperative, it should have both service motive and profit motive.

**660. Kripa Shankar (2006) Land Alienation among Tribes in Uttar Pradesh (Ed) PP-169-181 Sage publications New Delhi.**

Kripa Shankar has examined issues in land alienation among the tribes in Uttar Pradesh. This is a primary data based study conducted in 1990-91in

10 villages in Uttar Pradesh. It examines the issue of land reform law. This study shows that the community land under gram sabhas meant few villagers on the whole was transferred to forest department for forestation purpose. This measure has deprived the tribal people and village poor, the land for community grazing. Further, the surplus land acquired through the implementation of Land Ceiling Act was not redistributed among the landless tribal population. Instead it was taken over by the rural elite and local middle class. This study recommends that the state should give priority to distribution of surplus land for tribes acquired through the implementation of land ceiling Act.

**661. Sujit Kumar Paul, (2005), Tribal Agriculture and Modernization, Daya Publishing House, New Delhi.**

Sujit Kumar Paul has analyzed the trends and issues in the tribal agriculture and modernization with reference to West Bengal state. This is a case study in Jamalpur block in the Hoogli District. This is one of the very well researched and documented studies about the tribal economy in India. Some of the very important findings of the study by Sujit Kumar Paul include the following: The Santhals of West Bengal is broadly known as agriculturist tribes having an essential economic articulation with Hindu caste peasants and market economy of the larger society. In the course of their contact with their larger society there have also occurred many changes in the aspects of their social organization and cultural activities. It has, however, been found that despite their essential articulation with the larger society and the changes therefore, the Santals are found to leave in a world of dynamic isolation and perpetuate a distinct socio- cultural identity of their own. The nature of the Santal economy is no way an exception but purely a subsistence economy. One of the characteristics of the economy is that the level of production is limited to the internal demand for subsistence.

**662. Prasad and A. Parma Dash. (2005) Marketing Problems of Minor Forest Produce in Tribal Areas of Chhattisgarh, Kurukshetra, February, PP 26-28.**

Prasad and A. Parma Das have analyzed the marketing problems of minor forest produce in tribal areas of Chhattisgarh. This is an empirical study. The researchers have selected 14 villages of two blocks viz., Kuankonda and Dantewara of South Bastar in Chhattisgarh State. These villages were selected on purposive random sampling basis. Both weekly markets and LAMPS coexist in the study area.

- 663. Basavaraja M.G. (2012) LAMPS Empowerment and Empowerment and Inclusive Programmes for Tribals of Karnataka. (Ed) Socio-Economic Issues on Vulnerable People in India. S.N.Tripathy, Omprakash Shukla, Abhijeet Publications, New Delhi.**

Basavaraja in his article Examine the role of LAMPS in Karnataka including the tribes in availing the benefits of economic growth and how the LAMPS have been able to create employment opportunities, how they help to generate income of the tribes and also examine the ecological performance of LAMPS.

## Theme Twenty Three

### Poverty, Employment and Labour Studies

**664. Biswajit Sen. (2003), Why Third Sector? Case Study of a Tribal Block in Orissa, Kurukshetra, January, PP41-45.**

Biswajit Sen has tried to analyze the causes for the pathetic economic conditions of the tribal people in Orissa in general and Gajapati district. This is a case study which deals with Lanjia Souras living in 8 villages of Gajapati district. In this district more than 85% of the tribal families are below poverty line (BPL). That means both income poverty and human poverty are very high. Further, feminization of poverty is widespread.

**665. Singh.R.(1999), Social Transformation of Indian Tribes, (Ed), Anmol Publications Pvt. Ltd. New Delhi.**

Singh has examined the implementation of JRY (abandoned in 2005 on account of implementation MGNREGP) in tribal areas. This is a case study that examines the impact of JRY in two Districts of Bihar and Madhya Pradesh states. In Bihar, two blocks namely Bishnupur in Gumla District and Cankev block in Ranchi District in Madhya Pradesh were selected for the case study. In these blocks tribal population is in major group, nearly 91% and 81% respectively. Singh has attempted to analyze in an empirical study, in several gram Panchayat of the case study region. This study provides a brief review of the available literature and approach to development of the tribes. This study reveals that the tribal population has not benefitted from the implementation of the JRY, because of, ignorance about the programme, lack of motivation and inability to appreciate the significance the regular wage income. Further A.K Singh as also observed the miss use of the JRY scheme by the village mukystha or sarapanchas as well as gram Panchayat member/secretary.

