

# Empowering Tribal Women in India: Issues, Constraints & Challenges

Dr. Smita Nayak

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# Empowering Tribal Women in India: Issues, Constraints & Challenges

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## **Empowering Tribal Women in India: Issues, Constraints & Challenges**

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## **Dedicated**

This book is dedicated to Her Excellency Honourable President of India **Madam Draupadi Murmu** an Iconic epitome of Tribal Women Empowerment.



## **Preface**

The concept of feminine energy, willpower, imagination, ability to work to achieve goals and work under very difficult circumstances is a reflection of motherhood. These qualities have played a major role in the growth and development of the country in this century. Today, while women's empowerment efforts seem waterlogged, we are witnessing a revolutionary change in the social life of the country. While the number of women is increasing compared to men, the number of girls in high school and beyond has tripled in the last nine to ten years. In the field of science, technology, engineering and mathematics, the participation of girls is now 43%, which is more than the countries of USA, UK and Germany. Their involvement in medical, sports, business and politics is not only growing, but they are leading the way.

As per the decision of the State Government, Mission Shakti has now taken the form of a special department to bring together all the organizations working for Self Help Groups and provide various facilities under one roof. The newly formed department will act as a single platform to oversee all the schemes implemented for self-help groups as well as to make the programs sustainable. The Mission Shakti Department will help establish better linkages between SHGs and banks and provide financial assistance to more women groups. Various trainings will be provided for the overall development of Self-Help Groups. Many experts are of the opinion that optimum utilization of human resources can be made possible in SHG campaigns through this special department. Women can become more aware of their rights and their role in society. Mission Shakti Department will lead the transformational journey of Mission Shakti as a movement with utmost focus.

In case of bank loans, nearly seventy percent of the borrowers are women. Similarly, women are also benefiting from Swanidhi Yojana, Animal Husbandry, Fisheries, Gramodyoga, FPO and Sports Yojana. This budget reflects all the initiatives on how we can move forward with the help of the majority population of the country and increase the power and capabilities of women. Women are getting 7.5 percent

interest in Women's Dignity Savings Certificate Scheme. "This is a proof of women's empowerment as more than 80 thousand crores is spent under the PM Housing Scheme and more than three crore houses are in the name of women. Traditionally women do not have any property in their name but now tribal women have been empowered to have a new voice in family's financial decision-making.

Support for the creation of new unicorns among self-help groups has been announced. In the changed context, there has been a change in the country's attitude towards women empowerment. Today, one in five non-farm businesses is run by a woman. Over seven crore women have joined self-help groups in the last nine years. These self-help groups have given loans to the tune of Rs 6.25 lakh crore and the value paid by them can be estimated from their capital requirement. In the cooperative sector we can assume the role of tribal women in the sector as in the near future, creation of more than two lakh multi-purpose cooperatives, dairy cooperatives, fisheries cooperatives are aimed at connecting one crore farmers with organic farming. Tribal' women farmers and producer groups can play a major role in this movement.

Vishwakarma Yojana has been introduced and it will work towards tribal women's empowerment. Similarly, GEM and e-commerce have brought many opportunities these days to increase business opportunities for women. Therefore, technology should be prioritized in training and should be included in Self Help Groups.

I conclude by quoting few lines from Madam President on International Women's Day. "We and everyone like us must be seen to drive progress hope that everyone today will make a commitment to make one change in their family, neighbourhood or workplace, any change that brings a smile to a girl's face, gives her a chance to move forward in life. This book is an epitome of the empowerment process of tribal women. Being a potential research based work it reflects on the aspiration of tribal women and their pursuit for economic advancement.

## **Acknowledgement**

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**Dr Smita Nayak**



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*Chapter - 1*

**Demographic, Social and Economic  
Profiles of Tribal Women**

### **1.1 Socio Economic Status of Tribal Women**

The Scheduled Tribes, who are also referred to as 'Adivasis', meant original inhabitants. For long periods of history, they were always socially and geographically isolated<sup>1</sup>. They belonged to different races with diverse cultural characteristics, speaking varied languages, following a variety of religions and spread across various ecological zones. Process of Sanskritization has affected them culturally, and other processes of displacement have made them a marginalized segment of the society<sup>2</sup>. Since independence, various measures have been taken up at the national level for protecting the interests of the scheduled tribes of the country and particular attention has been given to tribal development in the different plan periods<sup>3</sup>. Out of the total tribal population, tribal women add up to almost half. Like all other communities, development of status of tribal communities also to a large extent depends on the upliftment of the status of tribal women. The popular perception of the tribal women indicates two differing views<sup>4</sup>. Some researchers are of the opinion that the tribal women enjoy higher social status compared to their non-tribal counterparts and some other studies indicate a low status for the tribal women. In fact, provisions made by the Constitution over the years have not made much difference to the status of tribal women. Their status is found to be lower than that of women belonging to the general population, Scheduled caste women and also lower than that of the status of Tribal men. The tribal population in India numerically constitutes a small segment of the total population of the country but is a significant part of the population. According to 2001 census data<sup>5</sup>, total population of Scheduled Tribes constitutes 8.2% of the total population of the country. Most of the Scheduled tribe people lives in rural areas and their population comprise 10.4 % of the total rural population of the country. The term 'scheduled tribes' first appeared in the Constitution of India, to confer certain constitutional privileges and protection to a group of people who are considered disadvantaged and backward. In the Constitution of India, Article 366 (25) defines Scheduled Tribes as "such tribes or tribal communities or part of or groups within such tribes or tribal communities as are deemed under Article 342 to be the scheduled Tribes (STs) for the purposes of this Constitution"<sup>6</sup>

Most tribals' faces a number of challenges which they need to overcome in order to improve their status in society. The researcher intends to discuss here the issues faced by tribal women in particular. Absence of any fix livelihood: Various literature studies reveal that although work participation among tribal women is higher compared to scheduled caste and general population but the livelihoods of the tribal people are neither permanent nor fixed. Most of them do not have a regular source of income, and they live below the poverty level<sup>7</sup>. Tribal people residing in the rural areas pursue diverse low level activities for fulfilling their basic needs. Mostly they are engaged in agricultural activities. Apart from that, they are engaged in pastoral, handicrafts and at times as industrial labourers. Tribal women are mainly not engaged in any kind of continuous work and much like their male counterparts are found to work in agriculture. A meagre number of tribal men and women are engaged in government services. Economic conditions of households are related to other aspects of their life. Lack of access to education: Most of the tribal women work outside their homes and are engaged in various activities. They work in order to earn money for their family. The women's work involves daily labour, agricultural work. Even young children and girls

go for work along with their mothers. Most of the time they do not go to school regularly or become drop outs from school. Even the parents in very poor families don't always want to send the children to school because then their helping hands in work would be reduced. Effect of patriarchy could be strongly seen in most tribal groups and so whatever money women get from their work they give it to their husband and the husband very often spends the money on activities like drinking. Household works are done by the female members of the family. Household work involves cooking, cleaning, washing utensils and clothes, collecting fuel for cooking. The young girls who are studying in primary level in schools hardly learn anything in school and they don't study at home also. The government has announced free and compulsory education to all children up to the age of 14 years, which nowadays encourage parents to send their children to schools with the hope that if their children receive proper education, then their conditions will improve. The children are given free school uniforms, books and mid day meals. However, the girls don't continue school at a stretch. Sometimes they go to school, some other times they do not go to school and stay at home and go to work with their mothers and help their mothers at household work. As a result, they tend to forget what they have learned in school. After the girl child attains teenage the parents stop sending them to schools. Poor condition of health: Lack of awareness about nutritional requirements mostly leaves the tribal women weak, anaemic and they suffer from various diseases. During pregnancy, special attention is required to be given to women otherwise that will affect the health of both the mother and child. Educational level, employment status, health status and decision making ability helps to measure the status of women in society. Women's education has to be channelized to employment opportunities. This in turn, will increase the decision making ability of women. Women's ability to communicate with other family members and to be able to convince them indicates a decision making ability of women. When the decision making ability is higher, women can have a higher status in the household.

The status of women in a society depends to a large extent on the social structure and the type of society. In Indian social context, there is a predominance of patriarchal family structure where males predominate in all settings and social contexts. However, among many tribal communities, predominance of matriarchal families could be found. Contrary to patriarchal societies, status of women is found to be higher in matriarchal families. Various studies (Mitra, 2007; Burman Roy, 2012) have suggested that the Garo and Khasi tribes of the North East India assign relatively higher position to women due to the system of matrilineal descent, matrilocal residence and inheritance of property through the female line<sup>8,9</sup>. But other tribal communities which follow patriarchal norms, the status of women is not as high as it is in matriarchal societies<sup>7,8</sup>. For some other tribes, such as, Ho, Gond, the husband does not always enjoy a dominant role. Gond woman enjoys equal status with their male counterparts in many aspects of their social life. A study on the Naga women by Hutton (1921) indicated that they have substantial freedom and higher social status<sup>10</sup>. This indicates that the status of tribal women are not same in all places, rather they vary according to the tribal group and the social structure. However, in tribal societies, tribal women are more important than women in any other social groups because tribal women are very hardworking and in almost all the tribal communities they participate in economic activities almost equally with men or works harder than men and the family economy and income also

depend on women<sup>11</sup>. Status is also determined by health conditions. The tribal groups health status is lower compared to that of the general population. They have high infant mortality rate, higher fertility rate, lack of awareness regarding diseases and health care, drinking water provisions, hygiene. In many parts of India tribal population suffers from chronic infections and water borne diseases, deficiency diseases. Incidence of infant mortality was found to be very high among some of the tribes. Malnutrition is common among them and it has affected the general health of the tribal children. It increases vulnerability to infection, and leads to chronic illness which sometimes may affect brain<sup>12</sup>. Their health status is also related to economic and educational aspects. Their lack of ability to participate in the industrial economic activities of modern societies has deteriorated their living conditions. The tribals are mostly engaged in occupations which do not generate much income such as hunting, crafts making, agriculture. Industrialization and urbanization has brought about a change in the life and living of the tribals by uprooting them from their day to day activities and making them dependent on the vagaries of non tribals. The education level of the tribal population is low and formal education has made very little impact on tribal groups. The level of literacy among the tribals in most states in India is very low<sup>13</sup>. Reservation policy of the Government has made some changes in the educational status. One of the main reasons for low level of literacy is their assigning relatively less significance on formal schooling. The school curriculum and education system do not create much interest in them, rather a much more practical based curriculum would be helpful for them. Moreover, since the tribes live in poverty they do not like to send their children to schools as they are considered to be extra helping hands for generating income. Chowdhuri(1988) attempted to examine the socio – economic condition of the Scheduled tribe women in West Bengal in a comparative setting with scheduled caste and non scheduled women. The main findings were that only 5.01 per cent of Scheduled Tribe females were noted as literate in comparison to Scheduled Caste women who were 13.70 per cent and non scheduled population was 37.43 per cent. This level was quite low as compared to the overall rate of females who are literate. This study was mainly based on the data collected from Census office and from different studies conducted by the Cultural Research Institute, Calcutta. Various reasons have been attributed for low level of literacy among the scheduled tribe girls<sup>14</sup>. Work participation rate among scheduled tribe women were higher in percentage as compared to others. Poor economic condition has a direct bearing on the degree of participation. Scheduled tribe workers are engaged in agricultural sector and in non gainful occupations. Considering the education, economic and health of the tribal women, their positions were not at all satisfactory. A study by Singh and Rajyalaxmi(1993), status of tribal women in terms of their demography, health, education and employment have been discussed. Since independence, various protections have been given to the tribal population by the Constitution of India. The study highlighted some aspects of tribal work; tribal women work equally with their male counterparts with lower pay, sexual exploitation. Tribal women don't have property rights, they have lower literacy rate than scheduled caste and general population. Tribal women are not healthy and suffer from malnutrition and various diseases. The study highlighted the need to improve the status of tribal girl, to bring about change in the status of tribal woman<sup>15</sup>

## **1.2 Socio Economic Status of Tribal Women in Odisha**

Orissa, one of the most scenic state in eastern India, occupies a unique place in the tribal map of the country having largest number of tribal communities (62 tribes including 13 primitive tribes) with a population of 8.15 million constituting 22.3% of state's population <sup>16</sup> and 9.7% of the total tribal population of the country. The recently conducted National Family Health Survey (NFHS-3, 2005-06) also shows that 21% of the total women sample populations of Orissa belong to scheduled tribe <sup>17</sup>. The Scheduled tribe population in the State is overwhelmingly rural, with 94.5% residing in villages. Out of 62 Scheduled tribes, Khond is the most populous tribe constituting 17.1% of the total ST population followed by Gond having 9.6% share in the total ST population (Census of India, 2001). Six other tribes namely, Santhal, Kolha, Munda, Saora, Shabar and Bhottada along with Khond and Gond constitute 64.2% of the total ST population of the State <sup>18</sup>

Tribals live in the lap of the nature, and depend on natural resources for their livelihood constitute the major segment of Indian society. About 44.70% of the area of the State has been notified as the Scheduled Area and comprises the entire seven districts of Mayurbhanj, Koraput, Malkangiri, Rayagada, Nabarangapur, Sundargarh, and Kandhamal. The total population of Scheduled Tribe in Odisha is 22.8% as per Census 2011 and has increased marginally from 22.1% in 2001. As per the 2011 census data 22.3% are male and 23.4% are female. The Bonda is an ancient tribe of people numbering approximately 12,000 (2011 census)<sup>19</sup> who live in the isolated hill regions of the Malkangiri district of southwestern Odisha, In Bonda society, the women enjoy a privileged position. They are the primary workers and providers of food for the community. This matriarchal dominance is also seen in the marital norms of the community. Bonda girls largely marry boys who are at least five to ten years younger than them. Thus the girl looks after her husband as he grows up and in turn he cares for his older wife. In contrast with many other populations in India, the number of women among the Bonda greatly exceeds the number of men. The Kondha are indigenous tribal groups of India. The highest concentration of Kondha 16,27,486 found in Kandhamal, Koraput and Rayagada district of Odisha. Kondha women are very laborious, therefore female family members are considered assets, because of their contribution inside and outside the household and women are on equal footing with the male members in constructing a house to cultivation.

The Santal or Saontal are 2nd highest scheduled tribe of Odisha. Promoting Tribal Rights and Culture of the workforce, income and wellbeing of the family are accorded due respect and credit. The husband consults his wife in all important questions, including property matters. Though significantly contributing to agricultural activities, women are debarred from trade, services, etc., which require greater mobility and contact with strangers. For all other purposes, they enjoy a more or less equal status. Traditional customs are comparatively more liberal to women. Oraon is one of the tribal communities found in India, which mainly depends on agriculture for earning their living. They are also known as Kurukh tribes. The Oraon people have a rich range of folk songs, dances and tales, as well as traditional musical instruments. Both men and women participate in dances, which are performed at social events and festivals. The Soras are a prominent tribal community in the Rayagada district of Odisha and specific

pockets of Koraput and Gajapati districts. The Sora family is polygamous. The total household economy revolves around the woman member who is hardworking and who helps her husband in ploughing and harvesting crops in addition to attending household chores exclusively. The Gondi or Gond people are Adivasi people of central India. The Gond women drape a saree in a different fashion and adorn their necks with a number of long black bead necklaces. Traditionally they do not wear blouse. They are non-vegetarians who eat fish, chicken and mutton. Rice and Jowar are the staple cereals. The men drink alcohol occasionally. The Gond have a rich tradition of art and craft which includes body tattooing, floor-painting (rangoli), pottery, basket-making etc.

### 1.3 Demography and Poverty Profile of Tribal Women in Odisha

Odisha has a population of 42.0 million that includes a large proportion of Scheduled Tribe (23%) and Scheduled Caste (17%) populations (Government of India, 2011)<sup>20</sup>. Scheduled Tribes and Scheduled Castes are terms used in the Indian Constitution to refer to specific tribal and caste groups that face social exclusion and are granted administrative and welfare privileges to help offset their disadvantage. Scheduled Tribes and Scheduled Castes continue to be among the most socio-economically disadvantaged groups in India and have some of the lowest health outcomes in the country (Balarajan et al., 2011)<sup>21</sup>. There are 533 tribal communities in India, of which 62 live in Odisha. Scheduled Castes are the caste groups at the lowest level of the Hindu caste system; the other major caste groups are Other Backward Classes and higher-level castes often referred to as General or Other Castes.

Odisha has an estimated poverty rate of 32.6% (Planning Commission of India -2013)<sup>22</sup>, and the distribution of poverty reflects the social and spatial contours of inequality. Scheduled Tribes and Scheduled Castes are poorer than other social groups. The Household Consumption Expenditure Survey (2009–10) of the National Sample Survey Organisation (NSSO) of the Government of India found a rural poverty headcount ratio for Scheduled Tribes in Odisha of 66.03, for Scheduled Castes 47.11, and Others 25.2 (NSSO, 2011)<sup>23</sup>. The Southern belt of 11 districts in the state is known as KBK+ and is made up of the districts of Bolangir, Boudh, Gajapati, Kalahandi, Khandamal, Koraput, Malkangiri, Nabarangpur, Nuapada, Rayagada, and Sonepur. KBK+ is poorer than other regions in Odisha. Rural poverty based on NSSO 2004–05 data is close to 68% in KBK+ districts compared to the state average of 46.9% (Chaudhuri and Gupta, 2009)<sup>24</sup>. In 2011 KBK+ had an estimated population of 10.4 million. KBK+ has a larger proportion of Scheduled Tribe and Scheduled Caste populations (56%) than the rest of the state or non-KBK+ districts (35%). KBK+ districts have lower health indicators than non-KBK+ (Annual Health Survey, 2011–12)<sup>25</sup>, are more likely to be extremely or severely food insecure than non-KBK+ ones (World Food Program, 2008)<sup>26</sup>, have poor road connectivity and dense hilly terrain that inhibits access to health services (de Arjan and Dubey, 2005)<sup>27</sup>. Rural poverty in Odisha reaches its highest level in Nabarangpur District in KBK+ at 80.6% (Chaudhuri and Gupta, 2009)<sup>28</sup>. The reason for not having sufficient food is a combination of various factors:

Lack of saving, lack of employment and unavailability of forest products. The last factor is related to nature and can't be touched upon. The previous two factors are the reasons for both the failure of 'ownership entitlement' and 'exchange entitlement. Sen

(1981)<sup>29</sup> argues, starvation is the characteristic of some people not having enough food to eat not because lack of availability of food, but because of 'entitlement' failure. A person's ability to avoid starvation will depend both on his ownership and on the exchange entitlement mapping that he faces. There is failure of ownership entitlement because of the geographical locations of the tribal community living in the hilly regions that deprive them of good quality fertile soil, not suitable for better agriculture. However, their ownership entitlement is further reduced in the failure of 'exchange entitlement' or marketing process of their product because of buyer's monopoly, inadequate road connectivity to urban centres and lack of storage facility. After failing to generate sufficient income from agriculture, they look for certain employment opportunities outside agriculture. It is further restricted because of 'capability deprivation' like low literacy rate, lack of skills and knowledge. On the other hand, employment opportunities are limited because of inadequate availability of public works and wage rate. Thus, the food insecurity of the tribal community ultimately is a cause of failure of all kinds of livelihood. Livelihood is defined as comprising the capabilities, assets and activities required for a means of living (Chambers and Conway, 1992)<sup>30</sup>. Eliss(1998)<sup>31</sup> defines livelihoods in terms of a whole range of activities that households undertake for maximising their well-being. The ability to pursue different livelihood strategies is in fact determined by capabilities and assets of people. They try to diversify their livelihood with an intent of survival, which is the goal of the poorest and not for stabilisation of their income or growth as argued by Unni (2000)<sup>32</sup>. Livelihood diversification, thus, is 'the process by which rural families constructs a diverse portfolio of activities and social support capabilities in their struggle for survival and in order to improve their standards of living' (Ellis, 1998, p. 4)<sup>33</sup>. Even after diversifying to many other activities they are unable to defeat the situation of hunger.

#### **1.4 Profile of Rayagada District of Odisha**

The district Rayagada came into existence on 02.10.1992 vide Notification No. 49137/R dated 01.10.1992 published in Odisha Gazette. It comprises two Sub-Divisions i.e. Rayagada and Gunupur and 11 Blocks, namely Kashipur, Kalyansingpur, Kolnara, Rayagada of Rayagada Sub-Division and Ramanaguda, Gunupur, Padmapur, Gudari, Chandrapur, Muniguda and Bissamcuttack of Gunupur Sub-Division. This District consists of 11 Tahasils co-terminus with Block boundaries. Rayagada Municipality, Gunupur NAC and Gudari NAC are three urban local bodies. The District is located between 82.51 to 84.02 E longitude and 19.00 to 19.58 N latitude spreading over an area of 7073 square kilometres. It is surrounded by Gajapati District on the east, Kandhamal in north-east, Kalahandi on west, Koraput on south-west and Andhra Pradesh (Vijaynagar District) on south. The State Highway No.4, 5 and 6 pass through this District and the Raipur-Vizianagaram Branch of East-Coast Railways traverses through this District. This District is diversified in nature so far as relief and slope is concerned. The highest elevations of 1100 to 1500 meters from mean sea level (MSL) are found in Kashipur, Kalyansingpur and Muniguda (Ambadhoni, Ambadola) Blocks. From this region, one of two main rivers, Nagavali has its origin.

The main geographical features of this District are the low lying valleys of Vamsadhara river and Nagavali river and the high hills rising up to nearly 5000 feet. The valley of



Vamsadhara slopes down from a height of 1300 feet near Ambadola to 260 feet at Gunupur while that of Nagavali descends from about 1200 feet north of Kalyansingpur to 500 feet in the south of Rayagada Block and after flowing for 101 kilometres it merges in Srikakulam. The entire Kashipur, Kalyansingpur and Kolnara Blocks contiguous with the west and south-west of Rayagada is a wild countryside with terrains of hills and valleys. Several tributaries like the Gadagada of the river Indrāvati, the Jhanjabati of the river Nagavali have their origin in this area. Next important river the Vamsadhara, originated from extreme north of Muniguda Block, flows through Blocks of Bissamcuttack, Gudari, Padampur and Gunupur (141 Kilometres in Rayagada Districts) before it enters Andhra Pradesh and merges into Bay of Bengal. The river Vamsadhara is joined by the tributaries like the Chauldhua, the Pandka, the Haribanga, the Mahendra Tanaya, and the Pedagurha.

Rayagada District lies on a section of the Eastern Ghats having mean elevations from 3000 feet to 500 feet above MSL. The most conspicuous mountain range is in the Gunupur Sub-Division which is the Niyamgiri, a rugged mass on the borders of the Rayagada and Gunupur Sub-Divisions which rise steeply from 1000 feet to a number of peaks of which the highest is 4,970 feet above MSL. The south-west and the west of Rayagada are the hilly region of Narayanpatna and Kashipur which are, in part, continuous with the 3000 feet plateau. The east of Rayagada and between the valleys of Nagavali and Vamsadhara are the Kailaskota hills. Here there are summits of 3000 feet and more, the principal being „Matti Dongar“ (3,304 feet) and „Jora Dongar“ (3,289 feet). On the left bank of the Vamsadhara, east and north-east of Gunupur, rise the Puttasingh hills, the abode of Lanjia Savaras. The highest peak of the hills is „Thaladi Dongar“, which is 3,217 feet above MSL. Rayagada District has two large and important rivers, the Vamsadhara and the Nagavali which flow southwards into Srikakulam of Andhra Pradesh and fall into the Bay of Bengal.