**666. Tripathy. S.N, (2005), (Ed), Tribal Labour in India, Mohith Publications, New Delhi.**

Tripathy has edited a volume on tribal labour in India and some of the readings in this volume revealed that:

- The tribal labour faces serious problems of unemployment and under employment in different parts of India over a six month period every year.

- The tribal labour being employed in unorganized sector both in city and tribal region does not receive any social security benefits.
- The tribal labour in general suffers from domestic shortage of housing, health facilities, lack of education, inadequate drinking water supply and sanitation.

**667. Joseph Lalrinliana Easwaran Kanagaraj. (2006), SHGs and Tribal Development in Mizoram, Kurukshetra, January 37-48.**

Joseph Lalrinliana and Easwaran Kanagaraj have undertaken an empirical study on the role of Self-Help Groups in Tribal Development with special reference to Mizoram State in India. The field survey was undertaken during February and March 2004 in two villages of Aizawal district of Mizoram. There were 9 SHG's in the sample villages but only 5 SHGs have agreed to provide personal and group information about their working. This is a sophisticated and elegant study in terms of the use of correlation techniques and analysis.

## Theme Twenty Four

### Government Documents

**668. Ministry of Tribal Affairs (2008) The National Tribal Policy, Government of India, New Delhi, India.**

Ministry of Tribal Affairs examined the issue of tribal affairs and formulated a national policy on tribal development on the basis of constitutional safeguards and considerations. The policy was formulated by the central government in order to address the issues concerning lower HDI, poor infrastructure, diminishing control over the natural resource base, persistent threats of eviction from their habitat, exclusion from mainstream society and economy in distribution of wealth and opportunities, and non-empowerment, and to place STs on a progressive and constructive path and make them active partners in nation building process. The policy also provided a sound ideological and operational basis for the attainment of the goals of tribal development in India.

**669. National Resource Centre at Sch. Castes & Sch. Tribes Research and Training Institute, (SCSTRTI), (2016), ‘ The training manual on delineation & mapping of community rights & community forest resources by national resource centre, A UNDP & MoTA, GoI Supported Forest Rights Act-2006 Research and Training Related Project, Bhubaneswar, Odisha**

This is an official document that states that the community forest resource signifies any community forest widely used by the tribal and other forest dwelling communities which make significant contribution to their livelihood. This right is further strengthened by Section 5 of the FRA (Which is further elaborated in ‘Training Manual: The Self Governance and Management Community Forest Resources’), which empowers the holders of forest rights, the Gram Sabha, and the village level institutions to:

- (a) Protect the wild life, forest and biodiversity;
- (b) Ensure that adjoining catchments areas, water sources and other ecological sensitive areas are adequately protected;
- (c) Ensure that the habitat of forest dwelling Scheduled Tribes and other traditional forest dwellers is preserved from any form of destructive practices affecting their cultural and natural heritage;

- (d) Ensure that the decisions taken in the Gram Sabha to regulate access to community forest resources and stop any activity which adversely affects the wild animals, forest and the biodiversity are compelled with.

Role of Various Institutions in the recognition and vesting of right over CFR includes:

- Role of Gram Sabha
- Role of Forest Rights Committee
- Role of Sub-Divisional Level Committee
- Role of District Level Committee

**670. The trainings and seminar- cum-talks organised by Assam Institute of Research for Tribals and Scheduled Castes(2013)**

The document of training and seminar-cum-talks includes reports of various issues-

- development issues for STs, SCs and OBCs
- Report on training programme on office management
- Internal migration in Assam in the context of tribals doing research with indigenous communities
- Sustainable development of traditional livelihoods of tribes
- Seminar cum talk with the 14th Finance commission of government of India on development matters of tribals Panchayati raj and self governing institutions
- Tribals right to land
- Tribal language
- Resource management and community participation
- Customary laws in tribal society
- Office accounts project implementation monitoring and evaluation
- Poverty and economic development of STs/SCs
- Prospects of tourism in tribal areas of Assam
- Atrocities at and legal provisions against social discrimination for STs and SCs
- Community Development practices among the tribes of Assam

- Tribal ethnicity, culture and history
- Chapter X of ALRR
- Sixth schedule reservation and roster system
- Intra and inter tribe conflict
- Occupational change of the tribals

### **671. Eleventh Five Year Plan Report:(2007-2012)**

This is an official statement of Government of India and the state governments together about the country's development problems and challenges, opportunities and polity perspectives for the future. True to this, the eleventh plan document reveals the following:

- Tribal exploitation is on the increase and the tribal empowerment is rather flow and confronted by many problems;
- Tribal sub-plan approach and HRD schemes are continued since their relevance is appreciated;
- Eleventh plan envisages a better, comprehensive broad-based development/ empowerment strategy for the tribals.
- Eleventh plan has proposed policy measures to reduce tribal unrest and exploitation; prevention of land alienation; tribal rehabilitation and resettlement etc.,

The eleventh plan has recognized the following development problems / deficits of the Scheduled Tribes. A Report of the Union Ministry of Rural Development (March, 2005) has revealed that:

- "3.75 lakh cases of tribal land alienation have been registered covering 8.55 lakh acres of land.
- Out of the above, 1.62 lakh cases have been disposed of in favour of tribals covering a total area of 4.47 lakh acres;
- 4.55 lakh cases covering an area of 3.63 lakh acres have been rejected by the courts on various grounds; and
- 57521 cases involving 0.44 lakh acres of land are pending in various courts of the country".

The displacement of tribal people is a major development problem in India. During the last 6 decades (1951-2011) totally 8.5 to 10 million tribals have been displaced. The eleventh plan points out that:



“The widespread secondary displacement in the zone of influence has neither been measured nor was provided for, calling for an acute verification of actual displacement both in terms of persons and resource loss. Cash compensation for land having been the practice as per the provisions of the Land Acquisition Act, 1894, outsets owing little land such as wage – labor artisans, have hardly figured in the relief and rehabilitation packages. As a result, some groups have continued to suffer successive, multiple displacement”.

**672. Sarvashiksha Abhiyan. (2008). A Report on Tribal Education. Hyderabad, Andhra Pradesh.**

A study has been conducted by Sarva Shiksha Abhiyan Hyderabad on tribal education with different types of objectives. The programme is implemented in 10 selected schools in each of the 8 tribal dialects in 8 ITDAs from the academic year 2004-05 with various major objectives each objective has its implications given below. 1) Multilingual education: During 2005-06 class-II textbooks and 2006-07 class-III textbooks are developed and implemented in selected tribal schools. The implications of the objective are: (i) Increase in attendance of students and retention of the students in the school till its closure and (ii) Removed the fear of school from the minds of the students in case of students of all dialects. 2) School on boat: The implications are a total of 238 children in the age group of 5-15 years have been identified through a ‘boat to boat’ survey; among them 92 children was enrolled into on boat, local elementary schools, Residential Bridge Course Campus, etc. The mandal and district authorities are hopeful to certainly bring the remaining 146 children into the system of education. 3) Alternative schooling at Brick-Kilns: The implications of the third objective are: The children enrolled in the RBCs/NRBCs are provided with an eligibility certificate by the concerned MEO (Mandal Educational Officer) to enable them to go back home and get admitted in the next class. The instructors escort the children, negotiate and ensure their admission into the next class. This intervention for the children in the Brick Kilns has assured enrolment and retention of 6-14 years children in the schools. 4) Seasonal hostels for children of migrant parents: Implications are: The seasonal hostel will be set up in a suitable place within the village, where 30-50 children whose parents have migrated can be accommodated. It is the responsibility of the camp in-charge to ensure security of these children till the parents return. 5) Children’s Learning Improvement Programme (CLIP): The major objectives are: (i) All children be able to read and write by the end of academic year 2005-06. (ii) All children to achieve basic literacy and numeracy skills/competencies that are expected. The implication identified as developed reading habit and to make children as independent readers. 6) Children’s

Learning Acceleration Programme for Sustainability (CLAPS) for primary and upper primary 2006-07. Sub-objectives are: (i) Emphasis on minimum quality processes which are subject specific in Classroom Transaction. (ii) Specific subject-wise programmes/clubs i.e., Science Clubs, Language Club, Mathematics Club etc., through pupil participation. (iii) Projects as a major mode of transaction of curriculum. From CLIP and CLAPS programmes identified that the objectives are reached up to 80%.