Bulk of the area is terrestrial habitat. However, the river Nagavali in K. Sonapur and Rayagada Ranges besides the river Vamsadhara and its tributaries in Muniguda and Gudari Ranges provide congenial aquatic wildlife habitat. Even, the Haribanga Dam in Gudari area besides confluence of the Vamsadhara river and its tributary Sana-nay, near village Chalkhamba in Gunupur Range are frequented by migratory birds providing the ideal habitat for the aquatic wildlife including the transitory home for migratory birds. Subterrestrial habitat consists of burrows and natural crevices interspersed extensively with all the forest areas. Many burrows are even dug by the locals in the process of removal of roots and tubers. Besides, the accumulated rock pieces at the foothills and cracks in the rocky patches on the steep slopes also serve as a shelter for many reptiles like snakes, lizards etc. The vast stretch of forest cover of the Division, particularly in Muniguda; Gudari; Rayagada and Gunupur Ranges besides scrubs interspersed all through which are crisscrossed by many seasonal and perennial streams; provide most ideal arboreal habitat for varieties of rich avifauna as well. The climate of the major portion of the District, which lies to the east of the eastern ghat, is more like that of the east coast. The climate of the remaining region of the District due to its elevation and situation on the Eastern Ghats is different than this. The year may be divided into four seasons, the hot season from March to May, the southwest monsoon season from June

to September, the post monsoon season from October to November and the cold season from December to February.



Source: <https://www.google.co.in/map> of Rayagada

### 1.5 Tribal Origin, Demography and Profile of Tribals of Rayagada District:

Folktales as prevalent in the region, says that one Ray Jani was the traditional chieftain. The ruler of Sandspur failed to subdue Ray Jani even though the latter was defeated in open war. Finally the ruler of Nandapur and Ray Jani entered into an agreement after which a „fort“ was built which was known as Rayagada. There is a stone described as Jani Pathar“, believed to have been inside the fort, which is worshipped till date by the tribals in reverence of Ray Jani. There is another story by which it is believed that after surrender in war with the ruler of Nandapur, Ray Jani invoked his last wish to be killed inside the fort as a symbol of supreme sacrifice for the welfare of his kingdom. Even today, the Paikas are believed to be the descendants of Ray Jani who continue to live in Biriguda, the supposed entrance to the fort. They are also the traditional worshippers of Goddess Majhi Ghariani, believed to be the family deity of Ray Jani who is also worshipped as the presiding diety of Rayagada town. However, in page 33 of Koraput Gazetteer by R.C.S. Bell<sup>34</sup>, there is a brief mention of the existence of a fort at Rayagada. It mentions: “A breach was soon ensued and on 16th September, 1849, the son seized his father and latter“s chief servants and confined them all in the fort at Rayagada.” Since the meaning of “gada” in Sanskrit and also in Odia is “fort” it is likely that the town is named after the ruler of the fort. But in the absence of any recorded or historical evidence it is difficult to conclude how the fort town came to be named.

In the process of history, no major changes of importance were made until the formation of Odisha Province in 1936 when Koraput District was created and a number of changes were found necessary. The Parlakimedi taluk was included in the District for seven months after which it was again restored to Ganjam. The District is now in charge of a Magistrate and Collector with headquarters at Koraput. There were, at the beginning, two subdivisions – Rayagada and Koraput. Koraput subdivision comprised five taluks, namely, Koraput, Pottangi, Jeypore, Nawarangpur and Malkangiri. The Rayagada subdivision had three taluks Rayagada, Gunupur and Bissamcuttack. On 1st March 1941 a new subdivision called the Nawarangpur, was created. The taluks of Koraput and Pottangi were abolished and areas of these ex-taluks and of the Narayanpatna Agency which was separated from Rayagada taluk constituted the new Koraput subdivision. At the same time Bissamcuttack taluk was abolished and the area included in Rayagada taluk, less Narayanpatna Agency to form one taluk. The arrangement of three subdivisions continued till 1962 although meanwhile some new taluks or Tahasils were created. Nawarangpur subdivision, with 5,511.95 square miles, was too extensive and was presenting administrative problems, its remote places being as far as 200 miles apart. The former Malkangiri taluk was, therefore, constituted a separate subdivision. On 1st August 1962 Kashipur police-station area of Kalahandi District was included in Rayagada subdivision as the area was contiguous to Rayagada and it was extremely difficult to manage the affairs of Kashipur from Bhawanipatna the headquarters of Kalahandi District, for want of communications. On the same day Gunupur and Bissamcuttack Tahasils were separated from Rayagada subdivision to form a new subdivision with headquarters at Gunupur.<sup>10</sup> Thus Rayagada continued to be a subdivision under Koraput District until it became a District on 2nd October, 1992.

The natural beauty of Rayagada District, as Wikipedia<sup>35</sup> says, fills one's heart with immense joy and thrills. The emerald valleys of the river Nagavali and the Vamsadhara, vast stretches of hills, evergreen forests, perennial streams, stiff and massive rocks and the rocky river beds; are attractive features of the District. Rayagada is a mineral-rich District in the southern part of the state of Odisha. The city Rayagada is its headquarters. The population of the District mainly consists of tribals. The Kondhas form the majority of population followed by Souras. Apart from Odia which is the official language, several tribal languages like Kui, Kondha and Soura are spoken by the indigenous population of the District. Rayagada District has a geographical area of 7584.7 kilometres which is the 8th District of the State in terms of its size of 21st in terms of the population of the State. As per 2011 census the population of Rayagada District is 9,67,911 of which 4,71,960 are males and 4,95,951 are females. The District has a population which is roughly equal to the nation Fiji or the US State of Montana. As per census 2011, Rayagada District has a decadal growth of population (from 2001–2011) at 16.46 per cent which has gone up compared to the decadal growth (from 1991–2001) which was 15.27 per cent. Population density in Census 2011 works out to be 137 showing an increase in 19 points from 2001. Among the blocks, Kashipur (290) turns out to be the most densely inhabited followed by Rayagada (205) in 2011 Census. The lowest density of population is recorded in Gudari (56) and Padmapur (66). In urban areas, Rayagada Urban (3818) turns out to be the most densely inhabited followed by Chandili (3588). Rural population constitutes 84.82 per cent and urban population 15.18 per cent of the total population. Kashipur block (14.53 per cent) has

the highest proportion of rural population and Chandrapur Block has the lowest rural population. Rayagada has the highest population in urban area and K.Singpur (0.48 per cent) has the lowest proportion of urban area. The Sex Ratio in the District which was 1028 in 2001 has increased by 23 points to 1051 in 2011 Census. In rural area, the sex ratio has increased from 1038 to 1064. The corresponding increase in urban areas has been of 13 points from 968 to 981. Rayagada has recorded the highest sex ratio in respect of total population (1051) and also highest in Odisha State. K.Singpur Block (1128) and K.Singpur (CT) (10100 has recorded the highest sex ratio in Rural and Urban Population respectively. The lowest Sex Ratio in rural area has been recorded in Muniguda and Chandrapur block (1015). The corresponding value in urban areas has been returned in Chandili (CT) (990).

The total Scheduled Tribe population returned in Census 2011 is 5,41,905 out of this, 5,22,208 are in rural areas and 19,697 in urban areas. In terms of proportion, the Scheduled Tribe population constitutes 55.98 per cent of total population. The highest proportion of Scheduled Tribes has been recorded in Kashipur block (8.71 per cent) and the lowest in (2.93 per cent) in Padmapur block. The Scheduled Tribes population in absolute numbers has increased by 78,487. This constitutes a decadal growth of 16.94 per cent. In terms of gender composition, there are 2,59,040 male Scheduled Tribes (Rural-2,49,459 and Urban-9,581) and female Scheduled Tribes numbered 2,82,865 (Rural-2,72,749 and Urban-10,116 ). The total Scheduled Caste population returned in Census 2011 is 1,39,514 out of this, 1,16,657 are in rural areas and 22,857 in urban areas. In terms of population, the SC population constitutes 14.41 per cent of the total population. The proportion during the last decade was 13.62 per cent. There has thus been an increase of 0.79 per cent points during the last decade. The highest proportion of Scheduled Caste has been recorded in Kashipur Block (3.04 per cent) and the lowest in Gunupur Block (0.40 per cent). The Scheduled Caste population in absolute numbers has increased by 23,849. This constitutes a decadal growth of 2.46 per cent. The highest number of Scheduled Caste has been recorded in Kashipur Block (29,403) and the lowest in Gunupur Block (3,842). In terms of gender composition, there are 68,068 male Scheduled Caste (Rural-56,888 and Urban-11,180). Female Scheduled Caste numbered 71,446 (Rural-59,769 and Urban-11,677).

### **ST Population**

The tribes of Rayagada District can be broadly divided into the following three broad divisions:

#### **Originally Primitive Tribe**

These tribes are isolated and distinguished from the non-tribal people and in some cases also from other tribes. They maintain a language of their own and have manners, customs and practices, dresses and appearance which are uniquely distinctive of them. They mostly have an unstable economy, such as depending on shifting cultivation and are largely dependent upon the forest. They do not stay in one village for generations together but when the adjoining areas are no longer suitable to make a living, they desert the place and settle in another place. Most of them speak a Dravidian tongue.

#### **Transformational Phase:**

These tribes have come closer to the outside civilization and have adapted themselves to the civilized society in different ways. They readily adopt the economic system of the

civilized society, but their social organization is less responsive to change. They speak their own tribal language while talking among themselves but they talk either in Odia or Desia with outsiders.

**Process of Assimilation:**

These tribes have been completely assimilated with the Hindu society and their status has become equivalent to one or other of the established castes. They speak either Odia or Desia even when they talk among themselves. They have adopted the dress and ornaments of the Hindus and also practice the Hindu religion though in most cases they have their local gods<sup>36</sup>. Out of different Scheduled Tribes of Rayagada District, Kandha, Paraja and Saura occupy the largest portion of scheduled tribe communities.

**The Kandhas:**

In Odisha, the Kandha is numerically the most populous tribe. It is a major tribe of the State as well as the country. Though their population is unevenly spread across the State, they are mainly concentrated in south Odisha particularly in Rayagada, Boudh and Kandhamal Districts. The word “Kandha” seems to have been derived from the Telugu word “Konda” meaning a small hill as well as the hill-men. Originally they were hill-dwellers. Kandha is the name the non-tribal people seem to have given them as a matter of individual description. But the Kandhas identify themselves as “Kui Loku”, “Kui enju” or “Kuinga” because they speak “Kuvi” or “Kui” language belonging to Dravidian linguistic group. “Kuvi” and “Kui” are two regional linguistic variations. While “Kuvi” is spoken by a majority of the Kandhas of undivided Koraput, Kalahandi and Bolangir District, “Kui” is spoken by the Kandhas of Phulbani District. Kuvi appears to have original structural composition while Kui, is an acculturated and transformed form of Kuvi language. On the basis of socio-cultural characteristics, the Kandhas may be divided into several groups such as Desia Kandha, Dongaria Kandha, Kutia Kandha, Sitha Kandha, Buda Kandha, Pengo Kandha, Malua Kandha etc. Among the several sections of the Kandha communities, two sub-sections such as Kutia Kandha and Dongaria Kandha have been identified as particularly Vulnerable Tribal Groups (PTGs). The name Kutia Kandha refers to their house floor which is about 2ft below the level of the village road and this low lying floor of the house is known as “Kutti”. Accordingly, they are named as Kutti-dwellers or Kutia Kandha. They mostly inhabit the Tumudibandha Block of Kandhamal District and Lanjigarh Block of Kalahandi District. The word “Dongria” in Kuvi language means „Hill“. As Dongaria Kandhas inhabit the high altitude hilly terrain of Odisha, they are popularly called as Dongaria Kandha. They are mostly found in Bissamcuttack and Muniguda Blocks of Rayagada District. Other sub-groups of the Kandha tribe like Sitha Kandha, Buda Kandha, Desia Kandha and Malua Kandha live in Koraput, Kandhamal and Bolangir Districts. The Sitha Kandhas (Sitarange) are basket makers. The Malua Kandhas are well-known for their pattern of living in groups in hilly areas for which they are called so. On the other hand the Desia Kandhas are found in “desh” or plain area for which they are called Desia Kandha. There is also another group of Kandha people who pronounce the word “Bengo” (frog) as Pengo and relish the flesh of frogs and as such they are locally known as “Pengo Kandha”.

**Jatapu as a Major Tribe:**

The Jatapus have synonyms like Jatapu Dora and Samenthulu etc. Believed to be a civilized section of the Kandha tribe, now they are a distinct community and consider themselves socially superior to the Kandha. The name “Jatapu” is popularly believed to be an abbreviated form of Konda Jatapu Doralu or Londs or the Kond (Kondha). They live in the hilly terrain and foothills of undivided Koraput District adjoining Srikakulam and Vizianagaram of Andhra Pradesh. They speak Kuvi, a Dravidian language spoken by the Kandhas. The Jatapu residing in border area adjacent to Andhra Pradesh speak Telugu to communicate with their Telugu speaking neighbours.

**Parajas as a Prominent Tribe:**

The Paraja is a well-known major Scheduled Tribe of Odisha. This tribe has its largest concentration in Odisha which they regard as their homeland. They inhabit the hills and valleys of Southern Odisha particularly in undivided Koraput District. Quite a sizable population of this tribe lives in Kashipur Block of Rayagada spreading towards Koraput District. The Parajas are hill cultivators. The Parojas seem to have inhabited this country from about the second century of the Christian era (District Gazetteer: Koraput; 1966: 103). Paraja is a conglomeration of various endogamous sections and is not a compact community. The term Paraja is a local Odia term sometimes pronounced as “Paraja”, “Paroja”, “Parja” or “Poroja”. It is an impure form of Sanskrit word “Proja” literally means the common people i.e. subjects or citizens as distinct from the former ruling chiefs called Raja or the Zamindar in pre- independence period. The term “Paraja” also has another meaning in Odia language, namely the tenant (peasant) or Royat. In the Madras census report 1871, Carmichael stated that Paraja is a class denomination, the familiar epithet of ryot (cultivator). Their mother tongue “Parji” is a form of Gondi belonging to Dravidian family or languages which varies ascending to locality influenced by the local tongues like Odia or Telugu. But now most of them living in undivided Koraput District speak the regional language called “Desia”. The Parojas have many socio-cultural features in common with the neighbouring major tribes namely, the Gond, the Kandha and the Gadaba. There are four sub-tribes of Parajas:

- (1) Bade Paraja or Sodia Paraja
- (2) Bade Jadia Paraja or Pengo Paraja
- (3) Borengo Jhodia Paraja
- (4) Konda Paraja or Chhelia Paraja.

They can be distinguished from other tribal people from their dress, ornaments, behavior in youth dormitory, marriage and different festivals. Their way of life has been immortalized by the acclaimed Odia litterateur Sri Gopinath Mohanty in his eponymous creation “Paraja”.

**Saora as a Key Tribe of Rayagada District:**

The “Saora” or “Savara” are a great ancient tribe. They are not only numerically important but also historically and culturally a significant tribal community of the State. They have been mentioned quite frequently in Hindu mythology and ancient classics, epics, purans and various other scriptures especially in Odisha, they have been very

intimately associated with the cult of Lord Jagannath, who according to a legendary tradition originated as a tribal deity and was later brought to Puri under royal patronage. The tribe is called by various names such as Saura, Sabara, Sahara, Saur, Sora etc. and has their racial affinity with the proto-Austroloid stock, which is dominant among the aborigines of Central and Southern India. The term Saora appears to have two connotations, one derived from the sagories, the Scythian word for axe and the other from Soba Roye, the Sanskrit term for carrying a dead body. Both of them fit well with their habit of always carrying an axe over their shoulder and their primitive occupation of hunting and living on the spoils of chase. They speak an ancient Mundari dialect of their own called "Sora". It is an uncultivated language and has no recognized standard. It varies considerably not only between villages but also between individuals. It belongs to the Austric family of languages to which Mundari belongs.

### **1.6 Tribals of Rayagada District in an Era of Transition:**

From a small Zamindari under Jeypore estate to its present identity of a newly formed District with distinct geographic and administrative boundary and from a small population size of 1,86,480 in 1901 to 9,67,911 in 2011, the District has made tremendous strides in various sectors of activity and consequently has thrown up many emerging issues and new challenges. One of the distinct phenomena noticed in urban areas like Rayagada, Theruvali and very recently at Tikiri near Kashipur is the increasing pollution of air, water and soil. The setting up of J. K. Paper Mill at Rayagada, although it has brought some improvement in the economic conditions of some people, has also added to the air pollution of Rayagada Municipality and also to the water pollution of Nagavali river. Similarly the setting up of IMFA at Theruvali and Utkal Alumina at Tikiri has also added to the air pollution of surrounding areas. The depletion of natural forest and its replacement with Eucalyptus by J.K. Paper Mill in the nearby villages has not only disturbed the natural habitat but has also to a great extent contributed to the receding water level of the area. A visit to any of the urban areas of the District catches attention to the poor management of domestic effluent and municipal solid waste which is responsible for many health hazards. Hence it calls for a robust system of environment and solid waste management. In view of the current debate on climate change and preservation of natural environment there is an urgent need to undertake long term measures for the protection of the environment of the District.

The district Rayagada is rapidly turning into a major industrial hub and a centre of trade and commerce with railway connectivity to the whole country and with different important industries. This increasing trade and industrial activity will witness migration and cross migration of different categories of workers which are bound to increase law and order problems. This District has also witnessed many peoples' movement since preindependence. Past history of the District reveals Kondha uprising against the British people and freedom movement against British rule which has left behind indelible imprints. In the seventies, this District came under the influence of Naxal movement under the leadership of Nagbhusan Patnaik which was a kind of violent political protest against the landlords and Zamindars. In the nineties, this District witnessed peoples' movement under tribal leaders opposing the setting up of alumina plant by Utkal Alumina at Tikiri near Kashipur for the protection of land and

livelihood, which has left behind many bloody trails. Similarly the Dongaria Kandhs are up in arms against the mining lease to Vedanta Alumina Ltd., in Niyamgiri Hills.

The tribal people of this District have been opposing this tooth and nail from the beginning under the banner „Niyamgiri Suraksha Samiti“ since 2003. After several agitations, they have won the legal battle in Supreme Court in the year 2013 and it has attracted the attention of the country due to the involvement of social activists, NGOs and political parties. Very recently this District has also come under the influence of Maoist movement and there have been numerous incidents of killing by Maoists and counter killing by law enforcement agencies. It has been noticed in various parts of the country that the benefits of so-called industrialization have gone to the privileged sections of the society and have not percolated down to the deprived sections who are displaced from their health and home. Many peoples“ movement call for careful analysis by the sociologists, political economists, planners and thinkers to address the emerging issues and future challenges, to chalk out the course for a more peaceful and prosperous society. It is also noticed that there is a gradual shift from the rural areas to urban areas for better employment opportunities thereby increasing the demand for agricultural produce for day to day consumption. Hence there is an urgent need for the expansion of agriculture and horticulture in all villages sustaining life in urban areas. In view of migration from rural to urban areas the number of unemployed persons is likely to increase, giving rise to manifold socio-economic problems. Health care facilities in remote areas are very deplorable and it becomes quite acute during the rainy season. Hence health care facilities need to be bolstered at every Panchayat to provide necessary support throughout the year.

Like any other modern urban town, this District is also going to witness a sizable number of senior citizens who would require appropriate health care and social support. This will be more acute in rural and tribal areas. Hence it calls for urgent planning and measures to look after the senior citizens. Increasing urbanization of the District is likely to extinguish the ethnic tribal art and cultural in course of time which need to be preserved and protected for the benefit of posterity. There are about 10,000 Self Help Group operating in the District. This is a great opportunity for generation of employment and empowerment among women and needs to be reinforced. One of the offshoots of globalization is the increasing use of telecommunication in terms of internet, cell phones, different types of software and hardware in day to day life. In addition to getting numerous advantages, this is also going to pose a great threat to life and security of the citizens in terms of cyber crime and terrorist network. Hence it calls for careful planning and appropriate measures well in advance to address such challenges. Though this District offers a wonderful mix of composite culture of different language and religion, it is also vulnerable to linguistic and religious tension which is very often fuelled by vested interests. Hence, it calls for round the clock vigilance on the part of District administration and quick action teams to confront any kind of unforeseen situations. Finally, we should imagine ourselves in the same position as that of a CEO of a company called LIFE, Saddled with the task of creating a healthy balance sheet with increasing assets and diminishing liabilities to run the company and make it successful. In the same manner the leaders, administrators, educationists, writers, social activists and above all conscious citizens, should contribute their might



for charting healthy balance sheet of life for the people of Rayagada District so as to make it a decent place to live in.

### 1.7 Profile of Blocks Selected for Study:

The two blocks selected for the study are Bisam Cuttack and Rayagada Sadar and

#### Bisam Cuttack:

Bissamcuttack is located at 19.52°N 83.52°E.<sup>[2]</sup> It has an average elevation of 342 m (1,122 ft). Bissam Cuttack is surrounded by the great Niyamgiri Hill. Small canals like Markama Nala, Mundabandha Nala, Gate Nala and Rata Tikiri Nala surrounds the village in 4 directions of this Village. During the rule of Gangavansis (8th and 9th centuries) it was under the feudatory chief of Kalinga-Utkal empire Dadarnav Dev of Gudari katak. One stone scripture of 12th century, collected by historian Shri Sriranga Nayak of Bissam Cuttack, supports the statement. As per the research work done by Padmashree Dr. Satyanarayana Rajguru, an eminent personality of Ganjam district and the then asst of Kalinga Historical Research society, King Paramardin Dev (who was the ruler of the then Kalinga-Utkal) established a new sub-capital as well as a fort at Bissamcuttack for better administration of the western- Utkal i.e. Phulbani and kalahandi area. When the area was attacked frequently by the rulers of Chedi dynasty, he shifted the sub-capital to Gudari Katak from Bissam Cuttack. As of 2001 India census, Bishama Katek had a population of 7407. Males constitute 50% of the population and females 50%. Bishama Katek has an average literacy rate of 67%, higher than the national average of 59.5%; with male literacy of 76% and female literacy of 58%. 11% of the population is under 6 years of age. The latest census report 2011 available in the Government of India shows that the total population of the village is 7408 out of which male population is 3723 and the female population is 3685. Maa Markama is the prime Goddess of Bissam Cuttack.



**Figure 1:** Source <https://www.google.co.in/map> of Rayagada district

**Rayagada Sadar Block:**

As per Census 2011, there are 2 towns and 334 villages within Rayagada Block. Click on the town or village name to get complete details such as Population, Caste, Religion, Literacy, Sex Ratio data. The total population of Rayagada Block is 222,518 out of which urban population is 89,760 while rural is 132,758. As per Census 2011, total families in Rayagada were 20,953. Check out important data about Rayagada Block as per Census 2011. The prime source of livelihood of block population is Agriculture with small and marginal land holdings. Even though the average rainfall of Rayagada block is at par with the state average (1450mm) but the prime source of livelihood is being affected by erratic rainfall, floods, droughts and other forms of natural calamities.

**1.8 Statement of the Problem:**

Odisha has two faces which are known to the outside world over decades, one it is a land of mineral resources and rich biodiversity, the other, a land of acute and chronic poverty for the bulk of its population. While all India percentage of BPL persons at the end of the century stood at 26.10, it was 47.15 in Odisha nearly double to the all India figure. Despite the developmental efforts made in different sectors in the past decades, poverty shows little remission. For instance, between 1993-94 to 1999-2000, the all India percentage of BPL persons could decline from 35.97 to 26.10 (nearly 10%), in case of Odisha the climb-down was from 48.56 to 47.15 (less than one percent). The latest estimate made by the Modified Expert Group of the Planning Commission has calculated that in the State of Odisha, BPL population is 47.15, which is the highest in the country. Odisha's poverty is far higher than the national average of 26.1 per cent. The study focused on Rayagada district with high concentration of tribal population faces burgeoning deprivation and poverty among the women community who are getting marginalised and distressed. Tribal women of the district particularly face the brunt of severe challenges in the neo-economic reform programme of the state.