**673. Government of Karnataka. (2006). Karnataka Human Development in Karnataka 2005. Bangalore: Planning and Statistics Department.**

Karnataka is the second state in India to bring out its own Human Development Report in 1999. Karnataka Human Development Report 2005 for the first time has evaluated the Human Development status of Schedule Castes/Schedule Tribe in the state. This Report has been considered as a model to study the status of STs and evaluate the projects related to Schedule Tribe in Karnataka.

**674. Ao, Shilu Committee (1969) Special Committee constituted by the Government of India, New Delhi.**

Shilu Ao Committee evaluated the status of tribes in India as per the direction of the Government of India and observed that non-tribes had used the benefits entitled to tribes in the country. The committee also noted that tribes were socially and economically deprived by the system dominated by the powers that be. The committee offered series of suggestions for the integrated development of tribes in the country.

## **Annotation on Annual Reports of Ministry of Tribal Affairs, Government of India**

### **675. Annual Report 2004-2005**

The report gives an overview of the data on tribal population and shows that the population of tribes had grown at the rate of 24.45%. The report talks about various schemes which are sponsored by the central government. The report cited that the planning commission had decided to transfer 2 centrally sponsored schemes to the ministry. News confirmed by the report is that, The Primitive Tribal Groups (PGTs) of the Andaman and Nicobar islands has survived through Tsunami against all odds. The report has also cited the purpose of the constitution of Ministry of Tribal Affairs that created as a Nodal ministry for the policy, planning, coordination of program for development of scheduled tribes. The report also focuses on the progressive use of Hindi. The report also puts light on major programs implemented by the ministry of tribal affairs and categorized it into 4 groups' i.e.

#### Special programs

- Centrally sponsored schemes under which matching (50:50) assistance is given to states.
- Central sector schemes under which 100% grant is provided to state and UTs.
- Support to cooperation, non plan schemes & new schemes.

The report also covers tribal development strategy and programs which includes funding of tribal development programs and development of tribal women & children. The report discussed in detail the budget plan of the ministry, also about the various gaps found such as infrastructural gaps etc.

### **676. Annual Report 2005-2006**

During the year 2005-06, the Ministry of Tribal Affairs has been headed by Shri R. Kyndiah as Cabinet Minister. During the year three meetings took place which is as follows:

- Post Matric Scholarship for ST students
- Boys & Girls Hostel for ST students and Development of Forest Villages
- Grants under Article 275 (1) of the Constitution of India.

The report focuses on the progressive use of Hindi language. The report focuses on the tribal development strategies and programs.

The Ministry of Tribal Affairs adopted a decentralized procedure for release of grant-in-aid to NGOs under which State Governments are required to constitute a State Level Committee to scrutinize, examine and make recommendations of proposals in a prioritized manner in service-deficient areas for recommending most crucial projects for the welfare of STs within the overall allocation of the State.

The report provides information on the various plans and central sector schemes undertaken during the period that involves Grant-in-Aid to NGOs for welfare of STs including Coaching & Allied Scheme and award for exemplary service, vocational training for tribal youth, educational complexes in low literacy pockets, development of primitive tribal groups, Rajiv Gandhi fellowship for ST students, Investment/price support to TRIFED and Grants-in-Aid to State TDCCs for MFP operations, scholarship schemes to study abroad, Programmes for Support to Tribal Cooperative Marketing Development Federation of India Ltd. and Corporations Programmes for Promotion of Voluntary Action. The report also caters various popular projects such as residential schools, hostels, non residential schools, mobile dispensaries, ten bedded hospitals etc.

### **677. Annual report 2006-2007**

A number of important activities, including several new initiatives, were taken by the Ministry during the year for a more focused attention on the rights, welfare and development of Scheduled Tribes.

The report covers the “Scheduled Tribes (Recognition of Forest Rights) Bill, 2005 introduced by Ministry to address the problems of tribal communities, who are dependent on forests and to undo the historical injustice done to them by depriving them of their rights. The Ministry of Tribal Affairs has, during the year, formulated a draft of a “National Tribal Policy, 2006” covering all important issues that concern tribals.

The main issues covered in the policy relate to: Alienation of Tribal Land; Tribal- Forest Interface; Displacement, Resettlement & Rehabilitation; Enhancement of Human Development Index; Creation of Critical Infrastructure; Violent Manifestations; Conservation & Development of Particularly Vulnerable [Primitive] Tribal Groups (PTGs); Adoption of Tribal Sub-Plan (TSP) Strategy; Empowerment; Gender Equity; Enlisting Support of Non-Governmental Organizations; Tribal Culture & Traditional

Knowledge; Administration of Tribal Areas; the Regulatory & Protective Regime; Scheduling & De-scheduling of Tribes, etc.

The report confirms that the Ministry of tribal affairs held two conferences in a year of the State Secretaries/ Commissioners in charge of Tribal Welfare and Development Departments of States. For the first time a Tribal Festival of the performing arts, entitled 'PRAKRITI' was organized jointly by the two Ministries of Tribal Affairs and Culture. Over 400 artists comprising 20 cultural troupes across the country performed various dances, music and other arts. TRIFED, under the Ministry of Tribal Affairs also participated by putting up stalls and displayed tribal paintings.

The year of significance also witnessed that The Rajiv Gandhi National Fellowship, a new scheme to provide attractive fellowships to tribal students pursuing M.Phil and Ph.D studies was implemented through the University Grants Commission.

### **678. Annual report 2007-2008**

Several important new initiatives were taken by the Ministry during the year for more focused attention on the right, welfare and development of schedule tribes. The Ministry has notified Scheduled tribes and Other Traditional Forest Dwellers Act 2006 and 2008 that comes into operation from 31st December 2007. The major rights that are granted under the act are right to cultivate forest land for grazing etc.

The Ministry of tribal affairs also formulated a draft "National Tribal Policy" which caters all important issues related to tribals.

The flagship scheme of Post Matric scholarship and Hostels for ST boys and girls were remained the important part of policy agenda to promote literacy level among tribal population.

Ministry has introduced a scheme "National Tribal Awards" from, 2007-08. The award is known as the Rashtriya Janjatiya Puraskar.

With above, many other central schemes like aid grant for NGOs, conservation- cum-development plan for PTGs also receive attention of Ministry for implementation of tribal welfare projects.

The Ministry of Tribal Affairs in association with various other agencies introduced a "PHOTO COMPETITION" to unveil the various facets of the joyful life of Tribals.

**679. Annual report 2008-2009**

A number of important activities, including several new initiatives, were taken by the Ministry during the year for a more focused attention on the rights, welfare and development of Scheduled Tribes. After operationalization of the Act and notification of the Rules, the Ministry of Tribal Affairs had addressed the State/UT Governments on 11.1.2008 to initiate necessary action for implementing the Act, as per a time-bound schedule. Subsequently, actionable points along with the timelines were also forwarded to all the States/UTs for implementation of the Act. The implementation of the Act was also being monitored online through a Web-based M.I.S., which was made operational from 4th June, 2008 on website <http://forestrights.gov.in>.

The report covers the implementation process and progress of these acts. For improving the conditions of the tribals in identified forest villages in the country, the Ministry continued the programme launched in 2005-06 for development of forest villages. A two days national level workshop was organized to review the progress of EMRS in the Country with special focus on Menstrual Hygiene and construction of rain Water harvesting structures in all EMRSs. They were directed to take all necessary steps to create awareness about the objectives, provisions and procedures of the Act and the Rules amongst the forest dwelling Scheduled Tribes and other traditional forest dwellers and the concerned authorities under the Act.