**1.9 REVIEW OF LITERATURE:**

The main objective of review of literature is to illustrate the idea of synthesizing the literature available and weaving together the threads contained in previous writings on the selected topics. It means that the literature review helps the researcher to fill the gaps in his/ her study

The literature pertaining to the study is reviewed under the following broad heads:

- a) Profile of Tribals in India and Status of Tribal Women
- b) Gender Mainstreaming in Development vis-à-vis Tribal Women
- c) Tribal Women's Rights and their Empowerment
- d) Programmes and Policies for the Welfare of Tribal Women
- e) Review of Related Studies on Changing Face of Tribal Women

**Rao, V.M (2006). Tribal Women in India, Jaipur, ABD Publishers:**

Women in tribal society are integral part and have equal status with their men. Along with domestic activities, they do perform many other activities contributing towards general well-being of their families. However, due to seclusion from general masses, they remained backward in certain aspects. In order to mainstream them and to bring

them closer to modern world, government has framed and implemented many programmes for their development. But due to illiteracy, economic backwardness and lack of communication most of them remained unaware of these schemes. Therefore, Cooperative Corporation and SHGs came to the fore to make them literate, provide mobility and communication facilities, access to information, means of health care and alternate means of income generation. These institutions have worked tremendously towards empowerment of tribal Women.

This book makes an in-depth research into status and role of tribal women, role of cooperative movement and self-help groups in the development and amelioration of these women, effect and outcomes of activities that helps these organizations and recommendations and suggestions for further improvement of the tribal women.

**Tripathy, S.N (2004). Tribal Women in India, New Delhi, Dominant Publishers and Distributors. Page -221**

The Book contains twenty research articles contributed by eminent Social Scientists, Anthropologists, Sociologists and Researchers. In this edited volume papers on topics ranging from problems of tribal women education, exploitation, migration and empowerment etc. to their integration in the mainstream process have been focused at length. Based on both Secondary and Primary sources of data collected from field Studies, this work portrays the evaluation and analysis of tribal women problems, policy paradigms to eliminate the problem of backwardness in tribal Segments of India.

In his seminal work “Tribal Women in Changing Environment” Mr. C.R. Dash presented the role of Non-Timber Forest Produces (NTFP) in the development of Tribal Women and he also has briefly discussed the forest management by the tribal women which is proved to be very effective for preservation and protection of forests. In another write-up co-authored with Mr. Manoj Mishra, he has studied some theoretical issues relating to women. The classical, neo-classical and Marxist theory pertaining to rights of women, their entitlement and women as equal members of civil society have been examined in this paper.

**Shashi, S.S (1978), The Tribal women of India, New Delhi, Sandeep Prakashan**

The author in this pioneering work, has briefly presented the varied degree and dimension of status and position enjoyed by tribal women in different parts of India. A tribal woman occupies an important place in the socio-economic structure of her society. She dominates in the tribes of Eastern India like Garos and Khasis but faces manifold hardships among various tribes of Western Himalayas, particularly the Kinners and Gaddis. The young women of Muria, Oraon or Adi Naga tribes enjoy the colorful life of their youth dormitory, but the Bhil woman has to observe Purdah and adhere to her tribe’s moral values. The Khasi Women of Jaunsar Bawar, The Kinner women of Himachal Pradesh and the Toda Women of Niligri hills have to please their three four or more husbands at a scheduled time but the Gond Woman is supposed to serve her only one husband. She has tried to depict the role and the status of tribal women in her Society.

**Bodra, Gomati (2008). Empowerment of Tribal Women, New Delhi, Mohit Publications. Page- 247**

Gender is one of the most important topics in the field of social Science. From an outside view, the gender relations in the tribal society seems to be relatively egalitarian with women enjoying quite a high social status and economic value compared to their non-tribal counterparts. The freedom of movement from one place to another is perceived as social freedom among the tribal women. The book explores this myth and focus on how gender stratification as well as discrimination is a prominent feature of the patriarchal tribal social structure. It clearly defines myth and reality of tribal women empowerment, the author has clearly situated the status of tribal women in Jharkhand region and also has discussed the various dimensions of gender stratification in tribal society. This book summarizes the empowerment of Tribal women in the light of recent development relating to education, employment and conversion. It enables the reader to undertake a fresh and critical analysis of the whole tribal society in the country and the real position of and status of tribal women in the state of Jharkhand.

**Mann, K (1987). Tribal Women in a Changing Society, New Delhi, Mittal Publications, Page-172**

The book 'Tribal women in a changing society' is a pioneering study of a neglected aspect of tribal life, and particularly the status of women in Bhil society. It is a significant contribution to the field of tribal studies on which sociological literature is lamentably scarce. The study examines the status of Bhil women within the ideological as well as the actual frame of native social structure and evaluates the parameters of change taking place there in. It also surveys the areas of compatibility and incompatibility in the persisting and changing paradigm. Despite the adverse effect of culture contact with the Caste Hindus and the process of Sanskritisation, the traditional norms of Bhil Society continue to be the Chief determinant of social status among Bhil women. The appealing poverty among the Bhils forces 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. It also engenders a pessimistic disposition which induces apathy towards betterment and progress.

**Sahay, Sarita (2002). Tribal Women in the New Profile, New Delhi, Anmol Publications pvt. Ltd. page- 209**

The present book, first of its kind, differs distinctly and prominently from the books written in the past on tribes, tribal women or working women of our country, because it deals with a hitherto unexplored profile of tribal women and compares the features with those of non-tribal women. Absence of detailed studies on the lives of tribal working women is not surprising because the phenomenon itself of tribal women entering into white-collar jobs in significant numbers, especially in cities located in tribal belts of our country, is of recent origin. But coming as they are from distinctly different socio-cultural background, having traversed different paths to arrive at their present destination and possession different psyche and approach towards their new role and life, tribal working women differ significantly from their non-tribal twins. One of the reasons for these differences lies in the patriarchy and normative system, which are not so much rigid in the tribal society as they are in the non-tribal society. Therefore, a comparative study of tribal and non-tribal working women presents to us an opportunity

to observe the contours of cultural characteristics of the two societies as reflected in the attitudinal and motivational responses of their women. The author has analyzed the facts and figures obtained on different aspects of lives of tribal and non-tribal working women of Ranchi in the perspective of socio-cultural configurations of the two societies and presented the findings in a format meant for general readership.

**Prasad, Sushama Sahay (1988) “Tribal Women Labourers: Aspects of Economic and Physical Exploitation”, New Delhi: Gian Publishing House. Pages -215**

In the tribal world women contribute to the working force in a more substantial way than the non-tribal world. The forces of modernization at work in the tribal societies have produced a twofold trend. They have created conditions for proliferation of occupations for tribal women. More and more tribal women now move from the primary sector to the secondary and tertiary sectors of employment. With the opening of mines and growth of industries in tribal areas large number of women have been drawn into occupations hitherto unknown to them. On account of the operation of a large number of factors, such as the opening of the tribal country, growing industrialization, growth of education and the impact of Christianity, opportunities for diversification of occupation as well as social mobility among the tribal women have multiplied. The building up of roads and development of fast communications have led to a large number of tribal women taking to petty trading, casual labour work and other commercial activities in some parts of the country.

In areas where a lot of constructional activity is proceeding such as in industrial areas in Bihar, MP, Odisha. Women are lifted on trucks from the nearby tribal villages by the contractors. Tribal women are attracted to such employment as it gives them ready cash and trinkets. They also enjoy the daily outing. In many of the industrial centers of the employment of tribal women have led to abuses. The freedom enjoyed by the tribal women has led to abuses. The freedom enjoyed by the tribal women in their own social system has been mistaken for license by the alien contractors. Thus economic exploitation is also accompanied by sexual exploitation. This has ultimately led to break up of family ties, erosion of the authority of the village Headman and a general sanction of the traditional tribal social structure. The present study seeks to understand the various social, economic and psychological aspects of the participation of the tribal women in the secondary and tertiary sectors of employment in the Ranchi district of Bihar, where the tribal working women are locally known as ‘REJA’.

**Baghel, Indu (2011), “Tribal Women and Society”, New Delhi: Jnanada Prakashan (P&D), Pages – 301**

The book makes a systematic, comprehensive and critical study of the various problems and issues associated with the tribal women of India. A comprehensive and critical examination of the status of tribal women in India. A Comprehensive and critical examination of the status of tribal women in India with a particular emphasis on girl child, married, divorced and widow women. In addition, women’s economic contribution, women and social change, women and politics, women and religion and the issues of equal rights to men and women have been covered. Transformation of tribes in India, especially the impact of sanskritisation has been studied in the third chapter. Policies and strategies for tribal development on issues like literacy, health, nutrition, infrastructure, unemployment and displacement etc. have been studied. There

exists a close relationship between education and development. The study of tribal education and development mainly higher education and reservations and rural economic development has been made visualized. Definition and classification of tribes, tribal demography of India, education among the tribes, migration of tribals, especially tribal girl and women have been discussed thoroughly.

**Roy, Sanjay K. (2008), “Work Participation of Tribal women and Marginalization: Levant Books and Centre for women’s studies, pages -58**

This monograph gives an outline of the work participation trend among the tribal population in North Bengal and highlights the areas of gender gap and gender discrimination in the use of women labour. It argues that feminization of some occupations like agricultural labour and casual (bigha) labour in tea plantation and decline of women’s share in the cultivator category are the clear indications of economic marginalization of tribal women. The other important argument of the monograph is that the backwardness in education and skill, lack of control over land and other resources and the over –exploitation of physical labour keep the tribal women subjugated in their own society as well as in the larger societal context. The monograph concludes that land alienation and economic deprivation of the tribal women by regulating them to the subsidiary sector of economic production activity largely account for their subaltern status and marginalisation

**Ota, A.B,(ed) (2009), “Development induced Displacement and the Tribals”, Bhubaneswar: SCSTRTI,Odisha**

More than two crore people have so far been displaced on account of development projects in this country. In the state Odisha, approximately 10 lakh people have been physically uprooted losing their home and hearth and shattering their culture as well as kinship linkages built over several centuries. Conservative estimate reveals that about 30 percent of the total displaced people belong to the tribal category in Orissa. Further, it has also been revealed from the empirical studies that majority of the people displaced on account of development projects have invariably failed to restore and regain their former standards of livelihood. There has been trend change of displacement in Odisha from the first decade of 21<sup>st</sup> century. In fact with the introduction of Industrial Promotion Resolution 2001, large numbers of industrial houses have shown interest in the state and about 50 business houses have started setting up their establishments, mostly in the tribal pockets. Thus, more and more number of tribal people will be affected as well as displaced now onwards. Conservative estimate reveals that on account of these ongoing as well as pipeline projects, more than 80 percent of the total displaced and affected will be from the tribal category alone. It is an admitted fact that Tribals are more vulnerable in the wake of industrialization and they need a separate deal to ensure restoration of their livelihood in the newly relocated sites. Keeping the aforementioned situation, this book has been entirely devoted to some empirical studies.

**Pasayat, Chitrasen (2006), “Development of Tribal Women: Problems and Potential”, New Delhi: Anmol Publications pvt.ltd. Pages- 143.**

The incidence of poverty by social groups unfolds the truth that there is higher concentration of poverty among the tribal population in both the rural as well as urban areas of Odisha. Their weak resource base, their low position in socio-economic and

political hierarchy, illiteracy, their relative lack of access to facilities provided by developmental measures; and their inadequate participation in institutions are mainly responsible for their backwardness. It is, indeed, a matter of deep concern that the fruits of development fail to reach the weaker sections of our society despite our planned efforts. This book covers issues of diverse topics like problems of tribal women education, tribal women empowerment, and participation of tribal people in regeneration of forests, rehabilitation due to displacement, child labour and economic empowerment of women through self help groups. Based on both primary and secondary data, these papers focus on the issues of tribal development, its problems and potentials.

**Chaudhary, S.N (ed) (2015), Tribal Women: Yesterday, Today and Tomorrow”, Jaipur: Rawat Publications.**

The social status of tribal women is heterogeneous it differs regionally and among the tribes as well. In spite of several legal safeguards and implementation of various development programmes, tribal women continue to suffer from oppression, exploitation and discrimination in different walks of life. This book attempts to take stock of the status of tribal women belonging to different regions of India in different realms of life in the historical perspective. It also covers factors and conditions responsible for the changing status of tribal women.

Some of the pertinent questions which this volume tries to address are: How to educate tribal women and make them aware of their basic rights and claims? How to formulate policies and schemes and implement them as per their requirements? How to address the issue of widening gap between aspiration and accomplishment of tribal women? How to sensitize the forces of globalization operating at the village level in favour of tribal women? How to strengthen government programmes in the broader interest of tribal women?

**Kumari, Madhu (2012), “Women and Development”, New Delhi: Random Publications**

The principle of gender equality is enshrined in the Indian Constitution in its preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the state to adopt measures of positive discrimination in favour 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. From the fifth five year plan (1974-78) onwards has been a marked shift in the approach to women's issues from welfare to development. In recent years the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission for women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women. The 73<sup>rd</sup> and 74<sup>th</sup> Amendments (1993) to the constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local levels. Covering a wide area of women studies, the book focuses both on international and national aspects of the issues with special reference to the Indian economy and its development.

**Mehta, P.C (1996) “Tribal Rights”, Udaipur (India): Shiva Publishers Distributors**

The ‘tribals’ of India are the indigenous people of the land, in the sense that they have been long settled indifferent parts of the country before the Aryan speaking people. By passing of time they spread out over large parts of the country along the plains and river valleys: They are primitive and prefer living in isolation i.e., in dense forests and remote areas. Hence, they have limited contact with other societies. The habit of isolation helps them to preserve their social customs, traditions and beliefs to a large extent, but with this way they have been deprived of their social rights due to lack of awareness and education. They do not know what are their rights. This volume has discussed in detail the protective as well as safeguards provided to Tribals under Constitution of India.

**Banu, Zenab (2001) “Tribal women Empowerment and Gender Issues”, New Delhi: Kanishka Publishers Distributors.**

The present work is refreshingly a new visit to the issue of empowerment to women. The author takes a departure from the ethnographic studies of tribals as are traditionally given by anthropologists. The approach taken in the present study is to analyse the status of tribal women in the light of 73<sup>rd</sup> Constitutional Amendment. The Amendment has empowered tribal women in Panchayati Raj Institutions. Basically the problem of social stratification in terms of gender relations has been taken up by the author. Her argument is simple: she says that people should be equal but they are different. The logic is that when we differentiate women against men we do it on the basis of hierarchy. We put value on men and women. It is the difference in value which creates gender problem. Her logic is that when the women have been given power, they control the affairs of the Panchayat Samiti. This puts them higher in the stratification hierarchy.

73<sup>rd</sup> Constitutional Amendment has make difference between male members and female members. How this difference has laid the tribals to the path of development and how the gender hierarchy of women has been elevated, is the focus of author’s enquiry.

**Prasad, Ravi Shanker and Pramod kumar Sinha, (2012), “Empowerment of Tribal people in India”, New Delhi: Anmol Publications pvt.ltd.**

Along with being geographically and socially isolated, the tribal groups have historically been politically under-represented. Their regions of residence also have been economically underdeveloped. Scheduled tribe status under the Indian Constitution has designated reserved seats for tribals in political forums, such as the parliament, along with job reservations in the civil service and educational institutions. In a recent decision the Supreme Court has allowed reservation of up to 80 percent in favour of the members of the Scheduled Tribes in Village Panchayats holding that such a course was constitutionally permissible in order to undo the generations of stagnation faced by members of such tribes being secluded from the main stream society.

**Panda, A.N (2010), “Political Participation of Tribals”, New Delhi: Abhijeet Publications.**

Democracy is based on the premise that the ultimate power belongs to people and association of all people in the political process is totally indispensable for security legitimacy and stability of a political system. For the success of a democracy, continuous and effective participation of all in the decision making process is most essential.



But, though India claims to be the largest democracy in the world many people do not take much interest in political affairs of the country. The question of involving all in the Country's decision-making process has vexed the policy makers, academicians and other concerned persons. In this context, ensuring political participation of the tribal people of India in the Country's political process assumes special importance.

The tribal people in Odisha constitute a sizable section of the state's population and account for 22.21 per cent of it. Without their involvement in the mainstream socio-economic-political process of the state there cannot be true democracy in the country. Their political participation provides an interesting theme of research.

This book makes a modest attempt to provide an insight into political involvement of the tribals by making a study of the political engagement of grassroots level tribal leaders of Kuchinda Scheduled Area in the state of Odisha. It also examines the pattern of political culture of the tribal leaders and presents other relevant facts about the universe of study.

**Wignaraja, Ponna (1990) "Women, Poverty and Resources", New Delhi: Sage Publications.**

This book, which covers poor women in both rural and urban areas, is based on a study for UNICEF on credit for poor women. The study was primarily intended to reinforce the implementation strategy for UNICEF's policy on women in development. It was to contain a summary of the lessons drawn from the experiences from selected South Asian Cases and their relevance for women's programmes in Africa and Latin America. Upon completion of the study, it was found that the case profiles as also the concepts and methodology of participatory development that emerged were of wider interest to all those concerned with the issues of gender and equity.

Although there is a considerable body of literature concerning women in development, one critical issues has so far remained largely neglected- namely, that poor women face the double burden of being poor and being women.

Over the past decade, both women's movements and national policy makers in South Asia and elsewhere have begun to recognize the crucial inter-linkage between gender and equity in poverty alleviation and sustainable development. In a radical departure from the past, it is being increasingly realized that poor women have the least access to basic needs, both within the family and outside it. The significance of this book lies in the fact that it is perhaps the first study to examine the gender –equity issue in detail.

Dr. Wignaraja has surveyed the work of a number of grassroots women's organizations in Bangladesh, Nepal, India and Pakistan, as also related processes in Africa and Latin America. Based on this field experience he outlines an alternative approach for alleviating the poverty which afflicts both rural and urban women. The author argues that the solution lies in collective action by women's groups using primarily local resources and knowledge. In order for these processes to be replicated on a larger scale, they may require the support of sensitive NGOs, banks, government agencies and donors.

The mobilization and organization of poor women around issues of common concern is a prerequisite for sustainable economic and social development. The provision of credit

alone, Dr. Wignaraja maintains, will have little impact on the economic status of poor women. On the contrary, it may erode self-respect and dignity and increase dependence. The approach outlined by the author is based on treating poor women as 'subjects' rather than 'objects' in the process of development, and articulating their needs with a collective consciousness.

Emerging out of the search for development alternatives, this book goes beyond a mere critique of the conventional framework of development thinking and action, and provides both elements of an alternative theory and the methodology of participatory action research (PAR). It is a fascinating account of how women in south Asia are tackling the issue of gender and equity. Utilizing this South Asian experience, similar participatory development programmes can be designed for Africa and Latin America.

**Thakur, D N and Thakur, D (2009), Tribal Women, New Delhi: Deep & Deep Publications.**

Little attention has been given to the understanding of millions of women dwelling in the villages and tribal areas silently carrying out traditional, domestic and agricultural tasks and unquestioningly adhering to norms that have been espoused for them for many generations. We have to understand these village and tribal women, make them aware of themselves and improve their lot. The tribal women have, particularly played a dominant role in not only in agricultural operations, but also in the field of crafts and forest based economy. In this way, in the socio-economic sphere, the tribal women have an important position more or less equal to that of men. In spite of all the women welfare programmes, benefits have not reached the tribal women. It seems to be essential to save them from exploitation, to enrich their social status and to achieve their glory as respected citizens of India. In this book editors have furnished sufficient and in-depth studies regarding tribal women in India.

**World Bank, (2011) Poverty and social exclusion in India, Washington, D.C. : World Bank.**

Despite India's record of rapid economic growth and poverty reduction over recent decades, rising inequality in the country has been a subject of concern among policy makers, academics, and activists alike. Poverty and Social Exclusion in India focuses on social exclusion, which has its roots in India's historical divisions along lines of caste, tribe, and the excluded sex, that is, women. These inequalities are more structural in nature and have kept entire groups trapped, unable to take advantage of opportunities that economic growth offers. Culturally rooted systems perpetuate inequality, and, rather than a culture of poverty that afflicts disadvantaged groups, it is, in fact, these inequality traps that prevent these groups from breaking out. Combining rigorous quantitative research with a discussion of these underlying processes, this book finds that exclusion can be explained by inequality in opportunities, inequality in access to markets, and inequality in voice and agency. This report will be of interest to policy makers, development practitioners, social scientists, and academics working to foster equality in India.

**Ayan Hazra (2014) Empowerment of tribal women, New Delhi: Serials Publications.**

The scope of response of Tribal to development programme is both wide and varied, covering such diversified fields as empowerment, capacity building, psychological

changes, attitude, behavior etc. Sharing knowledge is the secret of the modern developments. Fanning out of experience is the hall mark of all round development. In the ancient times, the more the knowledgeable man, the more suitable he was. But the wind of change has now fully overtaken the human endeavor.

**Rao, M.Sundara and Majji Sankara Reddi (ed.) (2007), Tribal Development: Issues and Prospects, Ambala Cant: The Associated Publishers.**

A This book consists of interesting research papers relating to Tribal Development Issues and Prospects focusing on Socio Economic Development, Socio Economic causes of Educational Participation, Un-resolved Issues and persisting Problems, Socio Cultural Dimensions, Health and Nutrition, Family planning behaviour, Mass media access, Bilingual Education, mother Tongue Education, Critical Evaluation of the Scheduled Tribes Forest Rights Recognition bill 2005, Historical perspective of Land ownership in scheduled areas, violation of Adivasi Rights, Empowering Tribal women, Integration of Adivasi women in Development, Employment of Tribal women, Globalisation and its Implications on Adivasis, Problems of Migration, strategies of Tribal development, Issues of Institutional credit and Marketing, Impact of watershed development on Tribal Economy, Issues in Primary Education, socio Economic Infrastructure, Entrepreneurial Development, Traditional Knowledge, Constitutional and cultural Issues of Polavaram Project etc. Further, in this volume the role of Non-Government Organisations (NGOs), aspects of Participatory Governance and sustainable Tribal Development Approach etc. is also touched.

**Rao, D. Pulla (2012), Development of Scheduled Tribes in India: Policies and Programmes.**

The Adivasis (original inhabitants) is the collective name used for the many tribal peoples of India. Officially they are termed “Scheduled Tribes” but this is a legal and constitutional term which differs from state to state and area to area and therefore excludes some groups who might be considered tribal. Adivasis are not an homogenous group – with over 200 tribes speaking over 100 languages, which vary greatly in ethnicity, culture and language; however there are similarities in their way of life and generally perceived inferior position within Indian society. There are over 50 million Adivasis constituting 7.5% of the Indian population, thus making it the largest tribal population in the world. Adivasis are found throughout India but are primarily based in the mountain and hill areas, away from the fertile plains. Over 95% of Scheduled Tribes still live in rural areas and economic exploitation remains their most acute problem. Less than 10% are shifting hunter-gatherers but more than half depend on forest produce for their livelihood, many in the form of the tendu leaf, used for the production of bidis (local cigarettes). There are reservations for the Scheduled Tribes in legislatures in the central and the state governments.