**680. Annual report 2009-2010**

A number of important activities, including several new initiatives, were taken by the Ministry during the year for a more focused attention on the rights, welfare and development of Scheduled Tribes. The Ministry of Tribal Affairs convened a two-day Conference of Chief Ministers, State Ministers (Tribal Development / Social Welfare Departments) and State Ministers (Forest Departments) on 4th and 5th November, 2009 at New Delhi, to take stock of the status of implementation of the Act, the preparedness of States to adhere to the December, 2009 deadline and a few major tribal development / welfare programmes in the States. The report witness that the progress of implementation of the Act was monitored by the office of the Prime Minister,

Cabinet Secretariat and Planning Commission through monthly progress reports being sent by the Ministry of Tribal Affairs. The Conference of Chief Ministers, State Forests & Tribal Development Ministers concluded with the consensus that various programmes meant for the welfare of tribals must be converged for maximum benefit to the Scheduled Tribes. Keeping this in view, the conference, on its second day, shared experiences of States in

the area of focused and converged planning. The Ministry has brought the observations of the Hon'ble Prime Minister in his speech at the Conference, to the notice of concerned Central Ministries and the State Governments for further follow up action.

### **681. Annual report 2010-2011**

This Ministry has interacted with the State Governments and UT Administrations urging them to take all necessary steps for expeditious implementation of the Act. For this purpose, Hon'ble Minister of Tribal Affairs, Hon'ble Minister of State for Tribal Affairs and senior officers of the Ministry have been visiting the States/ UTs to assess and guide the pace of the implementation.

The Hon'ble Minister of Tribal Affairs has written to all Hon'ble Members of Parliament, reiterating the need for dovetailing all development and welfare programme in tribal areas for a coherent strategy and coordinated approach involving all departments, stressed by Hon'ble Prime Minister while taking stock of the implementation of Forest Rights Act, 2006 during 2009-2010. The report covers the implementation and progress of these schemes in detail.

### **682. Annual report 2011-2012**

The Ministry of Tribal Affairs took up several new initiatives and programmes during the year for a more focused attention on the rights, welfare and development of Scheduled Tribes. Continuous efforts were made for effective and timely delivery of programmes and schemes in identified areas in partnership with various stakeholders for the benefit of Scheduled Tribe population.

The report discusses various measures which have been taken during the year for accelerating the implementation of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006.

The report also discusses about the SCA to TSP (Special Central Assistance to Tribal Sub-Plan). SCA to TSP this was a major programme administered by the Ministry and under this grant is provided to the States Governments based on annual allocation made by the Planning Commission. The programme was launched during 1974 and till the end of the IX Five Year Plan, the SCA to TSP was meant for filling up critical gaps in the family-based income-generating activities of TSP.

The report also talks about empowerment of tribal women and says "The

Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favor of women. Within the framework of a democratic polity, our laws, development policies, plans and programmes have aimed at women's advancement in different spheres. The 73rd and 74th Amendments (1993) to the Constitution of India have provided for reservation of seats in the local bodies of Panchayat and Municipalities for women, laying a strong foundation for their participation in decision making at the local level." "Setting up Educational Complex in Low Literacy Pockets for development of Women's Literacy in Tribal Areas" was revised and renamed as "Strengthening Education among ST Girls in Low Literacy Districts"

The report puts light on the Special Provisions for students with disabilities under the schemes being implemented by Ministry of Tribal Affairs.

### **683. Annual report 2012-2013**

The report states that the programmes and schemes of the Ministry are intended to support and supplement, through financial assistance, the efforts of other Central Ministries, the State Governments and voluntary organizations, and to fill critical gaps taking into account the situation of STs. The Primary responsibility for promoting the interests of Scheduled Tribes thus rests with all the Central Ministries.

Certain lapse was found in the implementation of the tribal welfare schemes and act during this year. The Ministry accordingly undertook an exercise to arrive at certain provisions/ steps for facilitating robust implementation of the Act and, based on the said exercise has issued comprehensive guidelines to the State/ UT Governments on 12.7.2012 for better implementation of the Act.

The Ministry also organized five Regional Workshops, nationwide, in order to explain and discuss the amendments in the FR Rules and the guidelines to the officials of the key State Government Department and the way forward at State level including drafting of consequent Action Plans for individual States. During the year, three meetings of the Consultative Committee attached to the Ministry of Tribal Affairs were held to discuss the following Subjects:-

- (i) Marketing development strategy for TRIFED.
- (ii) Special Central Assistance to Tribal Sub-Plan and Article 275 (1) of the constitution.



- (a) Pre-Matric Scholarship, and
- (b) National Overseas Scholarship scheme for ST students.

#### **684. Annual report 2013-2014**

A regional consultation focusing on TSP (Tribal Sub Plan) with reference to health was held in Bhubaneswar, Odisha, on 23 September 2013, where the Ministry of Health and Family Welfare and State Health departments participated along with the State departments of Tribal Welfare. The

Report also highlights the national workshop cum consultation held at Bhubaneswar on 10th and 11th March 2014 to draw a road map for revival of weakened knowledge institutions. During these consultations, the weakening of institutions of ITDA/ITDP along with TRI was discussed. The report shares that the Ministry of Tribal Affairs was facing severe crunch of space since its inception.

The report shows that the ministry has been constantly working upon the progressive use of the national language Hindi.

#### **685. Annual report 2014-2015**

As many as 18 meetings of Project Appraisal Committee were held in the Financial Year 2014-15. The attention was drawn to harp on the need of job oriented skill development of tribals while ensuring due share to female population by including women centric trades. Promotion of co-education and curb on drop outs of students was also among the thrust areas. Strengthening of health institutions, measures to improve overall health of tribals including immunization were rigorously advocated by the Ministry. Diseases like Sickle Cell Anemia, Malaria, and leprosy etc. were given attention to. Sanitation measures especially facilities of toilets with running water and electricity in residential schools was emphasized upon. Need to encourage people to develop kitchen garden was emphasized to address issue of malnutrition. One more Brainstorming session was held in New Delhi on 13.12.2014 wherein former Secretaries (Tribal Affairs), Principal Secretaries of various States Governments, experts, and representatives of established voluntary organization representatives besides Officers of Government participated. This was structured in a way to deliberate upon five major themes of immense relevance to the tribal development scenario viz education, health, livelihood, cultural heritage & legal perspectives.

In sync with the need for consultation with the stakeholders particularly the State Governments / Union Territory Administrations, Central Government

Ministries / Departments, the Ministry had been regularly interacting on various facets facilitating tribal development.

During the current year, the Ministry organized several consultations / meetings to have in-depth discussions on the issues confronting speedy development of tribal people and to deliberate upon the possible ways and means to utilize the Tribal Sub-Plan Funds effectively to translate the financial resources into tangible outcomes.

#### **686. Annual report 2015-2016**

Major activities like EMRS (Recurring and Non-recurring cost), Construction of schools other than EMRS, Hostels, Health Infrastructure, Coaching, VTC/ ITDA/ TRI/ ITDA/ ITDP, Connectivity, Drinking Water, Electrification, Market Development, Kitchen garden/ toilet / drinking water/ sports in Residential Schools, Livelihood were approved during 2015-16 under Grants-in-aid under Article 275(1) of the Constitution.

The Ministry has also re-engineered its educational schemes with the objective of providing adequate educational infrastructure for STs and incentive for education for ST children through scholarships. Considering the fluctuating Air Fares, the ceiling cap for air travel has been relaxed and now ST student can travel with reimbursement on actual basis from India to the nearest place of the educational institution and back to India, by Economy Class and shortest route by National Carrier i.e. Air India. In sync with the need for consultation with the stakeholders particularly the State Governments/ Union Territory Administrations, the Ministry held a consultation meeting with Principal Secretaries/ Secretaries of State Governments/ UT Administrations on 29.10.2015 at Vigyan Bhawan, New Delhi to deliberate upon the existing tribal development strategy and to work out the modalities for triggering the pace of development initiatives intended for tribals across the country.

#### **687. Annual report 2016-2017**

Ministry of Tribal Affairs successfully organized first ever National Tribal Carnival 2016 during 25-28 October, 2016. Tribal troupes comprising of more than 1000 tribal artists from all over the country performed Carnival Parade in their traditional attire during the inaugural ceremony. The Carnival fostered tribal spirit and a sense of pride amongst tribal populace.

The event held two workshops among which the first workshop was held on 26.10.2016 on the provisions of the Panchayat Extension to the Scheduled

Areas (PESA) Act, 1996. In the presentation made by Joint Secretary, Ministry of Panchayati Raj, the constitutional provisions for Fifth Schedule Area, implementation of PESA Act, Ministry of Panchayati Raj initiatives and how the Act empowers and benefits tribal community and way forward were explained in detail.