**Lal, B.Suresh (ed), (2014) Tribal Development Issues in India, New Delhi, Serials Publications**

Tribal and Development: Starting with the issue of tribal development, we must first try to define the two terms ‘tribal’ and ‘development’. Tribals are the people, who in anthropological literature, and characterised generally by majority of the following features: isolated ethnic groups, low density of population, primitive economy, primitive religion and lack of script of their language. Truly speaking, hardly any of the

population groups on the Indian mainland can lay claim of being a 'tribal' group. The tribals in India comprise of the groups which are declared tribals as per an order of the President. In other words these are the Scheduled Tribes.

Defining 'development' is quite a tricky preposition. There is no consensus on the definition because different sciences interpret it differently. In layman terms, development is a change in the positive or progressive direction. But the terms 'positive' and 'progressive' are value loaded. We should consider development as "change in the desired direction". The connotation may not much be disputed if one is talking about his/her development. However, when we talk about as sensitive an issue as tribal development, the question that automatically comes is whose desires – those of the planners, of implementers or of tribals themselves. The question becomes more relevant when we realize that in the name of 'tribal development' others have tried and have imposed their will on tribals.

There is another dimension of development, especially when we talk about economic development, because without any proper time-frame economic development is meaningless. In full, therefore, development should be defined as the "change in desired direction within stipulated time". And it is a well-known fact that we have neither cared for the desire of tribals nor adhered to any self-imposed time limit. The author focuses various tribal development issues from demographic to development. More than six decades of plan development still tribes are in poverty, malnutrition, uneducated away from schools, health facilities and development.

**Munshi, Indra (ed), (2012); The Adivasi Question: Issues of Land, Forest and Livelihood, New Delhi; Orient Blackswan, pp.408**

Depletion and destruction of forests have eroded the already fragile survival base of adivasis across the country. Deprived of their traditional livelihoods, an alarmingly large number of adivasis have been displaced to make way for development projects. Many have been forced to migrate to other rural areas, the urban fringes or cities in search of work, leading to further alienation. This systematic alienation is however not modern day phenomenon is. Invasion of Adivasi territories, for the most part, commenced during the colonial era and later intensified during the post colonial period. The Adivasi question situates the issues concerning the Adivasi in a historical context while discussing the challenges they face today.

The book as a whole has dealt with how the loss of land and livelihood began with British administration continued to exploit tribals in many facets. The book has pointed out that tribal exploitation in Cultivation came as a forceful British practice which subsequently made them dependant land lord money lender – trader nexus for their survival.

The articles by different author in this edited volume has deeply discussed questions of community rights and ownership, management of forests, the state's rehabilitation policies, an the Forest Rights Act and its implications. It presents diverse perspectives in the form of case studies specific to different regions and provides valuable analytical insights.

**Mehta, Asha Kapur and Shepherd, Andrew and Bhide, shashanka and Shah, Amita and Kumar, Anand, India Chronic Poverty Report (January 1, 2011). Chronic Poverty Research Centre Working Paper.**

The India Chronic Poverty Report: Towards Solutions and New Compacts in a Dynamic Context, based on decade long studies through three phases of the study project, aims to draw the attention of policy makers and concerned citizens to the gap, or chasm, between our goals, aspirations and targets and what has actually been achieved, at a time when India's Twelfth Plan is being formulated so that the cause of chronic poverty receives due attention during the Twelfth Plan. The report has looked at the large numbers of programmes and schemes in various forms that over the years aimed at poverty alleviation, some targeting specific groups, to try and identify why they have not succeeded to the desired extent. Design flaws, weak implementation, inadequate provision of funds, and the inability of the poor to access scheme benefits, are amongst many factors identified and analyzed.

The adoption of a rights based approach to development has been advocated along with a search for an alternative approach to growth that is employment creating and poverty reducing. It has also been emphasized that there can be no one blueprint for such an alternative. In fact, as has been rightly pointed out, multiple solutions need to be worked out due to the country's diversity and the differentiated picture of poverty, and a multi-pronged approach needs to be evolved.

It is not simply a matter of implementing correct policies more effectively. Factors that cause entry into poverty, those that contribute to persistence of poverty, and those that can help in rising out of poverty, all have to be understood. These are not merely economic in nature but could relate to caste, tribe, gender, age, occupation, health, conflict, politics and the like or a combination of these.

The factors that contribute to escape from rural poverty include the development of infrastructure especially at the village level, proximity to urban areas, acquiring access to land and water resources and enhancing their productivity and sustainability, education and health opportunities, development of institutions, effective service – delivery, and enhanced government investment. Towards the end of the report a number of recommendations about the direction to be taken have been listed in a brief final chapter.

The “India Chronic Poverty Report: Towards Solutions and New Compacts in a Dynamic Context” is timely, coming as it does while the Approach to the Twelfth Plan is being formulated. Written by a group which has been researching chronic poverty for several years, the Report goes back to speeches made in the Constituent Assembly at time of Independence and reminds us that promises made then on the ‘fight to end poverty, squalor, ignorance and disease’ still remain unfulfilled. It draws attention to the gaps between actual achievements in this regard and constitutional provisions regarding equitable development.

**K.L.Datta (2014) Poverty and Development Planning in India, New Delhi: Concept Publishing Company Pvt.Ltd.**

This book covers a wide range of issues related to poverty and inequality in the context of development planning in India. It presents an account of the planning and

development strategy at the backdrop of the measures to effect poverty reduction. It describes India's planning process and analyses the mathematical models of growth and investment, which are at the back of plan formulation and provides an account of the measures of poverty reduction. The centrality of this analysis is the transition from growth measures pursued until the 1970s, to a mix of growth and redistribution since the 1980s, and then to inclusive growth.

This book covers four core areas. First, the treatise on mathematical models to chart out a growth path, the manner and method of using poverty as a parameter in the consistency type growth models and the analytical details of the changes in the planning strategy during the period of economic reforms contained here give seminal insights into the role of planning in poverty reduction. Second, it comments on the methodology of measurement of poverty, comprehensively summarizing the debates surrounding it. Third, the identification of poor and accrual to their income through 'direct attack on poverty' has been chronicled with a critique's eye. Here, a clinical examination of the specific strategies and their outcomes, with a quantitative analysis of the general growth process and the income redistributive anti-poverty programmes is also done. Fourth, it undertakes a disaggregated, quantification of poverty-at the regional level, in rural and urban areas, and by social and occupation groups. These reflect the stratified nature of Indian Society, and are integral to the formulation of meaningful plan for poverty reduction. The issues addressed here are essential to understand poverty and inequality in India's rapidly growing economy. Many of them are contentious and have been dealt with academic rigour so as to enable a fair assessment.

**Suvendra Jenamani (2005), "Poverty and Underdevelopment in Tribal Areas: A Geographical Analysis", New Delhi: Concept Publishing Company.**

This book attempts to measure the spatial incidence of poverty in tribal areas in India, with special reference to Kalahandi district of Orissa. Correlating the physical and environmental factors, such as access to land, water and forest, with the incidence of poverty. It analyses the institutional and social relation of production in understanding the persistent poverty in the area. The book examines the rationale, relevance and efficiency of various development programmes- IRDP, NREP, RLEGP, ITDP, DPAP, PDS, ICDS and ADAPT towards eradication of poverty. It also suggests alternate options for sustainable development.

**Anil Bhatt (1990) Poverty, Tribals and Development: A Rehabilitation Approach, New Delhi: Manohar Publications.**

For more than four decades both government and non-government organisations are in search of a model, an approach and a design for rural development and poverty removal. From community development in early fifties to target group approach and direct poverty alleviation programmes in seventies and eighties a variety of approaches, models and institutional arrangements have been tried by such organisations. What has been achieved is mostly temporary relief at best and the poor have been found to be sliding back to their poverty status soon.

The study examines the poverty alleviation programme in Vansda taluka of a south Gujrat district undertaken by Bharat Agro-Industries Foundation, a Pune based voluntary organisations.

This programme hopes to help the poor to overcome their poverty and the accompanying ills permanently. The author calls this rehabilitation approach since it attempts to settle the poor tribals of Southern Gujrat, whose life has been disrupted due to the so-called development forces, in their Original environment with a view to removing their poverty permanently.

**Brian Nolan and Christopher T. Whelan (1996) “Resources, Deprivation and Poverty”, New York: Clarendon Press, Oxford.**

Poverty alleviation is a central aim of economic and social policy and yet there is no consensus about what poverty means or how it is best measured. Often, the households below an income poverty line are counted as poor, but there may be no firm basis for concentrating on that particular income level. There may also be wide variations among the households below any income poverty line in terms of their actual living standards. This book explores what poverty means in developed countries and shows that understanding and measuring it requires widening the focus beyond current income. By using broader measures of resources and information on living patterns and concrete indicators of deprivation, it shows how those who are effectively excluded from participation in society due to lack of resources can be more accurately identified and the process producing such exclusion better understood. The core issue of this book is how to define and measure poverty in relatively rich countries in a way which is valid, meaningful in the context and valuable for policy-making. Extensive analysis of data from a specially designed survey of a large representative sample of Irish households is used to illustrate the arguments.

### **1.10 Conceptual Framework/ Justification and Relevance of the Study:**

It has been perceived that various developmental schemes have designed and enacted Laws on the basis of the State and Central framework and sufficient scope has been given for the representation of the weaker sections of the society. The present study aims at assessing the ground reality as to what extent policy measures have addressed tribal poverty and deprivation at assessing the degree of socio-economic viability among the ST women in Rayagada district with particular focus on disadvantaged groups of ST women. Further, the proposed study will also attempt to document some of the best practices adopted from various caste as case studies. Besides this, the study reveals some of the general finding which will include the nature and effectiveness of participation of ST women along their socio-economic profiles. The relevance of the study stems out from these facts. Finally on the basis of findings the study recommends policy interventions for improving inclusion and spread benefits more equitably among the tribal populations and among the tribal women of the district. As decentralization is a relatively new process where theory and practice are both still evolving, moving ahead without recurrent analysis risks discrediting the process.

### **1.11 OBJECTIVES OF THE STUDY:**

The primary objectives of the study are depicted below:

- To assess the socio-economic status of tribal women;
- To assess the deprivation and poverty of tribal women in Odisha in general , Rayagada district and Blocks like Rayagada Sadar and Bisam Cuttack in particular;
- To assess the income generating activities of tribal women;

- To assess the social and economic support to their counterpart;
- To assess the political participation of tribal women ;
- To assess the social constraints, harassment and awareness;
- To assess evaluate the impact of Government sponsored schemes meant for ST women.

### **1.12 Research Questions or Hypotheses**

Based on a thorough review of literature, the hypotheses laid down for the present study are depicted below

1. Land alienation owing to development projects has worsened the economic conditions of the tribal women of the district.
2. Tribal women in majority have been deprived of the benefits of macro-economic reform programmes leading to deterioration of their socio-economic status.
3. Deficiency in governance to achieve inclusive growth (gender insensitivity) in tribal pockets has affected the socio-economic status if tribal women of the district.

### **1.13 METHODOLOGY AND METHODS**

The present research being an empirical study, survey method has been adopted to elicit information. Both primary and secondary data have been used to meet the study objective. The state of Odisha has 30 revenue districts and tribal population scatters in almost 22 district of the state and 6 districts with tribal concentration. As per design of the present study, the district has been selected for detailed survey, for the reason that it has thick tribal population and primitive tribal groups are known for their poverty. Taking in to account the poverty scenario, especially with more percentage of tribal women population with BPL background and displacement related livelihood challenges such as land alienation and economic deprivation, the district of Rayagada has been selected for the study

#### **Approach of Methodology to Document the best practices:**

- i. Level of personal involvement of deprived tribal women.
- ii. Socio-economic profit of women, those are distressed and marginalized.
- iii. To analyze various Governments sponsored anti-poverty scheme for women.

Income and literacy status of deprived and poverty stricken women, are the factor responsible for the cause of poverty. The two distinct framework of methodology are presented below:

#### **PRA Methodology:**

This methodology is latest for better data collection. In this method, we have adopted various matrix and variable to assess the real strata of tribal women included in the present study. This method will facilitate to capture the main thrust of study by the group of disadvantaged and marginalized, especially ST women in a participatory way.

#### **(b) Focus Group Discussion:**

In the present situation, to see the inconsistent data and to draw the overall picture of the study, Focused Group Discussion method is very essential. For better



documentation, the opinions of the key activists (socio-economically disadvantaged ST women) are inevitable to fulfil the objective of the study. In addition to it 27 Focus Group Discussions (FGDs) were held at village level by involving local NGOs, SHG Members, social activists and district/block level functionaries such as forest officials, teachers, PRI functionary, health personnel, rural development, agriculture extension official, Chief Executive Officer, implementers of various Centrally Sponsored Schemes for SC and ST, representatives of DPC, DRDA, and those who were implementing IAY, BRGF and NREGA programmes, people's representatives, women and youths of disadvantaged sections of the population etc.

**(c) Case Study:**

To stress on distressed and marginalized ST Women and to assess their involvement in grass root level as to reduce the social barriers and constraints in the development process especially ST women were focused in case study method.

**(d) Questionnaires:**

For proper documentation, quantitative and qualitative data need to be collected in prescribed schedule. We can compile the socio-economic data in appropriate manner. For the best practice, the above discussed methodology needs to be followed for the documentation of success stories and areas of failure concerning deprived and poverty stricken ST Women.

#### 1.14 Selected Samples and Sample Procedure Followed

Out of 11 blocks in the district of Rayagada, 2 blocks have been selected for the sample purpose which are covered with high concentration of Primitive Tribal Group (PTG) and classified with Developed, and under Developed blocks of Rayagada district. From the selected blocks, 3 GPs has been selected from each block, 3 villages have been selected from each GP with development indicators and 50 households from each village have been selected with simple random sampling respect to census data. From each Blocks around 150 sample households were taken for interview. Overall, 300 (167 from Developed Block and 137 from Under Developed Block) have been interviewed in the entire study area. Details have shown in following table.

In addition to it 6 Focused Group Discussions (FGD) were at the block level by involving local NGOs, SHG members, Social Activists, Grass root Village and District/Block level functionaries such as Forest Officials, Teachers, Panchayat Functionaries, Health Personnel, Rural Development and Agricultural Extension Officials, Chief Executive Officers, Implementers of various Centrally Sponsored Schemes for SC and ST, ITDA and DKDA Officials, Representatives of DPC, DRDA and who were implementing IAY, BRGF and NREGA programme, people's representatives, Women and Youths of disadvantaged sections of the population etc.

Sl	Name of Block	Name of GP	Name of Villages
1	Rayagada	Bada Alubadi	Badaalubadi Bandhaguda Derkapadu
		Gumma	Antara Bada Balewar Bhatakhali

		Kottapeta	Kadambariguda Khaliguda Kotapeta
2	<b>Bisam Cuttack</b>	Bhatpur	Belgaon Bhatpur Brundabadi
		Bissam Cuttack	Bhalubhata Bisam Cuttack Dhepaguda
		Chancharaguda	Bhataguda Chancharaguda Chintola

### 1.15 Broad Chapterisation

In this section, we have attempted to place the real picture of deprived and poverty stricken ST women through the following major heads of documentation.

1. Introduction: Socio-economic profile of sample district, blocks and ST women
2. Evaluation of various anti-poverty schemes and involvement of ST women
3. Analysis of findings from the field level study with relevant tables
4. Planning, capacity building, accountability, transparency and constraints in various Government sponsored schemes for women;
5. Conclusion and recommendations.

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## *Chapter - 2*

# **Empowering Tribal Women: Efforts to Eradicate Poverty**

## **2.1 Policies for Tribal Development**

Many policies and strategies have been adopted for the development of tribal areas since the colonial period. Since the beginning of the First Five Year Plan, the Planning Commission, various Committees and Commissions and the Ministry of Tribal Affairs (since its inception in 1999)<sup>1</sup> have proposed and developed plans and policies from time to time to address the issues of the Constitutional safeguards, Acts and Regulations relating to protection of the interests of tribals in forests and trade, etc. As a result, several institutions have evolved in the States for implementation of such schemes and programmes. These are: Autonomous District Councils in the North East, Integrated Tribal Development Agencies (ITDA), Integrated Tribal Development Programmes (ITDP), Tribal Development (TD) Blocks and Tribal Research Institutes (TRIs)<sup>2</sup>. Concerted efforts were started by the Central and State Governments for the formulation of separate development strategies for the development of the scheduled castes and scheduled tribes during the Fifth Five Year Plan and subsequent plans<sup>3</sup>. It is now explicitly recognized that these attempts have had only marginal impacts on their socio-economic conditions in spite of various welfare measures and constitutional protection. Scheduled tribes continued to be the major vulnerable group in the Indian society and many welfare policies and development programmes envisaged to reach the Millennium Development Goals still hold this community as the principal stakeholder. 'Tribal folk' is defined as people living in a particular place, who enter into marriage relationships among themselves, who have no specific skills in any work, traditionally or ethnically ruled by an adivasi leader who speak their own special language, and have their own beliefs, customs and traditions. Article 366 (25) of the Constitution of India refers to Scheduled Tribes as those communities, who are scheduled in accordance with Article 342 of the Constitution. This Article says that only those communities who have been declared as such by the President through an initial public notification or through a subsequent amending Act of Parliament will be considered to be Scheduled Tribes.<sup>4</sup>

The list of Scheduled Tribes is State/ UT specific and a community declared as a Scheduled Tribe in a State need not be so in another State. The essential characteristics, first laid down by the Lokur Committee, for a community to be identified as Scheduled Tribes are –

- (a) Primitive traits;
- (b) Distinctive culture;
- (c) Shyness of contact with the community at large;
- (d) Geographical isolation; and
- (e) Backwardness – social and economic<sup>5</sup>

The tribal population of the country, as per the 2011 census, is 10.43 crore, constituting 8.2% of the total population. The population of tribes had grown at the growth rate of 23.7% during the period 2001-2011. More than half the Scheduled Tribe population is concentrated in the States of Madhya Pradesh, Chhattisgarh, Maharashtra, Orissa, Jharkhand and Gujarat<sup>6</sup>. Tribal communities live in about 15% of the country's areas, in various ecological and geoclimatic conditions ranging from plains and forests to hills and inaccessible areas. Tribal groups are at different stages of social, economic and

educational development. Some tribal communities have adopted a mainstream way of life<sup>7</sup>. At the other end of the spectrum, there are certain scheduled tribes (75 in number) known as Primitive Tribal Groups (PTGs), who are characterised by:-

- (a) A pre-agriculture level of technology;
- (b) A stagnant or declining population;
- (c) Extremely low literacy; and
- (d) A subsistence level of economy<sup>8</sup>

## **2.2 Constitutional Safeguards:**

The Constitution of India provides social, economic and political guarantees to disadvantaged sections of the people. Some provisions specific for the Scheduled Tribes are:

### **Social safeguards:**

- Equality before Law (Article 14)
- The State to make special provisions for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes [Article 15 (4)]
- Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State (Article 16)
- The State to make provisions for reservation in appointment, posts in favour of any backward class citizens, which in the opinion of the State, is not adequately represented in the services under the State [Article 16 (4)]
- The State to make provisions in matters of promotion to any class or classes of posts in the services in favour of the Scheduled Castes and the Scheduled Tribes (Article 16 (4A))
- A National Commission for Scheduled Tribes to investigate, monitor and evaluate all matters relating to the Constitutional safeguards provided for the Scheduled Tribes (Article 338 A)
- Appointment of a Commission to report on the administration of the Scheduled Areas and the Welfare of the Scheduled Tribes in the States (Article 339 (1))
- Appointment of a Commission to investigate the conditions of socially and educationally backward classes and the difficulties under which they labour and to make recommendations to remove such difficulties and to improve their conditions (Article 340)
- To specify the tribes or tribal communities to be Scheduled Tribes (Article 342)<sup>9</sup>

### **Economic Safeguards:**

- The State, to promote with special care the educational and economic interests of the weaker sections of the people, and in particular of the Scheduled Castes and the Scheduled Tribes, and protect them from social injustice and all forms of exploitation (Article 46)

- Grants-in-Aid to be made available from the Consolidated Fund of India each year for promoting the welfare of the Scheduled Tribes and Administration of Scheduled Areas [Article 275(1)]
- The claims of the members of the Scheduled Castes and the Scheduled Tribes in the appointments to services and posts in connection with the affairs of the Union or of a State to be taken into consideration consistent with the maintenance of efficiency of administration (Article 335).

### **Political Safeguards:**

- Special provisions, spelt out in the Fifth Schedule, for the administration and control of Scheduled Areas and the Scheduled Tribes in any State (other than the States of Assam, Meghalaya, Tripura and Mizoram). Annual Reports are to be submitted by the Governors to the President of India regarding the administration of the Scheduled Areas. Tribes Advisory Councils are required to be set up specially in Fifth Schedule States to advise on such matters pertaining to the welfare and advancement of the Scheduled Tribes {Article 244 (1)}
- Special provisions spelt out in the Sixth Schedule for the administration of tribal areas in the States of Assam, Meghalaya, Tripura and Mizoram by designating certain tribal areas as Autonomous Districts and Autonomous Regions and also by constituting District Councils, Autonomous Councils and Regional Councils {Article 244(2)}<sup>10</sup>.
- Reservation of seats for the Scheduled Castes and the Scheduled Tribes in the House of the People (Article 330)
- Reservation of seats for the Scheduled Castes and the Scheduled Tribes in the Legislative Assemblies of the States (Article 332)
- Reservation of seats for the Scheduled Castes and the Scheduled Tribes in every Panchayat (Article 243D)
- Extension of the 73rd and 74th Amendments of the Constitution to the Scheduled Areas through the provisions of the Panchayats (Extension to the Scheduled Areas) Act, 1996 to ensure effective participation of the tribals in the process of planning and decision making.<sup>11</sup>

### **2.3 Scheduling of Tribes:**

The term “Scheduled Tribes” is defined in Article 366 (25) of the Constitution as “such tribes or tribal communities or parts of, or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this Constitution”. Article 342 prescribes the procedure to be followed in the matter of specification of Scheduled Tribes.<sup>12</sup> Under Clause (1) of Article 342, the President may, with respect to any State or Union Territory, and where it is a State, after consultation with the Governor thereof, notify tribes or tribal communities or parts of these as Scheduled Tribes. This confers on the tribe, or part of it, a Constitutional status invoking the safeguards provided for in the Constitution, to these communities in their respective States/UTs. Clause (2) of the Article empowers the Parliament to pass a law to include in or exclude from the list of Scheduled Tribes, any tribe or tribal community or parts of these.<sup>13</sup> Thus, the first specification of Scheduled Tribes in relation to a particular State/ Union Territory is by a notified order of the President, after



consultation with the State Governments concerned. These orders can be modified subsequently only through an Act of Parliament. The above Article also provides for listing of Scheduled Tribes State/Union Territory wise and not on an all India basis. The Scheduled Tribes live in contiguous areas unlike other communities. It is, therefore, much simpler to have an area approach for development activities as well as regulatory provisions to protect their interests. In order to protect the interests of Scheduled Tribes with regard to land and other social issues, various provisions have been enshrined in the Fifth Schedule and the Sixth Schedule of the Constitution. The Fifth Schedule under Article 244 (1) of Constitution defines “Scheduled Areas” as such areas as the President may by order declare to be Scheduled Areas after consultation with the Governor of that State. The Sixth Schedule under Article 244 (2) of the Constitution relates to those areas in the States of Assam, Meghalaya, Tripura and Mizoram which are declared as “tribal areas” and provides for District or Regional Autonomous Councils for such areas. These councils have wide ranging legislative, judicial and executive powers. The criteria for declaring any area as a “Scheduled Area” under the Fifth Schedule are:

- Preponderance of tribal population,
- Compactness and reasonable size of the area,
- A viable administrative entity such as a district, block or taluk, and
- Economic backwardness of the area as compared to the neighbouring areas.<sup>14</sup>

The specification of “Scheduled Areas” in relation to a State is by a notified order of the President, after consultation with the State Government concerned. The same applies in the case of any alteration increase, decrease, incorporation of new areas, or rescinding any Orders relating to “Scheduled Areas”. The States of Madhya Pradesh and Bihar were reorganised vide the Madhya Pradesh Reorganisation Act, 2000 and Bihar Reorganisation Act, 2000 respectively. Consequently, a portion of Scheduled Areas of the composite State of Madhya Pradesh stood transferred to the newly formed State of Chhattisgarh and the whole of such areas stood transferred to Jharkhand from the parent State of Bihar. In order to ensure that members of the Scheduled Tribes in the newly formed States continue to get the benefits available under the Fifth Schedule to the Constitution, it became necessary to amend the Scheduled Areas (States of Bihar, Gujarat, Madhya Pradesh and Orissa) Order 1977 (C.O.109) issued on 31 December, 1977 in so far as it related to the composite States of Bihar and Madhya Pradesh. The President has promulgated a new Constitutional Order specifying the Scheduled Areas in respect of the States of Chhattisgarh, Jharkhand and Madhya Pradesh on 20th February 2003.<sup>15</sup>

Scheduled Areas have certain distinct provisions meant to protect and benefit tribals:

- (a) The Governor of a State, which has Scheduled Areas, is empowered to make regulations in respect of the following:
  - i. Prohibit or restrict transfer of land from tribals;
  - ii. Regulate the business of money lending to the members of Scheduled Tribes. In making any such regulation, the Governor may repeal or amend any Act of

Parliament or of the Legislature of the State, which is applicable to the area in question.