While second workshop discussed Forest Rights Act, 2006 - its Implementation, Benefits to Tribal and other Traditional Forest Dwelling Communities and its challenges.

### **688. Annual report 2017-2018**

A Review-cum-Consultation meeting was held at Vishakhapatnam, Andhra Pradesh during November 1 -2, 2017 to discuss about implementation of the FRA in the States of Andhra Pradesh, Telangana, Tamil Nadu, Karnataka, Kerala, Odisha and Gujarat. The Ministry in partnership with the United Nations Development Programme (UNDP) organized a series of Review-cum- Consultations on Tribal Development during the period. The Consultations were mainly aimed at reviewing the existing schemes and programmes of Ministry of Tribal Affairs (MoTA) for development of tribals; besides sharing new initiatives and offering a common platform for the state tribal welfare officers to share the issues and challenges and critical observation on future of tribal development in India.

### **689. Dilip Singh Bhuria, Report Of The Scheduled Areas And Scheduled Tribes Commission Government Of India, Volume-I, 2002-2004**

The Commission held 62 meetings during its tenure. The Commission have constructed Territorial Sub-Committees of the Members of the Commission to conduct the field visits and studies with a view to examine, scrutinize, review and submit the findings on the subject matters viz. administration of the Scheduled Areas; operationalization of the provisions of the Fifth Schedule and the Sixth Schedule to the Constitution; socio-political set up with particular reference to the provisions of the Panchayat (Extension to the Scheduled Areas) Act 1996; Tribal Sub-Plan; Integrated “ Tribal Development Projects; Welfare programmes for the Scheduled Tribes; basic services and the economic development strategies; adequacies of the Constitutional safeguards for the Scheduled Tribes; protection of the rights of the tribals in their land and forests and tribal habitat development etc. - in the States and Union Territories assigned to each Sub-Committee.

**690. The Report Of The Advisory Committee On The Revision Of The Lists Of Scheduled Castes And Scheduled Tribes, Government Of India, Department Of Social Security**

After a preliminary examination of the resultant proposals received from the States and Union Territories, this Committee was appointed by a Resolution of the Government of India in the Department of Social Security, dated the 1st June, 1965 (Appendix II), with the following terms of reference: (1) To advise on the proposals received by Government for revision of the existing lists of Scheduled Castes and Scheduled Tribes. (2) To advise whether, where a caste or a tribe is listed as a Scheduled Caste or a Scheduled Tribe in relation to a particular area in a State or a Union Territory, members of that caste or tribe residing in other areas within the same State or Union Territory.

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128	Education And Development Among The Tribes, A Study Of Formal Education And Tribal Girl Child Dropouts In The Nilgiri Dist, Tamil Nadu	Tribal Research Centre , Hill Area Development Program, Udagamandalam Tamil Nadu
129	A Research And Codification Of Customary Laws Of All Recognized Tribes - The Rongmei	The Tribal Research Institute Directorate Of Tribal Affairs & Hills Government Of Manipur
130	The Tribal Research Institute Directorate Of Tribal Affairs & Hills Government Of Manipur	Tribal Research Institute Chingmeirong, Imphal
131	The Hamars Research Project	Tribal Research Institute Government Of Manipur
132	Role Of Media In Rural Areas	Tribal Research Institute Chingmeirong, Imphal
133	Study On Non-Conventional Energy Sources In The Tribal Sub-Plan Areas Of Assam	Assam Institute Of Research For Tribals And Scheduled Castes
134	Report On The Survey Of The Sericulture Industry Among The Scheduled Tribes Communities Of Kokrajhar District Of Assam	Assam Institute Of Research For Tribals And Scheduled Castes
135	Evaluation Study On NGOs Working For Sc/St People Of Assam	Assam Institute Of Research For Tribals And Scheduled Castes

136	Research And Codification Of Customary Laws Of Maram Tribe	The Tribal Research Institute Directorate Of Tribal Affairs & Hills Government Of Manipur
137	Customary Norms Of The Tribal Groups	Tribal Research Centre , Hill Area Development Program, Udagamandalam Tamil Nadu
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145	Report On An Evaluation Study Of Road Network Facilities And Its Cost Of Construction In Pangi Block Of Chamba District\	Institute Of Tribal Research & Studies, Himachal Pradesh University, Shimla
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