- (b) The Governor may by public notification direct that any particular Act of Parliament or of the Legislature of the State shall not apply to a Scheduled Area or any part thereof in the State or shall apply to such area subject to such exceptions and modifications as he may specify.
- (c) The Governor of a State having Scheduled Areas therein, shall annually, or whenever so required by the President of India, make a report to the President regarding the administration of the Scheduled Areas in that State and the executive power of the Union shall extend to the giving of directions to the State as to the administration of the said area.
- (d) Tribes Advisory Councils (TAC) shall be established in States having Scheduled Areas. TAC may also be established in any State having Scheduled Tribes but not Scheduled Areas on the direction of the President of India. The TAC should consist of not more than twenty members of whom, as nearly as may be, three fourth should be from the representatives of Scheduled Tribes in the Legislative Assembly of the State. The role of TAC is to advise the

State Government on matters pertaining to the welfare and advancement of the Scheduled Tribes in the State, as may be referred to it by the Governor.<sup>16</sup> The provisions of the Panchayats (Extension to Scheduled Areas) Act, 1996, vide which the provisions of Panchayats, contained in Part IX of the Constitution, were extended to Scheduled Areas, contains special provisions for the benefit of Scheduled Tribes. The Sixth Schedule of the Constitution of India under Article 244 makes provisions for the administration of tribal areas through Autonomous District/ Regional Councils in the States of Assam, Meghalaya, Mizoram, and Tripura. The term, “tribal areas” generally means areas with a preponderance of tribal population. However, the Constitution of India recognizes the tribal areas within the States of Assam, Meghalaya, Tripura and Mizoram, as those areas are specified in Parts I, II, IIA & III of the table appended to paragraph 20 of the Sixth Schedule.<sup>17</sup> In other words, areas where provisions of Sixth Schedule are applicable are known as “tribal areas.” In relation to these areas, Autonomous District Councils, each having not more than thirty members, have been set up. These Councils are elected bodies and have powers of legislation, administration of justice apart from executive, developmental and financial responsibilities.

## **2.4 Strategies for Tribal Development in India**

Tribal development means upliftment of the tribal community which is at different stages of socio-economic and cultural realms of growth. It implies social and economic development of the tribal people through phased manner and time-bound integrated area development and other programmes suiting the genius and the economic situation of the people, ensuring progressive elimination of all forms of exploitation and ensuring a move towards the goal of equality and social justice. It could be done by bringing about a positive change in the quality of life of the tribals through programs on health, education, employment, transport and communication, technical manpower etc. with a view to bring them on par with the people in the wider national society. While the problem of tribal development in India is primarily linked with the backwardness of

tribal areas, poverty of the tribal people and the issue of integration of tribals with rest of the population, the concept of development in tribal situations pose a number of difficulties. With the dawn of independence and adoption of the Constitution of free India, the British policy of isolation and non-interference was replaced by a policy of integration through development. The tribal population in India can be classified into four discernible divisions.

(1) Tribals who confine themselves to original forest habitats and are still distinctive in their pattern of life. They may be termed as tribal communities.

(2) Tribals who have more or less settled down in rural areas, taking to agriculture and other allied occupation. This category of people may be termed as semi-tribal communities.

(3) Tribal who have migrated to urban or semi-urban and rural areas are engaged in 'civilized' occupation in industries and other vocations and who have, with discrimination, adopted traits and culture of other population of the country.<sup>18</sup>

The framers of the Constitution while taking note of the centuries old injustice perpetrated against the tribal communities, have adopted two-pronged strategy of tribal development which seeks to provide them protection from exploitation and assist them in their economic development. Efforts made from the beginning of the planned era through various developmental plans, policies, special strategies and programs. Any deliberate attempts at development call for a strategy. The viability of the strategy determines the fruitful results of the development programmes. The nature of the strategy depends on the problems and potentials of a given situation and the objectives that are to be achieved. The definition of the problem and the goals to be attained are, thus, the prerequisites for understanding the strategy.<sup>19</sup> History of the development of capitalism and more specifically that of colonialism revealed that no where in the world that the colonial powers had a common and consistent policy towards the natives. The British East India Company passed the scheduled District Act in 1874 with the objective that the normal law would not apply to the tribal areas. In the 1919 Act the concept of backward area was developed. However, without overlooking the vested interest of the British, it is a tribute to British ruler that they recognised the need of special protection for the tribals. In this sense, the British can be considered as the pioneers of tribal policy in India. In 1930s there was thought provoking debate about the pros and cons of the principle. The imperialist school contended that the aborigines formed a distinct element in India and should be placed in charge of British government. On the other hand nationalist school saw in this proposition, the continuation of the imperialist policy of divide and rule. M K Gandhi reacted sharply to the segregation of various communities, particularly the tribals, under the dangerous spell of the policy of the isolation and status quo. The Act of 1935 separated tribals from the rest of the inhabitants. Under the provision of the Act of 1935, the Excluded Area (tribal area) was placed under the government control. The Adivasis were put into watertight compartments and classified as the tribal people by the government.<sup>20</sup> It was in his monumental work *A Philosophy of NEFA*, first published in 1957 that Dr. Verrier Elvin elaborated the strategy for tribal development. Jawaharlal Nehru, a profound humanist, was able to appreciate the spirit as well as the operational feasibility of Elwin's policy suggestions. Nehru had no doubt that development should

not be at the cost of the inherent qualities and accumulated experiences of these people. This basic philosophy underlies the famous 'Panchasheel' or five principles enunciated by Nehru for the administration of tribal areas. These five principles are:

1. People should develop along the lines of their own genius and we should try to encourage in every way their own traditional arts and culture.
2. Tribal rights in land and forest should be respected.
3. We should try to train and build up a team of their own people to do the work of administration and development. Some technical personnel from outside will, no doubt, are needed especially in the beginning. But we should avoid introducing too many outsiders into tribals.
4. We should not over administer these areas or overwhelm them with a multiplicity of schemes. We should rather work through, and not in rivalry to, their own social and cultural institutions.
5. We should judge results not by statistics or the amount of money spent, but by the quality of human character that is evolved.<sup>21</sup>

Jawaharlal Nehru's philosophy and vision shaped the tribal policy in the 1950s in India. He avoided the extreme of the two stand points, namely the anthropological approach which sought to treat the tribals as museum specimens to be kept apart, for study and observations and the other approach which sought to destroy their individuality, distort the process of their development and absorb them in the culture and way of life that was alien to them.<sup>22</sup> In harmony with this philosophy a strategy of tribal development was framed. The Nehru era laid the foundation of tribal policy in independent India. This policy was recommended by Elwin and shaped and endorsed by Nehru constituted the cornerstone of the development strategy in conjugation with the protection provided under the sixth schedule of the constitution succeeded to a very great extent in promoting development and welfare of the North Eastern tribes. However, the same could not be done in other parts of the country where the tribals experienced structural retrogression in their socio-economic status. Scheduled tribes commission (1961) evaluated the working of constitutional safeguards for the tribals and the tribal development programmes.

The commission while endorsing Nehru's approach made wide ranging recommendations involving protection of tribals land, their right in forests, their rehabilitation etc. all within the framework of Nehruvian policy. In this context it is necessary to emphasise that the framework of the tribal policy and the strategy of development imbued with Nehruvian humanism held the ground for about two decades. In fact it still provides the sheet anchor for India's Tribal Policy.<sup>23</sup> Even though in recent years there has been a considerable broadening and deepening of the structure of the policy, the basic principle of the policy remains unaltered. After V and VI five year plans the policy makers understood the diversities of tribal situation which called for a more area specific approach to planning and development. There was a more integrated approach to solve the many problems of tribals. Hence, more backward communities have been identified as tribes and the areas of tribal concentration were enlarged to bring within the ambit of planned development. Each tribal region was entrusted to

prepare its own subplan, which formed apart of the plan prepared by the state. Consequently, a plethora of legislation has been enacted to prevent alienation of land, regulate money lending, to abolish bonded labour system and to organize labour. The resources being mobilised for the development of the tribal regions from many sources, outlay in the state plan, investment of central government ministries, institutional finance and the special central assistance, reached an all time high during the year 2010-11 (Rs. 5000 crore, including special central assistance). Approaches to Tribal Development There are mainly five approaches which have been employed so far in the welfare of tribals in India. The approaches are:

- i. Political approach
- ii. Administrative approach
- iii. Religious approach with special reference to missionary approach
- iv. Voluntary agencies approach
- v. Anthropological approach.

**Political Approach:**

The political approach for the tribal welfare may be understood in the context of the pre and post independence period. The colonial rule created “excluded” and “partly excluded” areas and gave separate political representation to the tribes. Nationalists opposed these measures as part of diabolic conspiracy to a new separatism. After independence, the constitution has given the tribals a number of safeguards by considering them to be the weaker section of the population. In the first instance a period of 10 years was given to achieve the goal, but as the problem was too complicated to be solved through a single decade, it has persisted through decades.

**Administrative Approach:**

The administrative approach is closely followed by the political approach. The Government of India has vast administrative machinery for tribal welfare. At the State level, the governor has been made responsible and on his behalf the chief minister and welfare minister are in charge of the special schemes to be implemented in the tribal areas. In some major concentrated tribal areas, the State has an independent tribal welfare ministry.

**Religious Approach:**

The religious has been attempted by different religious agencies like Christian missionaries, the Ramakrishna mission, the Arya Samaj and other local religious institutions which are engaged in the welfare works for the tribals. The Christian missionaries have been active in tribal India. For both types of work, spiritual and material, the missionaries did realize the importance of understanding the tribal culture and language. Missionary welfare activities have been viewed by different persons in different ways.

**Voluntary Agencies Approach:**

Under the voluntary agencies approach social workers, social welfare agencies, social movement agencies, social reformers, etc., are working to uplift the weaker section of our society in their own ways. Voluntary social service organizations have done

considerable humanitarian work in the tribal areas but their idealism and spirit of service have not been matched by their understanding of tribal organization, values and problem

**Anthropological Approach:**

Anthropologists believe in the ultimate integration of tribes into the mainstream of national life. After independence, some anthropologists came out with several papers and addresses, dealing with the importance of applied anthropology in tribal welfare programmes. The various tribal research institutes are engaged in conducting research on Scheduled Castes and Scheduled Tribes. Besides, many university departments in the country undertake research on them.<sup>24</sup>

**2.5 Strategies for Tribal Development in Planned Era:**

The basic problem of the tribal people, as of the vast majority of the non-tribal population is that of poverty. The problem of low standard of living, starvation, malnutrition, illiteracy, disease, poor sanitary and housing facilities etc., all are common to the tribal and a vast majority of the non-tribal population. They have been subjected to exploitation for centuries together by the non-tribals such as money-lenders, forest contractors, traders, landlords, officials, and politicians. Compared with the exploitation of the non-tribal rural poor, the exploitation of the tribals is more monopolistic in nature. They continue to be subjected to this exploitation because they do not generally move out of their immediate environment in search of employment opportunities.

This is due to lack of awareness of such opportunities on the part of the tribals, their distrust of an alien situation, and fear that outsiders will exploit them even more. Also, centuries of isolation from the main civilization has kept the tribals ignorant of modern institutions, scientific and technological developments, and changing environment and has contributed to their ignorance, illiteracy, primitive mode of living, and poor resource base of their economy. Immediately after the independence, it was recognized that certain communities needed special attention for their protection and development. The development programmes through Five Year Plans have been the mainstay of our way to integrate the tribal into the mainstream. With the onset of Five-Year Planning after independence, a new era ushered in, particularly in the socio-economic development of the weaker sections. The Planning Commission laid down the objectives and strategies for tribal development from time to time.

A review of the tribal development programmes of the first six five year plans show that tribal development programmes in India have been marked by two broad approaches such as:-

**I. Community Approach at Block level****2. The Integrated Tribal Development Approach under the Tribal Sub-plan<sup>25</sup>**

To understand the rationality behind the community approach to tribal development, we have to review it in the context of Community Development Programme envisaged during the first Five Year Plan. Under this programme, a comprehensive approach aimed at balanced development of the entire country was adopted to encourage peoples' participation in development and cater to the needs of the smallest units. The original

idea for setting up of Tribal Development Blocks was to cater to the specific needs of the tribal areas most of which fall in geographically isolated and hilly terrain with no development infrastructure.

The Planning Commission was established in March 1950, which based its entire programme of village development by specifying that "Community Development is the method and Rural Extension the agency through which the Five Year Plan seeks to initiate a process of transformation of the social and economic life of the village" (Planning Commission, First Five Year Plan, 1951: 223). The National Extension Service (NES) scheme was started in October 1953, on the recommendations of the Grow More Food Enquiry Committee. In 1954, opening of new CD blocks were given up and was decided that those NES blocks where people showed some interest in their own work would be converted into CD blocks. The entire country was covered by the CD which applied equally to the tribal areas as well. However, the tribals have not been able to keep pace with other communities and other areas, especially in matters of economic development.<sup>26</sup> The level of development among the tribals varies from community to community depending on their degree of isolation and the inaccessible nature of the areas. As the tribal areas needed special treatment, a few Special Multipurpose Tribal development (SMPT) blocks were launched in 1954, covering a few blocks. The SMPT Block was the first systematic effort for the development of tribal areas. 43 such blocks were opened in different states for the first time in 1956, to speed up the process of development in the areas of the largest tribal concentration. The administrative structure of these blocks was patterned after the CD blocks but additional allotments were made to these blocks by Tribal Welfare Departments. Another committee was constituted under Verrier Elwin in 1957 to go into various aspects of the programmes under SMPT blocks. Based on the Elwin report recommendations, the SMPT blocks were converted into Tribal Development Blocks (TDBs) from Third Plan onwards. In addition to these SMPT Blocks converted into TD Blocks, more TD Blocks were also started to cover many tribal areas.

By the end of Third Five Year Plan, the programme expanded, covering all the areas with more than two-third tribal concentration. During the Third Plan, TD Blocks were originated on the general pattern of community development blocks, aiming at rapid improvement in socio-economic standard of the tribals. Here the priorities were made for economic upliftment, education, health, housing and communication. The guideline prescribed for 60 per cent funds for economic development, 25 per cent for communication and 15 per cent for social service. To go into more detail on the condition of tribal people and tribal areas, Government of India appointed a commission namely the Scheduled Areas and Scheduled Tribes Commission. The report was submitted to the government, but the government did not give any attention, except the extension of TD blocks for another five years. Meanwhile the Planning Commission constituted another Study Team on 26th October 1966 under the chairmanship of Shri P. Shilu Ao.<sup>27</sup>

During the Fourth Plan, after the recommendation of Shilu Ao Committee, an approach to develop specific target groups and areas like small farmers, marginal farmers, agricultural labourers, drought prone area etc. was conceived. Accordingly, few pilot projects were set up with an aim to develop tribal areas by integrating various

programmes implemented under general sectors and tribal welfare pulling together all resources for the project area and put under central sector with a provision of Rs. 12 crores.<sup>28</sup> In between, the Planning Commission constituted the Task Force in 1972, headed by L.P. Vidyarthi to study the development of tribal areas. The same year a Working Group on personnel policy for the tribal areas under the chairmanship of R.N. Haldipur was constituted. Several other groups and teams were to go into problems of tribal area cooperatives, rural indebtedness, land alienation, excise policy etc. As a result, a new strategy of tribal development took birth as Tribal Sub-Plan (TSP) within the broad framework of the state and central plan.<sup>29</sup>

The First Five Year Plan emphasized the provision of additional financial resources through a community development approach to address the problems of tribal people rather than evolving a clear-cut tribal development strategy. Towards the end of the plan (1954), 43 Special Multipurpose Tribal Development Projects (MTDPs) were created. These MTDPs could not fully serve the interests of the tribal people since the schemes were numerous and of a general nature. This approach continued during the Second Five Year Plan. In the Third Plan, different strategy for tribal development was evolved by converting those Community Development Blocks where the concentration of tribal population was 66% and above into Tribal Development Blocks (TDBs). By the end of the Fourth Five Year Plan, the number of TDBs in the country rose to 504. The strategy of development through TDBs had its limitations as well, as it failed to address the cause of the tribal population of the country living outside the TDBs, which comprised more than 60% of the total tribal population.

## **2.6 Evolving of Tribal Sub Plan:**

The Tribal Sub Plan strategy was developed by an Expert Committee set up by the Ministry of Education and Social Welfare in 1972 under the Chairmanship of Prof. S. C. Dube for the rapid socio-economic development of tribal people and was adopted for the first time in the Fifth Five Year Plan. The strategy adopted continues till this day. Its salient features are:

- i. Preparation of plan meant for the welfare and development of tribals within the ambit of a State or a UT plan is a part of the overall plan of a State or UT, and is therefore called a SubPlan.
- ii. The funds provided under the Tribal Sub-Plan have to be at least equal in proportion to the ST population of each State or UT.
- iii. Tribals and tribal areas of a State or a UT are given benefits under the TSP in addition to what percolates from the overall Plan of a State/UT.
- iv. The Sub-Plans:
  - Identify the resources for TSP areas;
  - Prepare a broad policy framework for the development; and,
  - Define a suitable administrative strategy for its implementation.
- v. The TSP strategy has been in operation in 21 States and 2 UTs. In addition, Goa has been included in the list during 2006-07.



vi. TSP concept is not applicable to the tribal majority States of Arunachal Pradesh, Meghalaya, Mizoram and Nagaland and in the UTs of Lakshadweep and Dadra & Nagar Haveli where tribals represent more than 80 % of the population, since the Annual Plan in these States/UTs is itself a Tribal Plan.<sup>30</sup> The long term objectives of the sub-plan are: to narrow the gap between the levels of development of tribal and other areas, and to improve the quality of life of the tribal communities. The Sub- Plan is not a scheme, it represents a new approach. The strategy clearly spelt out the problem of tribal development into two parts-

(1) That of areas of having more than 50 percent tribal concentration, and the scheduled areas, and

(2) That of areas with dispersed tribal population. Besides these two categories, primitive tribal communities at the pre agriculture level of technology were identified as a special group.

### **Key Components of TSP:**

The main components of tribal-sub plan strategy are:

- Integrated Tribal Development Agencies/Integrated Tribal Development Projects
- Modified Area Development Approach (MADA) Pockets
- Clusters
- Primitive Tribal Groups (PTGs) and
- Dispersed Tribal Groups (DTGs)

### **Integrated Tribal Development Agencies/ Integrated Tribal Development Projects (ITDA/ITDP):**

A new strategy has been evolved for planning the development of the tribal communities during the Fifth Plan period. The new strategy envisages the preparation of sub-plan for the tribal areas. The first exercise in this regard is to demarcate the tribal areas based on the tribal population. These are: (i) areas, where the tribal concentration of 50 percent or above, (ii) areas of dispersed tribal population below 50 percent and (iii) extremely backward and isolated communities.

### **Modified Areas Development Approach (MADA):**

For all round development of the tribals outside the sub-plan areas a new programme called Modified Areas Development Approach (MADA) was launched in 1978-79. The criterion for selection of this area was areas having a population of 10000 or more with at least 50 percent tribal concentration. The identified areas called as MADA Pockets. In these pockets individual family-oriented schemes as well as community benefit oriented programmes are to be implemented. There is a MADA level Advisory Committee for each MADA SubCollector concerned with officials and non-officials like people representatives as members. The Advisory Committee is responsible for drawn up programmes and oversees the implementation. The tribal development under TSP envisages

- (i) Educational promotion schemes of schools, residential schools, hostels, scholarships, special coaching/training etc.

- (ii) Agriculture and allied activities by providing minor and medium irrigation facilities, animal husbandry, dairying, poultry etc.
- (iii) Improvised credit and marketing facilities for agriculture and minor forest products,
- (iv) Special training programmes to tribal farmers,
- (v) Irrigation and power facilities to promote agricultural production and small scale industry etc.,
- (vi) Provision of basic infrastructure for speeding up the socio-economic development of the tribal areas through community centres, communication network, schools, health centers, rural electrification, drinking water and other facilities etc. are to be provided to the tribals,
- (vii) ITDP, MADA, Cluster and Primitive Tribal Groups special comprehensive developmental projects were to be prepared by the States/UTs.

**Special Central Assistance to TSP:**

Special Central Assistance to Tribal Sub- Plan (SCA to TSP) is provided by the Ministry of Tribal Affairs to the State Governments as an additive to the State Plan in areas where State Plan provisions are not normally forthcoming to bring about a more rapid economic development of tribals in the States. The scheme was launched in the Fifth Five-Year Plan in the year 1974. Till the end of Ninth Five Year Plan, the SCA to TSP was meant for filling up of the critical gaps in family-based income-generating activities of the TSP. From the Tenth Five Year Plan period, the objective and scope of SCA to TSP, has been expanded to cover employment-cum-income generation activities and infrastructure incidental thereto. Besides family-based activities, other activities run by the Self-Help Groups (SHGs)/ community can also be taken up. The ultimate objective of extending SCA to TSP is to boost the demandbased income-generation programmes and thus raise the economic and social status of tribals. SCA is provided to the 22 Tribal Sub-Plan States including the North Eastern States of Assam, Manipur, Sikkim and Tripura and 2 Union Territories. However, since 2003-04 funds meant for UTs are being provided for in the budget of the Ministry of Home Affairs. During the year 2006-07, for the first time, the State of Goa has also been allocated funds under SCA to TSP and Rs.1.10 crore was released to that State. SCA is released for economic development in the following areas and for the following population:

1. ITDP areas (195 Nos.), which are generally contiguous areas of the size of at least a tehsil or block in which the ST population is 50% or more of the total population.
2. MADA pockets (259 Nos.), which are identified pockets having 50% or more ST population with a minimum ST population of 10,000.
3. Clusters (82 Nos.), which are identified pockets having 50% ST population with a minimum ST population of 5,000.
4. Primitive Tribal Groups (75 in numbers), characterized by a low rate of population growth, a pre-agricultural level of technology and extremely low levels of literacy.
5. Dispersed tribal population – those which fall outside the categories at S. No. 1 to 4 above.

**Allocation of funds:**

The Ministry provides 100% grant-in-aid to the State Governments from the funds made available for the purpose annually by the Planning Commission. Main features of existing guidelines:

1. Support is given to the tribal population below the poverty line.
2. 70% of the SCA to be used for primary schemes supporting family/ Self Help Groups (SHGs)/ community-based employment and income generation in sectors such as, agriculture, horticulture, land reforms, watershed development, animal husbandry, ecology & environment, development of forests and forest villages, development of entrepreneurship in SSI, etc., and 30% for development of infrastructure incidental thereto.
3. Priority to be accorded to the neglected tribals living in forest villages & synchronization of the programmes with Joint Forest Management (JFM).
4. Preparation of long-term area specific micro-plans for ITDAs/ ITDPs.
5. 30% beneficiaries are to be women.
6. Adherence to the provisions of the Panchayats (Extension to Scheduled Areas) Act, 1996.
7. SCA has to be an integral part of the Annual Plan of the State.
8. 10% of the overall outlay/ allocation in an year is earmarked for providing incentive to those States which qualify for the same by way of effective implementation of the TSP in letter and spirit.
9. Funds to be earmarked ITDP-wise.
10. Monitoring and evaluation mechanism is ensured effectively.<sup>31</sup>

**Article 275 (1) of the Constitution:**

Article 275(1) of the Constitution of India guarantees grants from the Consolidated Fund of India each year for promoting the welfare of Scheduled Tribes and in pursuance of this Constitutional obligation, the Ministry of Tribal Affairs provides funds through the Central Sector Scheme “Grants under Article 275(1) of the Constitution of India”. The objective of the Scheme is promotion of the welfare of Scheduled Tribes and administration of Scheduled Areas. This is a Central Sector Scheme and 100 percent grants are provided by the Ministry to meet the cost of each project for tribal development, undertaken by the State Governments, for

- (1) Raising the level of administration of Scheduled Areas and
- (2) For welfare of the tribal people to bring them at par with the rest of the State.

The grants are provided to the States on the basis of the percentage of ST population in the State. The guidelines for release and utilization of grants under Article 275(1) of the Constitution of India have been revised in the year 2002. Grants under Article 275 (1) of the Constitution of India are provided to States as an addition to normal Central Assistance to the State Plan. Prior to 2000-01, Grants under Article 275 (1) of the Constitution of India used to be released as block grants to the States. Since then, the

fund is provided for taking up specific projects for creation and up-gradation of critical infrastructure required to bring the tribal areas at par with the rest of the country. The States are to identify the areas/sectors critical to enhancement of the Human Development Index (HDI) and projects can be taken up for bridging gaps in critical infrastructure.<sup>32</sup> People's participation in planning and implementation of schemes and projects has been envisaged in the guidelines. Due regard is to be given to the provisions of the State Panchayats Acts, and the PESA Act, 1996. Integrated and holistic approach for preparing micro plans for ITDP/ MADA/Cluster through multi-disciplinary teams is also envisaged. At least 30% of the projects should be women-oriented.

The Sixth Plan continued the Sub-Plan approach of the Fifth Plan. This was to be supplemented by target beneficiary approach with the objective of narrowing the gap between the level of development of the tribals and other developed communities and bringing about a qualitative change in the life of a tribal community. The broad objectives of the Sixth Plan were:

- A progressive reduction in the incidents of poverty and unemployment.
- Improving the quality of life through minimum needs programme.
- A reduction in inequalities of income and wealth.
- Infrastructure development for further exploitation of potential of the tribal region.

It was noticed that certain pockets of tribal concentration outside the tribal sub-plan area were still left out of the tribal sub-plan strategy. Therefore, it was decided during the Sixth Plan that pockets having a minimum of 10,000 tribal populations of which at least 50 percent are Scheduled Tribes, should be carved for intensive integrated development and Modified Area Development Approach (MADA) under the TSP. A definite target of 50 percent of the tribal families to cross the poverty line was adopted during the Sixth Plan for the first time. The coverage of tribal population during this plan reached 75 percent as against 65 percent in Fourth Plan. In the seventh plan the emphasis was again economic and educational development. At the national level, two institutions were established:

- (i) Tribal Cooperative Marketing Federation (TRIFED) and
- (ii) National SC and ST Finance and Development Cooperation (NSFDC) in 1989.

TRIFED was the apex body for marketing tribal produce, mainly minor forest produces (MFP). The plan allocation in the Seventh Plan was Rs. 5,988 crore constituting 8.51 percent of the total plan outlay. In the eighth plan educational development was further emphasized. The number of Ashram (residential) schools and scholarships were increased. Regional languages were used as the medium of instructions at primary level. Informal and adult education programmes were given priority. On the economic front, more LAMPS (Large Area Multipurpose Cooperative Societies) were opened up to meet the needs of forest resources, credit, and marketing of MFP and supply of essential commodities.

About six lakh families were rehabilitated from shifting cultivation. In the ninth plan emphasis is laid on a total integrated effort for all-round tribal development and

massive efforts have been made for the socio-economic development of tribal people by the Government through organized economic planning. The plan aimed to empower STs by creating an enabling environment conducive for them. This process essentially encompassed three vital components viz. social empowerment, economic empowerment and social justice. It also focused on tribal empowerment through effective implementation of PESA (Panchayat Raj Extension in Scheduled Areas) in the Scheduled Areas and proper utilization of grants release under Article 275 (i) of the Constitution for the development of scheduled tribes, in general and raising the level of administration of the scheduled areas.. The ninth plan acknowledges the need for a National Tribal Policy, and reiterates to formulate a comprehensive Tribal Policy with a special focus on Primitive Tribal Groups and displaced tribes. The Plan allocated Rs. 3174.13 crore for the development of the scheduled tribes of which the actual expenditure tends to only Rs. 3091.32 crores to empower the tribals as agents of socio-economic change and development and make them the active partakers of the development process.

In the tenth five year plan, the programmes for child and women development, irrigation, measures to improve income of tribals from forest produce and development of forest village were to receive financial assistance and attention. The Tenth Plan identified the priority group requiring the basic needs and living in different geographical regions with varied socioeconomic conditions. Primary health care services in tribal areas are extended by involving local NGOs. Indigenous medicine and the traditional knowledge and method of healing are encouraged in attending to the health needs of the tribes. The eleventh plan was a paradigm shift with respect to the overall empowerment of the tribal people, keeping the issues related to governance at the Centre. The operational imperatives of the Fifth Schedule, TSP 1976, PESA 1996, RFRA 2006; the desirability of a tribal centric, tribal-participative and tribal-managed development process and the need for a conscious departure from dependence on a largely under effective official delivery system were the focus areas. The Eleventh Plan recognized that inclusive growth necessitates a sharper focus on slower growing states, especially the backward regions within these states. Higher levels of public investment are required to redress the imbalance in the development of physical and social infrastructure, which in turn, would provide the basis for overall faster rates of growth in the economy in subsequent Plan periods. In order to supplement the efforts of state governments for development of areas with special problems, the Central Government provides additional central assistance under programmes, such as the Backward Regions Grant Fund, the Border Area Development Programme, and the Hill Areas Development Programme/ Western Ghats Development Programme.<sup>33</sup>

## **2.7 National Policy on Tribal Development**

The Ministry of Tribal Affairs prepared a draft of the National Tribal Policy in 2006. Sixty years after Independence, the Government has come out with a policy to look at the issue of development of STs in an integrated and holistic manner. The proposed policy will address the issues such as enhancement of human development index of STs, improvement of infrastructure in STs dominated areas, ensuring their control over the natural resources base, displacement from their habitat and resettlement, distribution of wealth and opportunities among tribals and empowerment. The then Minister for

Tribal Affairs and D o NER, Kyndiah said that at a time when India has embarked on the path of 8-9% annual economic growth and opportunities are expanding for improving living standards, the Government is alive to the need that the tribal community gets all opportunities and that an enabling environment is created to improve their socioeconomic conditions. The objective of the policy is to bring STs at par with rest of the population in terms of their HDI, socio-economic conditions and basic infrastructure facilities in tribal areas. The policy provides for regulatory protection, socio-economic and political empowerment, development of infrastructure, increased livelihood opportunities, improved governance and administration, preservation of cultural and traditional rights and traditional knowledge, protection of traditional knowledge in the intellectual property rights regime and access to privileges.

The strategy for implementing the policy includes reorienting institutional arrangements in the Scheduled/ Tribal areas, strengthening and revamping of the administrative machinery; developing a quantifiable Tribal Development Index (TDI); linking devolution of funds to improvements in TDI so as to bring STs and tribal areas at par with national level by 2020; preparation of a separate tribal-centric strategy for each sector; strengthening ITDPs/ ITDAs, MADAs and Clusters in tribal areas; introducing single line administration in the Scheduled/ Tribal areas; adopting area planning approach in the Scheduled/ Tribal Areas; adopting TSP Strategy in letter and spirit; converging efforts and resources; devising an appropriate personnel policy to ensure the presence of Government functionaries in far flung tribal areas; supporting voluntary action in the service deficient far flung areas; developing appropriate communication strategy to effectively reach the STs ; encouraging academic, anthropological and policy research; putting in place an institutionalised system of monitoring and evaluation mechanism for concurrent feedback and linked to outcomes; and, empowerment of the community in terms of the provisions of the PESA, Act to transfer resources and benefits directly to the Gram Sabhas. Issues covered in the draft policy to achieve tribal development include

**Alienation of tribal land (Tenurial Insecurity):**

Land is the most important source of livelihood for STs, however and in spite of State enactments to prevent alienation of tribal land, wrongful alienation of tribal land is the single most important cause of pauperization of tribals. Under the Policy, the issue of tenurial insecurity among tribals will be addressed by amending state anti-alienation land laws, amending the Indian Registration Act and establishing fast track courts to deal with tribal alienation.

**Tribal Forest Interface:**

Tribals have inalienable relationship with forests. Various steps are proposed to strengthen this bond and improve the natural resource base so that socioeconomic conditions of STs improve including recognition of their age-old occupation rights, ownership over MFPs, conversion of forest villages into revenue villages, etc.

**Displacement, Rehabilitation & Resettlement:**

A legislative regime will be put in place that ensures the least displacement, exploration of all alternatives to displacement, and appropriate compensation including land for land, market value of land, concept of NPV of their assets, social impact assessment,

etc. In industrial enterprises in Scheduled Areas, the community will get suitable benefits.

**Enhancement of Human Development Index (HDI):**

The Government will take steps to improve education, sports and employment opportunities for STs by ensuring an annual increase of 3% in literacy growth rate, for both male and female; 100% enrolment of tribal children and reduction of dropout rates, especially tribal girls, to bring at par with others by the end of 11th Five Year Plan. These targets will be achieved by opening primary schools for boys and girls within a radius of 1 km. of tribal villages; opening residential facilities for primary sections at Panchayat level and residential high schools with hostel facilities in every block in tribal areas and other initiatives. Appropriate sports infrastructure will be provided in each school from primary stage. At least 5% of the annual grant of the school may be kept aside for development of sports and sports events.

**Health, hygiene, Drinking water and Sanitation:**

Poor quality of drinking water and absence of sanitation are major sources of water-borne diseases. Since tribal areas have different kinds of terrain, different methods for provision of drinking water and sanitation facilities will be adopted. Diseases endemic in tribal areas will be tackled. A synthesis of Indian systems of medicine like Ayurveda and Siddha with the tribal system and modern medicine will be promoted. Efforts will be made to devise new systems and institutions to enhance the access of tribals to modern health care systems. Special efforts will be made to enhance food security and compile tribal health indicators.

**Livelihood opportunities:**

Livelihood opportunities will be enhanced through training, skill and design development, provision of market linkages and scientific inputs for enhancing agriculture and horticulture production.

**Migration:**

Steps taken to reduce migration will include enhancing land productivity and providing guaranteed employment under the National Rural Employment Guarantee Act, 2005.

**Money lending and Indebtedness:**

Tribal people are easy victims of moneylenders. Steps will be taken to improve institutional flow of credit and provide consumption loans.

**Creation of critical infrastructure:**

Steps will be taken to effectively use the provisions under Article 275(1) of the Constitution to be taken to bring the infrastructure in the Scheduled and Tribal areas on par with the rest of the country by 2020.

**Violent Manifestations:**

STs have begun to feel a deep sense of exclusion and alienation, which has been manifesting itself in the form of tribal unrest in various tribal pockets. The solution lies in giving rights to the ST communities over natural and financial resources, and addressing the issue of economic deprivation. This includes treating the problem as not merely a policing problem.

**Conservation and Development of PTGs:**

Special and new initiatives will be taken for conservation and development of PTGs who are the most backward among tribal communities, through the adoption of approaches that will result in heritage conservation as well as socio-economic development. The term Primitive Tribe Groups, which sounds derogatory, is proposed to be renamed as Particularly Vulnerable Tribal Groups.

**Adoption of TSP strategy:**

The TSP as originally conceived had a two-pronged strategy to promote development activities and protect the interest of tribals through legal and administrative support. Mechanisms will now be put in place for effective pooling of TSP funds and spending them under a tribal-centric strategy.

**Empowerment - PESA Act, 1996:**

The PESA, Act was passed to safeguard and preserve the traditions and customs of the people living in the Fifth Schedule areas, their social, religious and cultural identities, and traditional management practices of community resources. While many State Governments have passed laws these are not fully in conformity with the Central law. Actions will be taken to bring about conformity and promote decentralised decision making structures and actively encourage the Constitutional provisions relating to planning at the district level.

**Gender Equity:**

While ST women are in many aspects, better placed than their counterparts in the general population, in certain other areas, efforts will need to be made for the upliftment of tribal women, e.g. in education through special literacy programmes and the elimination of pernicious practices which result in the torture and oppression of women.

**Enlisting Support of Voluntary Agencies:**

NGOs have the ability undertake and promote family and community based programmes and mobilise resources in tribal areas on a longterm basis. They will be encouraged to get involved in tribal development activities that follow a participatory approach and empower the community.

**Tribal Culture and Traditional Knowledge:**

All efforts will be made to support and preserve the rich tribal culture, tradition heritage, arts and crafts, dance and music through documentation and dissemination, market linkages, cultural festivals and melas and encouragement and support of tribal artists, and folk art performers. Efforts will be made to preserve, document and promote traditional wisdom.

**Administration of Tribal Areas:**

The level of administration in Scheduled and other tribal areas has to be raised expeditiously. The Fifth Schedule of the Constitution envisages significant administrative, legislative, powers and protection to Scheduled Tribes in Scheduled Areas. The role and scope of Tribal Advisory Council (TAC) is proposed to be increased. For delineation of Scheduled Areas, the four criteria cited by the Dhebar Commission, viz. (i) preponderance of tribal population, (ii) compactness and reasonable size of the area, (iii) underdeveloped nature of the area, and (iv) marked



disparity in economic standards of the people and outside the area, will continue to be used. However, keeping in view the influx of people in tribal areas, percentage of less than 50%, ST population may be considered for declaration of Scheduled Areas on a case to case basis, and a Gram Panchayat in lieu of a Development Block may be taken as a unit. Sixth Schedule of the Constitution is to devolve autonomy of a wide magnitude on the district and regional councils - Constitution within the Constitution. To improve the administration in Scheduled Area, various measures have been proposed.

**Personnel policy for tribal areas:**

A large number of government posts remain vacant. An approach will be made to make the posts attractive through special incentives. The existing pattern of administration will be altered so that better services can be obtained from the limited personnel. In order to ensure compliance of this crucial personnel policy, flow of central funds to the States would be linked to filling up of the posts in tribal areas. Panchayati Raj Institutions to exercise control over staff posted in the villages of tribal areas.

**Strengthening of the Regulatory and Protective Regime:**

Efforts are to be made to strengthen the regulatory and protective regime through enforcement of relevant Acts, or their amendment, where necessary. ST's knowledge and wisdom will be protected through a proper legal framework of intellectual property rights. Reservations will be continued and strengthened. Steps will be taken to improve the quality of education given to tribal children and youth to empower them to compete in the modern world on equal terms. Alternative affirmative actions will be explored. Scheduling and De-scheduling of Tribes: Steps will be taken to ensure that the benefits granted to ST communities are evenly spread to all the ST communities and de-schedule, if so warranted, those populations that have caught up with the general population. A time bound programme will be initiated for identification of the needs of nomadic tribes and their development.

**Research and Training:**

Studies on different aspects of tribal culture will be encouraged and sponsored and Tribal Research Institutes and tribal museums will be strengthened.

**Communication Strategy:**

The Government will reach the STs through different kinds of media, audio and visual, electronic as well as traditional modes of communication with the extensive involvement of state governments and Tribal Research Institutes.

**Monitoring, Evaluation & Review Mechanisms:**

The National Tribal Policy 2006 outlines several new and continuing initiatives for accelerating the pace of welfare and development of STs tribal areas in the country. An institutionalised mechanism for monitoring will be put in place at the National and State level. Powers will be given to the local communities to monitor and oversee planning and implementation of programme. The policy itself will be updated periodically. To make the policy a living document, the Cabinet Committee on Tribal Affairs (CCTA) will be requested to review of the Policy every three years and redefine the objectives and the guiding principles of the policy if necessary, and accordingly recast the strategy to address the new challenges that may emerge.

**The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights Act, 2006)**

The issue of forest rights in India can be interpreted from different perspectives depending on whether one is a forest dweller, forest official, environmentalist, economist or social activist. The issue is of crucial importance considering that forest landscapes cover over 23% of the country and affect the livelihoods of around 200 million citizens, or 20% of the population in our democratic polity. Forest-dwelling populations, mainly concentrated in a tribal belt that stretches across the central and eastern areas of the country, are among the poorest of the poor. Their poverty reflects a history of systematic marginalisation, with the state customarily expropriating forest land while overlooking, or even totally negating, their user rights to forest resources. This process began in the late 19th century during colonial rule and continued after independence under the democratically elected governments, which also did not consider appropriate actions to resolve the issue. The history of centralized control of forests can be traced to the enactment of the Forest Act of 1864, which empowered the colonial government to declare any forest land as government forest; a process strengthened in the 1878 Act, which classified forests into ‘protected forests’, ‘reserved forests’ and ‘village forests’; the National Forest Policy of 1894, which reiterated the regulation of rights and restriction of privileges of ‘users’ in forest areas for the public good; the Land Acquisition Act of 1894, which permits compulsory acquisition of land for a ‘public purpose’; and the 1927 Act, which remains the main legal basis for depriving forest dwellers of their user rights to forest resources. The post-colonial Indian state reinforced centralized control of forests with its National Forest Policy of 1952, which focused on protecting forest resources while commercially exploiting minor forest produce (MFP), and the Forest Conservation Act of 1980, which placed all forests under the control of the central government.

The displacement of forest dwellers thus continued, the most recent manifestation being their eviction from their traditional homesteads by forest departments seeking to consolidate the enclosure process under the Wild Life Protection Act of 1972 and its 1991 amendment, which severely restricted the rights of forest dwellers in wildlife sanctuaries and curtailed their rights in national parks. It was this enclosure process that finally united social movements working with forest users across the country, mobilising them to raise their voice against the denial of democratic right to life and livelihoods to the vast tribal population. The strident opposition led to the formulation of a new Scheduled Tribes and Other Traditional Forest Dwellers Act (or simply Forest Rights Act - FRA), which was passed in December 2006 and came into force on January 1, 2008 with the notification of its administrative rules.

The FRA provides for restitution of traditional forest rights to forest dwellers across India, including individual rights to cultivated land in forested landscapes and collective rights to control, manage and use forests and its resources as common property. It also stipulates the conditions for relocation of forest dwellers from ‘critical wildlife habitations’ with their ‘free informed consent’ and their rehabilitation in alternative land. The Act, which inherently recognises that a healthy ecosystem is compatible with social justice and technically holds precedence over all other forest and wildlife-related laws. Although its provisions for restoring the rights of forest-dependent households

may not cover all rights deprivations they hold the promise of improving the lives and livelihoods of more than 100 million of India's poorest citizens. The FRA is a fundamental reform that represents a 'critical juncture' in the relationship between forest dwellers and the state. But the depth and durability of this reform remains open for research and exploration. The salient provisions related to community rights, listed in Chapter 2 of the Act, cover the following rights over all forest lands that forest-dwelling scheduled tribes (ST) and other traditional forest dwellers are entitled to:

- Sub-Section 1 (b) of Section 3: It covers community rights such as usufruct (nistar), or by whatever name it is called, including those used in erstwhile princely states, zamindari or such intermediary regimes. It confers the right of ownership and access to collect, use and dispose of MFPs traditionally collected within or outside the village boundary.
- Section 2 (i): It defines MFPs to include all non-timber forest produce of plant origin, including bamboo, brushwood, stumps, cane, tussar, cocoons, honey, wax, lac, tendu or kendu leaves, medicinal plants and herbs, roots, tubers and the like.
- Sub-Section 1 (c) of Section 3, further clarified under Rule 2 (d): It covers local-level processing, value addition and transportation of MFPs in forest areas by head-loads, bicycle and handcarts for use or sale by the gatherer or community for their livelihood. The use of motor vehicles is regulated by existing transit rules.
- Sub-Section 1 (d) of Section 3: It covers other community rights for use or entitlements, such as fish and other products of water bodies, grazing (both settled and transhumant) and access to traditional seasonal resources by nomadic or pastoral communities.
- Sub-Section 1 (e) of Section 3: It covers rights of primitive tribal groups (PTGs) and pre-agricultural communities to community tenures for habitat and habitation;
- Sub-Section 1 (f) of Section 3: It covers rights in or over disputed lands under any nomenclature in any state where claims are disputed;
- Sub-Section 1 (g) of Section 3: It covers rights to convert pattas, leases or grants of forest lands issued by a local authority or state government into titles;
- Sub-Section 1 (i) of Section 3: It covers the right to protect, regenerate, conserve or manage any community forest resource that forest dwellers have been traditionally protecting and conserving for sustainable use
- Sub-Section 1 (k) of Section 3: It covers the right of access to biodiversity and community rights to intellectual property and traditional knowledge related to biodiversity and cultural diversity;
- Sub-Section 1 (l) of Section 3: It covers any other traditional rights customarily enjoyed by STs or other traditional forest dwellers that are not mentioned in the earlier clauses, excluding the traditional right to hunt, trap or extract a part of the body of any species of wild animal.

Sub-Section (1) of Section 6 of the FRA designates the Gram Sabha as the authority to initiate the process for determining the nature and extent of individual and community rights to be given to STs and other traditional forest dwellers within the limits of its

jurisdiction. It will receive claims, consolidate and verify them and prepare a map delineating the area where each recommended claim can be exercised. The Gram Sabha will then pass a resolution to this effect and also forward the copy to SDLC. The list of claims for community rights will be prepared by the Forest Rights Committee (FRC), on behalf of the Gram Sabha, in accordance with Rule 11 (4) of the Act.

The FRC will verify the claims of pastoral and nomadic tribes to determine their rights, either individual or community or traditional community institution, in the presence of these individuals, communities or their representatives {Rule 12 (c)}. Similarly, it will verify the claims of Primitive Tribal Groups or pre-agricultural communities to determine their rights to habitat, either through their community or traditional community institution, in the presence of these communities or their representatives {Rule 12 (d)}. The decision of the District Level Committee on claims for user rights to forest resources will be final and binding (Subsection 6 of Section 6). The state government will constitute a state-level monitoring committee to ensure recognition of forest rights as well as monitor the process in accordance with the Rules (2008) framed to implement the FRA (Rule 9).<sup>34</sup>

### **Strategy for the 12th Plan:**

The Twelfth Plan needs to strive harder to achieve the overall improvement in socio-economic conditions of the weaker sections by extending a well balanced prioritisation of efforts made for social development and economic empowerment based on the actual needs and problems of these communities. The principal goals for the Twelfth Plan, towards empowerment of the Scheduled Castes, will be:

1. To ensure the security and dignity of all persons belonging to the scheduled castes, especially women and put a complete end to all forms of discrimination against them.
2. To bring members of the SCs—both men and women—at par, to the maximum possible extent, with their non-SC/ST counterparts, in terms of all developmental indices viz.— education, health, nutrition, housing, income generation and employability.
3. To empower SCs to participate in society and in nation-building, on an equal basis with others.
4. To effectively implement SCSP as the essential instrument for accomplishing inclusive growth.<sup>35</sup>

### **2.8 Issues in tribal development**

The Human Development Report 2011 of the Planning Commission candidly admits that though the consumption expenditure of Scheduled Tribes has been rising overtime, the rate of increase was lower than the all India average. Further, while there has been a divergence in Monthly Per Capita Consumption Expenditure (MPCE) from the national average for STs and Muslims during 1999–2000 and 2007–08, they are also diverging from the national average in terms of female malnutrition during 1998 from the national average in terms of female malnutrition during 1998–99 and 2005–06. Only one-third STs and around half of SCs reside in pucca houses compared to 66 per cent for all India. Over time, ST households, due to a slower pace in improvement have

experienced a growing divergence from the national average of households residing in pucca houses. Poor implementation of existing schemes in the tribal regions has meant that not only poverty continues at an exceptionally high levels in these regions, but the decline in poverty has been much slower here than in the entire country. Thus the gap has been steadily rising, with the result that between 1993–94 and 2004–05 the share of the tribals amongst the poor in the country increased from 15.83 to 20.49 per cent. Lagging of scheduled tribes reflects the fact that geographical seclusion has limited their access to new self-employment opportunities and as labour supply has remained abundant in the remote villages with negligible outmigration, agricultural wages for this group did not grow to the same extent as they did for the scheduled castes. Similar gaps continue between literacy levels and health indicators of STs and the general population and have widened over the years. the gap in literacy levels, both for tribal men and women, has not declined significantly despite the fact that the largest proportion of centrally sponsored programmes for tribal development are related to the single sector of education. The gap would be wider if the north-eastern states are excluded, as education and health standards of tribals in that region are much above the national average. There are districts in India where the female literacy among adivasis is less than 10 per cent. The dropout rate is a critical indicator reflecting lack of educational development and inability of a given social group to complete a specific level of education. In the case of tribals, dropout rates are still very high—31.33 per cent in Classes I to V; 58.3 per cent in Classes I to VIII; and 76.9 per cent in Classes I to X in 2008–09 (Source: Selected Educational Statistics 2008–09 of India, Ministry of Human Resource Development).<sup>36</sup> The 16th Joint Review Mission of the SSA done in 2012 notes with some concern that enrolment of SC and ST and Muslim children in the 6–14 population has reduced. Among the social categories, the enrolment rate is lowest among the scheduled tribes. As per DISE data, the enrolment of SC children has reduced from 19.81 per cent in 2009 to 19.06 per cent in 2010–11. Similarly enrolment for ST children for the same period has reduced from 10.93 per cent to 10.70 per cent. Reports of Monitoring Institutes also observed that there were noticeable gaps in learning achievement levels of SC, ST and Muslim children in almost all the states.<sup>37</sup> The health status of both SCs and STs are far worse than that of other sections of society. Since access to health care is limited for STs and SCs, barely 42 per cent of pregnant SCs could access a doctor for ante natal care and only 28 per cent could access an Auxiliary Midwife Nurse (AMN). But 64 per cent of others obtained ante natal care from a doctor. Again, since most STs live in remote rural areas, barely 18 per cent of all STs had deliveries in a health facility, compared to 51 per cent among other communities. There is, however, a failure of governance, which has multiple dimensions and is not confined to the inefficiency of the health delivery system only. Since most of the tribal habitations are located in isolated villages and hamlets in undulating plateau lands coinciding with forest areas, they have limited access to critical infrastructure facilities such as roads, communication, health, education, electricity, drinking water and so on. This widens the gap between the quality of their life and the people in the country.

**Displacement:**

**Tribals** have been displaced in large numbers on account of various large development projects like irrigation dams, hydro-electric and thermal power plants, coal mines and

mineral-based industries. A National Policy on Relief and Rehabilitation of Project Affected Families (PAFs) was notified in February, 2004 with a relief package of seventeen parameters to be fulfilled before permitting dislocation. Thereafter, the Government of India, in October, 2007 approved a new National Policy for Rehabilitation and Resettlement. But serious work on PAFs is yet to start in tribal areas. Tribals are alienated from their lands not only by acquisition of land for public purpose, but also by fraudulent transfers, forcible eviction, mortgages, leases and encroachment. The Ministry of Rural Development has estimated the extent of alienation of tribal land in different states: Andhra Pradesh (2.79 lakh acres), Madhya Pradesh (1.58 lakh acres), Karnataka (1.3 lakh acres), and Gujarat (1.16 lakh acres). Most tribals displaced by development projects or industries have not been satisfactorily rehabilitated. A survey conducted indicated that the number of displaced tribals till the year 1990 is about 85.39 lakhs of whom 64% are yet to be rehabilitated.

Those displaced have been forced to migrate to new areas and more often, have unknowingly encroached on forest lands and on record, are considered as illegal occupants. This type of displacement has led to far-reaching negative social and economic consequences. The dislocations and the uncertainty concerning their future have made such displaced tribal population an easy target for the extremists.<sup>41</sup> PESA had specifically provided for prevention of alienation of land. It had asked the State Legislatures in the area not to make any law which is inconsistent with the objective of preventing alienation of tribal land. It had empowered every Gram Sabha to prevent alienation of land in the Scheduled Areas and to take appropriate action to restore any unlawfully alienated land of the Scheduled Tribe. Paradoxically, however, PESA has been unscrupulously and indiscriminately used to promote industrial development at the expense of tribals. There have been many instances of manipulation by local power lobbies which have deprived tribal groups of resources, traditionally and constitutionally guaranteed to them, for furthering their personal monetary benefits. Different laws exist in individual States in respect of mining and industries in scheduled/tribal areas. It is imperative that these laws should be in conformity with the principles of the Fifth and Sixth Schedules of the Constitution. State Governments should enforce the existing laws on land ceiling. There is a provision in some States which says that if a land is fallow for five years, the government can take over such land. Government's database should be up-to-date regarding all such lands lying fallow. If this is left alone, it is made use of by the extremists who in turn act as benefactors of the tribal people and distribute such lands to them, resulting in, the tribal population feeling indebted to the extremists. The dismal state of land records maintained by the local administration is another source of frustration and conflict.

The non-availability of land records, and in many instances, the marked reluctance of the administration to provide information on the actual ownership of land has made it increasingly difficult for tribals to contest acquisition of land by the state to prove their ownership. A complete overhaul and systematic organization of existing land records with freer access to such information would have a positive effect and avoid conflict situations. The basic system of laws governing Tribal Rights is still extremely unclear. It is therefore imperative to create a task force that should undertake a "Harmonisation of Laws" – (a) between Central Acts and Local Land Laws, (b) between Forest and

Revenue Records and (c) between Court judgments and other laws. The Committee that looked at planning at the grassroots levels had made a specific mention of the need for harmonious operation of such laws and policies to promote the interest of the tribals. A critical issue in the implementation of PESA is to harmonise its provisions with those of the central legislations and also to recast relevant policies and schemes of Union ministries / departments.

No integrative exercise has so far been undertaken to examine the relevance of different central laws to these Fifth Schedule Areas and to harmonise them with the aims and objectives of PESA. Such an exercise is overdue. Among the laws which warrant particular attention are the Land Acquisition Act, 1894, the Mines and Minerals (Development and Regulation) Act, 1957, the Indian Forest Act, 1927, the Forest Conservation Act, 1980 and the Indian Registration Act. In so far as policies and CSSs/Central Schemes are concerned, policies pertaining to wastelands, water resources and extraction of minerals from lands in Fifth Schedule Areas do not seem to reflect the intent and purpose of PESA. These policies, as interpreted and implemented, have given rise at times, to confrontation between the tribal people and the Administration.

The National Minerals Policy, 2003, National Forest Policy, 1988, Wild Life Conservation Strategy, 2002 and National Draft Environment Policy, 2004 would, in particular, require detailed examination from the view point of ensuring compliance with the provisions of PESA. The main problem, while dealing with conflicts concerning the tribal population is that the existing constitutional provisions and laws designed to protect them are not optimally used. In certain areas, the State has been perceived to be insensitive in protecting the interests of the tribals and the situation is further aggravated by the absence of government functionaries at their place of posting. A significant section of the tribal population has gradually been weaned away from the mainstream by the extremists. They have been alienated from their land and forests by the enforcement agencies. In such situations what is required is the task of State building in the literal sense of the term. It is necessary that the administration takes special care to provide core services in the tribal areas. It is also necessary that Government posts only such police, revenue, forest and development officials who have the required training and commitment to work in such areas. One way of doing this would be to select officials for specific posts providing hardship pay, preferential treatment in accommodation and education etc all of which would induce officials to volunteer for such posting.<sup>42</sup> No amount of legal provisioning or refinement of the planning process can lead to better compliance of legislations either in the protection of rights of the tribal people or development of the Scheduled Areas unless the administration at the cutting level edge is trained and attuned towards the objectives of PESA. Each State therefore needs to constitute a group to look into strengthening of the administrative machinery in Fifth Schedule Areas.

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### *Chapter - 3*

## **Impact of Developmental Interventions: Evidence from the Field Study**

### 3.1: Key Results / Findings of the Evaluation Study

The main focus of the study was to develop a sustainable model for the tribal development by measuring the effectiveness of the integrated anti poverty programmes. The effectiveness was considered at individual and community levels. The influence of personal, psychological, socio-economic and cultural factors of tribal respondents contributing for the effectiveness of the programme was also considered in the study. Further, an analysis of strength, weakness, opportunity and threat / challenge (SWOT analysis) was the main focus of the study. Accordingly, the results are presented under the following sub-headings.

- Effectiveness of Integrated Tribal Development Programme in poverty amelioration
- Profile of tribal respondents in selected Blocks/GPs/Villages
- Relationship between the selected independent variables and effectiveness
- Extent of contribution of independent variables to the effectiveness of ITDP
- Analysis of effectiveness of integrated tribal development programme
- Relationship of interdependent variables with effectiveness
- Factors that contributed to the success of integrated tribal development programme
- Success stories of integrated tribal development programme
- SWOT analysis of Integrated Tribal Development Programme
- Model for tribal development proclaiming sustainability

**Table- 3.1.1:** Distribution of respondents from age perspective.

Sl.No	Age Group	Frequency	Percentage
1	18-25	22	7.3%
2	25-45	155	51.7%
3	45-60	109	36.3%
4	60 & above	14	4.7%
5	Total	300	100%

In the analysis of socio economic characteristics of respondents in any study, age has an undisputable place primarily due to the reason that the response of respondents to many key economic and social variables depends on their age. Psychologically, the behavioral pattern of an individual is highly correlated to age. Age was operationalised as the number of completed years of respondents at the time of enquiry and the chronological age was taken as a measure. The age was categorised into three groups namely, young, middle and old.

Actual age was taken as individual score.

Category	Years
Young	Upto 25 years
Middle	25 – 45 years
Old	45-60 and beyond

Of the tribal hamlets present, 18 hamlets were selected at random and the villages adjacent to these hamlets were included in non tribal population constituting intended homogenous population without mix up. Data were statistically analyzed using SPSS-I

**Table- 3.1.2:** Distribution of respondent with respect to educational background.

Sl.No	Educational Qualification	Frequency	Percentage
1	Illiterate	232	77.3
2	Primary	37	12.3
3	Middle School	17	5.7
4	High School	9	3.0
5	Higher secondary	5	1.7
6	Degree/Diploma	0	0
7	Total	300	100%

Educational attainment is an important socio-economic indicator, which determines the attitude of people towards the changes taking place in the society. In this study, the level of educational attainment is meant to mean the highest education attained by any member of the household, not necessarily the head of the household. Finance, which is perhaps mistakenly considered as a tool of managing resources exclusively for the rich or the modernized mainstream, appears to be alien to a specific group of people like tribes.

The education level depicts society's stock of human capital and its level of socioeconomic development. Education also enhances the ability of individuals to achieve desired demographic and health goals. In this section, differentials in educational attainment of women and men are discussed by selected background characteristics. Table 3.1.1 shows the distribution of female respondents by number of years of education completed according to background characteristics. As expected, women in urban areas are much more likely than women in tribal areas to have attended school. The proportion of tribal women who have completed 10 or more years of education, at percent, is about three percent, which is quite low. In social and human development front, it is observed that tribal literacy percentage is comparatively low to the educational status of all other communities residing in the studied villages. Even, in the educational front, their status is relatively low than that of scheduled caste communities. Extending the system of primary education into tribal areas and reserving places for tribal children in middle and high schools and higher education institutions are central to government policy, but efforts to improve a tribe's educational status have had mixed results. Recruitment of qualified teachers and determination of the appropriate language of instruction also remain troublesome. Commissions on the "language question" have called for instruction, at least at the primary level, in the students' native tongue. In some regions, tribal children entering school must begin by learning the official regional language, often one completely unrelated to their tribal tongue.

**Table- 3.1.3:** Distribution of respondent with respect of Marital Status.

SL. No	Marital Status	Frequency	Percentage
1	Unmarried	14	4.66
2	Married	217	72.33

3	Widow	29	9.66
4	Divorce	13	4.33
5	Separated	27	9
Total		300	100%

According to the data on marital status of ST population released today, percentage of widowed is 9.66 per cent and separated is 9 per cent. The percentage of divorced constitute 4.33 per cent. In comparison to 2001 Census, the percentage of widowed, divorced, separated has increased in most of the age groups. More than half of the marriages have taken place in the age group of 20-25 years.

**Table- 3.1.4:** Distribution of respondent with respect to their occupation.

Sl.No	Occupation	Frequency	Percentage
1	Collection of NTFPs	89	29.66
2	Cultivation (forest land)	00	00
3	Cultivation (other)	00	00
4	Agricultural labour	39	13
5	Non- Agricultural Labour	53	17.66
6	Trading of forest product	39	13
7	Continuing liquor business	17	5.66
8	Business (other than row 6& 7)	9	3
9	Govt. services	3	1
10	Private services	5	1.66
11	House wife	11	3.66
12	Others (specify)	35	11.66
Total		300	100%

The study looks into the main occupation of the tribal households, which is an important element in the determination of the extent of financial exclusion among the tribes. It is often presumed that occupation shapes and influences the value system of a person. The level of occupation is also considered as an index of social stratification in India (Panigrahi, 1998). The study here considers nine categories of main occupations although some categories are insignificant from the point of view of percentage of tribes engaged in such occupations. Tribes are generally wage labourers employed mostly in the agriculture sector (Table No.5.11). It is interesting to note that construction sector is an important area where tribes find employment although second to the agriculture sector. It may be mentioned here that the study of tribal women's work participation and occupational pattern is vital towards understanding the socio-economic functioning of a region. The work participation rate and occupational composition among them, and prevailing sex disparity in different economic pursuits certainly reveal their economic status and the system of social organization in it. In fact, the working force and the occupational pattern among the tribal women of a region greatly determine the character of its socio-economic progress. The participation of the tribal women in workforce brings in two positive effects in their society - it raises the quality of living and exerts an effective control on family size. When the pattern of female work participation among the selected tribal groups is analysed, it is seen that work participation rate more than state average for female due to their more attachment

with traditional agriculture and allied activities. Moreover, this inter-tribal variation in female work participation is also observed between rural and urban areas.

**Table- 3.1.5:** Distribution of Respondents with respect to Religion background.

SL.No	Religion	Frequency	Percentage
1	Hindu	261	87
2	Muslim	00	00
3	Christian	39	13
4	Any Other	00	00
Total		300	100%

Going by the study findings, it would appear that about 87 per cent of tribals claimed to profess Hinduism and 13 per cent had converted to Christianity. About 4 per cent were enumerated as following tribal religions; the tribals in Odisha are mainly Hindu. Let us for a minute assume that most of the tribals in India follow some or the other form of Hinduism. It is obvious that this is due to the contacts the tribals had with their Hindu neighbours. So also is the case with regard to Christianity, which was introduced among the tribal groups during the British rule. Among tribals, the religious concepts, terminologies, and practices are as varied as the hundreds of tribes, but members of these groups have one thing in common: they are under constant pressure from the major organized religions. Some of this pressure is intentional, as outside missionaries work among tribal groups to gain converts. Most of the pressure, however, comes from the process of integration within a national political and economic system that brings tribes into increasing contact with other groups and different, prestigious belief systems. In general, those tribes that remain geographically isolated in desert, hill, and forest regions or on islands are able to retain their traditional cultures and religions longer. Those tribes that make the transition away from hunting and gathering and toward sedentary agriculture, usually as low-status labourers, find their ancient religious forms in decay and their place filled by practices of Hinduism, Islam, Christianity, or Buddhism.

**Table- 3.1.6:** Distribution of Respondents with respect to ownership of Houses

SL.NO	Ownership status owners house	Frequency	Percentage
1	Own House	281	93.66
2	Rented House	8	2.66
3	Taken Shelter	6	2
4	Any other	5	1.66
Total		300	100%

The nature of primitive house depends on the type of tribe and the geographical environment of the area. Over the centuries, little change has taken place to alter the shape, size and form of original tribal houses. It is more so in the remote and isolated areas of the blocks. Their age-old backwardness due to isolation of their culture from rest of the world is responsible for the survival of their old forms of houses. Even today, various types of tribal houses are found in many parts of the villages under study.

**Table- 3.1.7:** Type of the Family of the respondents.

SL.No	Type of Family	Frequency	Percentage
1	Joint Family	39	13

2	Nuclear Family	261	87
Total		300	100%

Nuclear family is based on monogamous marriage i.e., marriage between a man and a woman. It is the simplest among all types of family as it consists of a man, his wife and children. Here the husband or the wife cannot remarry till the spouse is alive. The other names of this family are immediate family, primary family, etc. Since this type of family serves as the nucleus of all other types of family, it is also popularly known as nuclear family. Such families are preponderant among tribal groups of Rayagada. This type of family provides more freedom to its members but disadvantage lies in its lack of stability caused by the death of the spouse, divorce, disagreement, etc.

**Table- 3.1.8:** Type of house the respondents live in.

SL.No	Type of Home	Frequency	Percentage
1	Hut	26	8.66
2	Kutch House	167	55.66
3	Semi Pucca	89	29.66
4	Pucca House	18	6
Total		300	100%

It is obvious that Tribes are generally settled in colonies where group housing has been provided mostly by the government with all basic infrastructures like electricity and water supply. Most of the colonies are located in remote areas close to forest or estates, which make the tribes more alien to the outside world. Individual settlement has also been increasing rarely in recent times. The present study first inquires about whether tribes live in houses or not, be it pucca or katcha house or on rented or otherwise. The present study has found that all tribes that come under this study have a house to live in. The usual housing patterns of the tribals is amorphous i.e., the houses of a given settlement are all huddled together in a more or less disorganised manner, around a nucleus which is often an open space under some old wide spreading tree. In certain places around clearings in forest, may sometimes be seen the survival of an older 'ring-fenced type of settlement. Poorer tribal houses are thatched with a kind of grass which is available locally in plenty, but the richer houses are supported by wooden posts, which are usually of Sal wood, also plentifully available in local Jungles. Another aspect of housing is the structure or the condition of the houses. The study has found four categories of houses viz. hut, kutch houses, pucca and semi pucca houses. Most of the houses of the tribes in our study are found to be pucca houses. Around 24 percent of houses are semi-pucca houses. Housing provided by the government are mostly pucca houses with electricity connection.

**Table- 3.1.9:** Households having access to drinking water.

Sl.No	Source of Drinking Water	Frequency	Percentage
1	Fountain	29	9.66
2	River	00	00
3	Own Tank/Pond	3	1
4	Public Tank/Pond	21	7

5	Own well/Tube Well	11	3.66
6	Public well/ Tube Well	174	58
7	Pipe Water	49	16.33
8	Any Other( Specify)	13	4.33
Total		300	100%

A large proportion of the studied population do not have access to improved or microbiologically safe sources of water for drinking and other essential purposes: It has estimated that around 84% do not have access to “improved drinking-water sources”. Consumption of unsafe water continues to be one of the major causes of the diarrheal disease deaths occurring annually. Current estimates of the number of people using microbiologically unsafe water are probably low. This is because the assumptions about the safety or quality of water based on its source, extent of treatment or consumer handling do not take into consideration in several well-documented problems.

**Table- 3.1.10:** Source of Light/Energy of the sample Households.

SL.NO	Source of Light	Frequency	Percentage
1	Kerosene Lamp	69	23
2	Wood	57	19
3	Electricity	161	53.66
4	Others	13	4.33
Total		300	100%

Tribal areas have always been remote and hence have been historically excluded from development opportunities despite the establishment of tribal development agencies. While there are special provisions for the administration of tribal areas they continue to be excluded from development opportunities, having little access to overall infrastructure facilities. A large part of tribal areas are outside the reach of the electricity supply grid. Even if they are within the grid, they are not assured of electricity on a regular basis as the systems breakdown frequently. Some of the basic issues of energy in tribal areas relate to the continued lack of access to domestic lighting, decreasing availability and drudgery involved in dependence on fuel wood as the chief source of energy for cooking, the pressure on environment and ill health of women arising out of fuel wood use on the one hand and the increasing demand for energy for lighting on the other hand. The use of kerosene adds to the cost of living. This has drastically affected their socioeconomic development.

**Table- 3.1.11:** Source of cooking fuel of the sample family households.

SL.No	Cooking Fuel Sources	Frequency	Percentage
1	Kerosene	19	6.33
2	Gas	7	2.33
3	Electricity	4	1.33
4	Wood	247	82.33
5	Straw	2	0.66
6	Others	21	7
Total		300	100%



In most of villages under study, fuel wood is the primary source of energy and has an obvious impact on forest depletion. In the lower elevations of Rayagada, where fuel wood resources are still quite abundant and conveniently distributed relative to the population, fuel wood consumption by different tribal communities usually ranges between 2-3 kg/capita/ days. The size of families has an important influence on per capita consumption. Large families consume less fuel wood per capita compared to small and medium families. The tribals spent more energy collecting fuel wood than others. In order to relate this perspective on fuel wood consumption to the question of future fuel wood demand, it is necessary to consider in depth the dynamics of fuel wood depletion and the rate of deforestation. In the present study it is shown that fuel wood consumption by those tribal communities is considerably higher in areas of abundant resource. People are able to obtain all their fuel wood requirements by collecting it from surrounding forests and countryside without putting much effort or payment into it. But if fuel wood consumption rates in the communities of Rayagada are allowed to continue, it will lead to an agricultural-ecological crisis. To avoid such a crisis, a possible solution would be to introduce conventional and non-conventional energy sources such as biogas, LPG, wind energy and solar energy. At the same time, there is an urgent need to create environmental awareness among the communities and in the region of the need to conserve its valuable natural forests. This will help to reduce the mounting pressure on existing forests in the region

**Table- 3.1.12:** Household income sources of the respondents

SL.NO	Sources of Income	Frequency	Percentage
1	Agriculture	102	34
2	Salary	32	10.66
3	Wage/Labourer	93	31
4	NTFP	22	7.33
5	Business	34	11.33
6	Others	17	5.66
Total		300	100%

Undeniably, it can be articulated, and has been proved beyond doubt in many studies, that income plays a crucial role in determining the extent to which a household has access to financial services. The inability to access financial products due to low income and assets has been termed as resource exclusion. Moreover, income can be deemed a surrogate for many variables, which are often, on prima facie, not amenable to accurate quantifications particularly in the case homogeneous social groups like the tribes. However, gauging into the current income obtained by tribal households cannot be easily done as tribes have a tendency to underreport the exact figure pertaining to their earnings, fearing that if the reported income happens to be high, then the dole-outs they receive from government shall be cut down or they would not get further welfare earnings from government. This would in fact jeopardize the quality of data that we seek to bring under the analysis of income-based characteristics of tribe households. Therefore, it warrants that one has to bear in mind all these aspects while relying on data elicited from a peculiar population group like the tribes.

**Table- 3.1.13:** Source wise and Block wise average income of Sample Households.

Sl.	Block	No. of Household	Agriculture	Salary	Wage	NTFPs	Business	Others
1	B-1 Developed Block	163	74	8	93	82	26	17
2	B-2 Under Developed Block	137	91	2	18	21	2	3

**Table- 3.1.14:** Income group wise distribution of Households (Across Block) (Yearly).

SL.NO	Income Group	B-1	B-2	Total
1	Up to Rs 10,000/-	51	83	134
2	10,000-30,000/-	85	39	124
3	31,000-50,000/-	22	13	35
4	51,000-1,00,000/-	5	2	7
5	Total	163	137	300

Perhaps because of this underreporting behaviour, that we observe some kinds of undesirable contrasts in the data obtained pertaining to the income of tribe households. As regards income, we need to specify some more aspects that income is meant to cover those earnings which the tribal households receive on account of their participation in the labor market, and those monetary flows arising from other kinds of physical and financial assets. Here, income earned in the month just preceding the survey is estimated to be the income relevant for our analysis. It has been well acknowledged that tribes are the recipients of many doleouts from government departments in the form of money like grants. The monetary flows that stem from these sources are not estimated to be a part of their income, as they do not form a part of the production system in which the tribes participate. As far as the income stream from financial assets is concerned, perhaps it runs contrary to the commonsense that tribes do possess financial assets worthy of generating a considerable income flow. In addition, if some of them were to hold such assets, they would not have reported them properly despite having been enquired for the same repeatedly. Hence, for all practical reasons income mainly constitutes income from the labor power of the tribes. The table presented below provides a vivid picture of the crucial descriptive statistics pertaining to income of different tribal communities under this study, which enables us to get bird's eye view of the resourcefulness of the tribal households.

**Table- 3.1.15:** Land use pattern of cultivation of sample Households across study area.

SL.NO	Block	Cultivable	
		Irrigated	Non Irrigated
1	B-1	46	117
2	B-2	22	115
Total		68	232

It is well known that a number of measures have been implemented by the governments over years to allocate land to the tribes although many of them may not have come out to be successful. The present study reveals that half of the tribes have inherited land

from their families and a little more than 40 percent have become the beneficiaries of land allocation by the government under various schemes. What is noteworthy is that the majority of households belonging to Bisam Cuttack have inherited land from their ancestors where as nearly 68 percent of the Paniya households have turned out to be the recipients of land allotted by the government. However, this is unsurprising as the tribes have historically been devoid of land assets, and their struggle for land continues. Perhaps, buying land at market price may seem to be illogical in the case of tribes as they are resource constrained to raise the demand for land in the market. The study has found that only a little less than 6 percent of tribe households as a whole have bought land at market price. It needs to be mentioned here that a negligible portion of Paniya tribe do hold land without sufficient land deeds.

**Table- 3.1.16:** Source wise irrigation potential across the study area.

Sl.No	Block	Source of Irrigation		
		Lift Irrigation	Bore-well	River
1	B-1	59.2	32.5	8.3
2	B-2	62.4	25	12.6
Total		121.6	57.5	20.9

**Table- 3.1.17:** Frequency of Cropping Pattern of Sample House Holds.

SL.NO	Block	Cultivable	Non Cultivable
1	B-1	121	46
2	B-2	117	20
Total			

**Table- 3.1.18:** Block-wise cropping pattern of crop production across the study area.

SL.NO	Block	Paddy	Pulses	Cereal	Vegetable
1	B-1	25.2	18.7	38.4	17.7
2	B-2	22.8	17.5	41.2	18.5

**Table- 3.1.19:** Sustainable status of food grain across the study area. (Frequency / %)

SL.NO	Block	3 Month	6 Month	12 Month	Total
1	B-1	73 (44.78%)	87 (53.37%)	3 (1.84%)	163
2	B-2	89 (64.96%)	47 (34.3%)	1 (0.72%)	137

Land rejuvenation, which would take three to four years in the ideal swidden systems of the past, now necessitates fallow cycles of five to seven years or even more in the interior pockets of the western Odisha districts, for example in Rayagada block which comes under Rayagada district. The fallow cycles have increased along with rising loss in productivity. The latter necessitates bringing increasing acreage of land under shifting cultivation, setting in motion a downward spiral of land degradation and ecological imbalances. All this has caused impoverishment amongst the tribal communities at multiple levels, leading to distress migration, increasing malnutrition among all ages, higher susceptibility to diseases and infections which again lowers earning capacities, land alienation and increasing indebtedness.

**Table- 3.1.20:** Average number of Live- stock status category-wise of sample Households.

SL.NO	Block	Types of Life stock							
		Cattle	Buffalo	Goat	Pig	Sheep	Hen	Duck	Others
1	B-1	5.2	2.1	5.4	6.8	6.3	20.5	4.6	1.5
2	B-2	2.4	1.8	8.2	7.5	7.4	18.2	3.8	2.4

**Table- 3.1.21:** Market value of such live-stock increased.

SL.NO	Block	Market value of Life stock							
		Cattle	Buffalo	Goat	Pig	Sheep	Hen	Duck	Others
1	B-1	82.4	75.4	67.6	71.3	74.3	83.5	56.4	48.3
2	B-2	36.6	31.4	90.8	94.2	92.5	96.4	32.3	45.6

**Table- 3.1.22:** Average Household asset position across blocks.

SL.NO	Block	No. of Household	Utensil	TV/Radio	Two wheeler	Four wheeler	Farm Asset	Non – Farm asset
1	B-1	167	90.1	40.4	27.6	1.2	8.4	85.8
2	B-2	133	88.2	17.5	4.1	Nil	Nil	42.6

**Table- 3.1.23** Consumption per House Hold and per month consumption Expenditure in percentage (out of RS. 100/)

SL.NO	Block	Food Item							Non-Food Item							Total
		Cereals	Pulses	Vegetable	Non-veg.	Liquor	Oil/ Spices	Other grocery items	Clothes & related	Health	Transport	Narcotics	Entertainment	Forest	Education	
1	B-1	21.3	17.2	8.4	6.6	4.6	3.6	2.4	7.3	3.3	4.5	4.2	5.3	8.2	3.1	100
2	B-2	29.5	22.1	5.7	4.8	3.5	1.3	1.2	7.2	1.5	2.5	3.6	3.7	12.2	1.2	100

Along with income, expenditure also needs to be estimated to get a clear picture about the financial resources that the tribes can set aside to avail of different financial services. For tribes who live on skimpy income and struggle to meet both ends, very often it is quite unlikely that they could save especially with financial instruments like savings bank accounts. In most cases, the study has found, expenditure of tribes surpassing their income, forcing them to rely on informal sources of finance, and ultimately pushing them into debt trap.

**Table- 3.1.24:** Saving Type of Household across the Study area.

SL.NO	No. of House Hold	Source of Income					
		Bank	Insurance	Post Office	Micro finance	SHG	Others
1	Block 1	23.6	4.1	36.4	15.2	18.2	2.5
2	Block 2	7.2	0.2	48.7	18.8	20.5	4.6

**Table- 3.1.25:** Distribution of House Hold as per their procurement of food items in percentage.

SL.NO	Block	Home grown	Market	PDS	Forest	Other
1	Block -1	24.8	18.5	43.1	11.2	2.4
2	Block-2	13.4	7.1	42.2	37.8	1.5

**Table- 3.1.26:** Perception of respondents on their decreased dependency on forest.

SL.NO	Block	NTFP	Procurement	Sale	Exchange
1	Block-1	26.5	32.4	28.6	22.1
2	Block-2	58.2	61.1	65.4	70.5

Dependence on forests and common property resources increases as a household becomes economically marginalized. The more marginal is a tribal household, the greater is the proportion of income from forests. Data indicated that sub-marginal and marginal tribal households accrue 35 to 36 percent of their income from forest produce. As poverty increases, women become more prominent in ensuring the survival of households by assuming greater responsibility to provide resources from forests and common lands. The importance of NWFPs for the very poor tribal households has been well documented by other studies as well. In Rayagada, the poor obtain 84 percent of their fuel supplies from common property resources, and are employed for 139 days to collect products from common property resources. The inextricable link between land resources and rural livelihoods, along with increasing role of women as household providers in declining rural economies, stresses the need to consider the gendered terms of access and control of the resource base, particularly in ecologically vulnerable regions.

**Table- 3.1.27:** Perception of respondent on employment opportunities available to them.

Sl	Indicator	Block-1			Block-2		
1	Agricultural wage	18.2	20.4	61.4	38.4	36.4	25.2
2	Non-agricultural wage	48.4	5.8	45.8	68.5	8.3	23.2
3	No. of days engaged/ year	56.5	14.9	28.6	64.8	12.1	23.1
4	Increased employment through Govt. schemes	72.1	6.4	21.5	74.3	4.5	21.2
5	Others	23.6	26.2	50.2	77.0	6.4	16.6

**Table- 3.1.28:** Frequency of perception of Respondents on availability health care facilities.

SL.NO	Block	Yes	No	Total
1	Block-1	68.2%	31.8%	167
2	Block-2	37.4%	63.6%	133

**Table- 3.1.29:** Distance of Health Centre from their village.

SL.NO	Block	Up to 5km	5-10km	Above 10km	Total
1	B-1	10.6	81.2	8.2	167
2	B-2	3.6	18.9	78.5	133

**Table- 3.1.30:** Perception of respondents regarding type of health care facilities available in their area.

SL.NO	Block	Govt. Hospital	Dispensary	Private Clinic
1	Block-1	82.8	98.5	36.2
2	Block-2	17.1	61.3	2.8

**Table- 3.1.31:** Perception on delivery system available in the village.

SL.NO	Block	Institutional Delivery	Traditional Delivery
1	Block-1	96.8	82.6
2	Block-2	41.5	87.4

India's poor tribal people have far worse health indicators than the general population. Most tribal people live in remote rural hamlets in hilly, forested or desert areas where

illiteracy, trying physical environments, malnutrition, inadequate access to potable water, and lack of personal hygiene and sanitation make them more vulnerable to disease. This is compounded by the lack of awareness among these populations about the measures needed to protect their health, their distance from medical facilities, the lack of all-weather roads and affordable transportation, insensitive and discriminatory behaviour by staff at medical facilities, financial constraints and so on. Government programs to raise their health awareness and improve their accessibility to primary health care have not had the desired impact. Not surprisingly, tribal people suffer illnesses of greater severity and duration, with women and children being the most vulnerable. The starkest marker of tribal deprivation is child mortality, with under-five mortality rates among rural tribal children remaining startlingly high, at about 100 deaths per 1,000 live births in 2005 compared with 82 among all children.

**Table- 3.1.32:** Engagement status of respondent in study area.

SL.NO	Block	Farming	Wage Labour	MGNREGA Labour	NTFP Collection	Artisan Work	Any other
1	Block-1	38.2	20.6	18.2	4.2	14.3	4.5
2	Block-2	12.8	36.2	24.3	17.3	5.6	3.8

**Table- 3.1.33:** Perception of respondent on employment under MGNREGA.

SL.NO	Block	Received Job and	No of days employment	Non-receipt of employment
1	B-1	57.5	15	36.4
2	B-2	31.8	10	60.2

**Table- 3.1.34:** Perception of respondents on impact of various schemes on their poverty.

SL.NO	Block	Improve living standard	Reducing standard	Increased income	Reduced income
1	Block-1	55.8	8.2	72.5	26.4
2	Block-2	32.1	10.8	45.6	66.4

**Table- 3.1.35:** Perception of Respondents on their poverty status.

SL.NO	Block	All the time	Sometime/ never
1	B-1	14.6	27.5
2	B-2	52.4	49.8

**Table- 3.1.36:** Perception of respondents on their land right issue.

SL NO	Block	Land record in name	Land dispute in family	Deprived parental property	Encroached forest land	Got land under FRA
1	B-1	87.4	2.2	Nil	2.5	8.6
2	B-2	35.6	2.5	Nil	5.8	21.2

**Table- 3.1.37:** Perception of respondents on Political Participation.

SL. NO	Block	Have Political Responsibility	Faced problem	Harassed by Political leader	Participation in Govt.	Participati on in GS/PS
1	B-1	58.5	6.7	3.5	25.2	37.8
2	B-2	17.8	5.2	2.8	6.4	11.6

**Table- 3.1.38:** Respondents consulted doctors in the last 12 month.

SL.NO	Block	No of times	Non	DK	Traditional healing/
1	B-1	8.4	1.8	1.5	11.6
2	B-2	2.3	65.2	32.6	35.8

**Table- 3.1.39:** Availability of Health facility at locality of study area.(Frequency)

SL.NO	Indicators	Block-1		Block-2	
		Yes	No	Yes	No
1	Medical sub Centre	121	46	71	62
2	ASHA, Angawadi, visit	96	71	95	38
3	Get Medicine from their	70	97	46	87

**Table- 3.1.40:** Respondents deprived of hospital facility or faced problem.

SL.NO	Indicators	Block-1		Block-2	
		Yes	No	Yes	No
1	Deprived of Hospital Facility	21.2	78.8	47.5	52.5
2	Faced problem in getting medicine	17.4	82.6	45.6	54.4

**Table- 3.1.41:** Constraints faced by respondents in sending their children to school.  
(Frequency)

SL.NO	Indicators	Block-1		Block-2	
		Yes	No	Yes	No
1	Sending children to school	25	142	98	35
2	Unable to provide clothes	24	143	93	40
3	Unable to provide Books	31	136	90	43
4	Engaged in wage work	18	149	96	37
5	Not going to school due to collection of forest item	5	162	78	55

**Table- 3.1.42:** Respondents spending extra time after working hours.

SL.no	Indicators	Block-1		Block-2	
		Frequency	%	Frequency	%
1	Do overtime	21	12.8	11	8.0
2	Do house hold work	103	63.1	109	79.5
3	Do voluntary work	07	4.2	01	0.7
4	Engaged in newspaper reading	00	00	00	00
5	Watching TV	24	14.7	09	6.5
6	Enjoy leisure attending social gathering	03	1.8	02	1.4
7	Engaged in personal care	05	3.0	05	3.6
8	Total	163		137	

**Table- 3.1.43:** Respondents felt isolation/ depression due to lack of money in past years.

SL.NO	Indictors	Block-1		Block-2	
		Yes	No	Yes	No
1	Felt isolated	131	32	117	27
2	depressed	129	36	103	34



**Table- 3.1.44:** Respondents felt isolated or cut off from society due to non-availability of certain facilities.

SL. NO	Indicators	Block-1		Block-2		Total
		Yes	No	Yes	No	
1	Non-availability of paid work	71	92	101	36	300
2	Child care responsibility	132	31	121	16	300
3	Lack of own transport	101	62	111	26	300
4	Irregular or expensive public transport	79	84	123	14	300
5	Discrimination due to disability	11	152	07	130	300
6	No family	09	154	08	129	300
7	Problem of Racism	04	159	02	135	300

**Table- 3.1.45:** Perception of respondents on social problem attached to divorce in the study area.

SL. NO	Indicators	Block-1 (163)		Block-2 (137)	
		F	%	F	%
1	Due to poverty	41	25.15	38	28
2	Due to poor housing	09	5.52	03	2.1
3	Career pressure on men	03	1.84	01	0.7
4	Working women not giving time for home management	05	3.06	01	0.7
5	High expectations of marriage	06	3.68	07	5.1
6	Due to childlessness	09	5.52	15	11.0
7	Family/ in-law problem	04	2.45	02	1.45
8	Alcohol	31	19.01	11	8.02
9	Migration	32	19.63	39	28.4
9	Other (specify)	23	14.1	20	14.5
10	Total	163	100	137	100

**Table- 3.1.46:** Atrocity/violence against women

SL.NO	Indicators	Block-1		Block-2	
		Yes	No	Yes	no
1	Ever experience domestic violence	31	111	11	117
2	Affected conjugal life	21	-	09	-
3	Awareness on domestic violence act	00	00	00	00

The tribes have been confined to low status and are often physically and socially isolated instead of being absorbed in the mainstream Hindu population. Psychologically, the Scheduled Tribes often experience passive indifference that may take the form of exclusion from educational opportunities, social participation, and access to their own land. All tribal communities are not alike. They are products of different historical and social conditions. They belong to different racial stocks and religious backgrounds and speak different dialects. Discrimination against women, occupational differentiation, and emphasis on status and hierarchical social ordering that characterize the predominant mainstream culture are generally absent among the



tribal groups. Adivasis are not as a general rule regarded as unclean or polluted in the same way as the Scheduled Caste population is perceived by the mainstream culture. Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India. Violence has a profound effect on tribal women. Beginning before birth, in some cases, with sex-selective abortions, or at birth when parents who are desperate for a son may kill female babies, it continues to affect women throughout their lives. Each year, millions of girls undergo female genital mutilation.

**Table- 3.1.47:** Respondent's perception on educational constraints face by their children at school.

SL. NO	Indicators	Block-1		Block-2		Total	
		Apply	Does not apply	Apply	Does not apply	Apply	Does not apply
1	Problems of teachers shortage	95	68	118	19	213	87
2	Non-availability of books from school	81	82	103	34	184	116
3	Large class size	76	87	105	32	181	119
4	Unsafe school building	51	112	91	46	142	158
5	Other problems due to lack of resources	47	116	51	112	98	228

Education system should make an individual better suited to the needs of the ever changing dynamic world. The changes in the educational system should also reduce the social gaps by enabling proper recognition to whatever extent one is able to pursue or acquire a skill. The tribal community 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 effecting 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 productive 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. It is often alleged that the level of aspiration of these women as a group is low and they are quite satisfied with what they are and with what they have. It is most often not true only to womenfolk but to everyone who feels helpless and frustrated. 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 programmes of development.

**Table- 3.1.48:** Perception of respondents on satisfaction/dissatisfaction level of their locality.

SL.NO	Indicators	Block-1	Block-2
1	Very satisfied	37	93
2	Fairly satisfied	49	11
3	Neither satisfied or dissatisfied	23	12
4	Slightly dissatisfied	33	18

5	Very dissatisfied	21	03
6	Total	163	137

**Table- 3.1.49:** Respondent's perception on various problems in their locality.

SI	Indicators	Very big problem		Fairly big problem		Not very big problem		Not a problem at all		TOTAL (300) %
		F	%	F	%	F	%	F	%	
1	Street conditions & street light	103	34.3	83	27.7	59	19.8	55	18.2	100
2	Liquor	10	3.2	20	6.8	116	38.7	154	51.3	100
3	Environmental pollution due to	126	41.9	111	37.1	44	14.6	19	6.4	100
4	Lack of open space	88	29.3	56	18.7	58	19.2	98	32.8	100
5	Problem of traffic/ industry	117	39.1	60	19.9	80	26.7	43	14.3	100

**Table- 3.1.50:** Respondent's perception on Govt. schemes eradicating poverty and benefits available by them.

SL.NO	Indicators	Block-1	Block-2
1	Provided BPL Card	59.7	51.9
2	Provided with JOB Card	61.3	60.3
3	Receiving widow pension	69.8	49.4
4	Receiving physical handicapped benefit	63.9	13.9
5	Benefited under IAY	58.6	31.7
6	Receiving Madhu Babu Pension	31.7	18.9
7	Receiving old age pension	49.4	34.9
8	Availed hose under MOKUDIA	35.5	17.8
9	Benefited by Gramina Bidyut Karana Yojana	18.7	13.7
10	Access to loan facility from commercial bank.	16.3	2.7
11	Received PDS item	71.6	59.8

**Table- 3.1.51:** Sexual harassment/ assault faced by respondents (%).

SL.NO	Block	Yes	No	Once	Twice	More than thrice
1	B-1	9.2	90.8	59.8	29.2	29.1
2	B-2	3.7	96.3	61.7	27.3	11

**Table- 3.1.52:** Kidnapers or abduction of women in the study area. (%)

SL.NO	Indicators	Block-1		Total	Block-2		Total
		Yes	No		Yes	No	
1	Kidnapping of minor girl	36.9	93.1	100	2.8	97.2	100
2	Young women within 18-35	11.7	88.3	100	3.1	96.9	100
3	Women within 35-45 years	3.8	96.2	100	1.7	98.3	100

**Table- 3.1.53:** Respondent's perception on sexual harassment at work place. (%)

SL.NO	Block	Yes	No	Total
1	Block-1	29.3	70.7	100
2	Block-2	19.4	80.6	100

**Table- 3.1.54:** Respondents experiencing any sexual harassment at work place.

SL.NO	Block	Yes	No	Total	By Employer	By co-male worker	Total
1	Block-1	9.8	90.2	100	87.6	12.4	100
2	Block-2	2.7	97.3	100	93.4	6.6	100

**Table- 3.1.55:** Awareness on MGNRGEA Programme.

SL.NO	Indicators	Block-1		Block-2	
		F	%	F	%
1	Awareness on minimum wages	65	39.8	19	13.9
2	Applied but not given employment	51	31.3	87	63.7
3	Received un employment allowance	19	11.7	10	6.9
4	Complained against it	17	10.3	16	11.7
5	Action taken	11	6.9	5	3.8
6	Total	163	100	137	100

The findings of the micro study conducted Rayagada Block revealed that though women constitute almost 50% of the population of the state (Odisha), the involvement of the tribal women in the NREGS programme in the study area was found to very marginal as compared to men. Where women are involved in NREGS, they are more likely to be exploited than their male counterparts. The study finding revealed that various bottle neck such as lack of tribal women's involvement at the time of planning for NREGS work, lack of awareness, lack of crèche facilities at worksites, lack of women's ownership of job cards and bank accounts, wage discrimination between men and women, harassment at the workplace and lack of appropriate gender friendly methods of information dissemination etc have adversely impacted and thus questioned the efficacy of the MGNREGA in enhancing the status of the tribal women in the study area

**Table- 3.1.56:** Respondent exposure to Public life. (%)

SL. No	Indicators	Block-1	Block-2
1	Political Party	49.6	11.8
2	Environmental group	31.3	48.6
3	Any pressure group	29.2	6.1
4	School parents association	36.7	3.8
5	Tenants association or neighbourhood	17.5	1.9
6	Members of any group	5.3	1.7
7	Voluntary service group	31.6	4.6
8	SHG member	38.7	17.3
9	Social club	2.9	0.96
10	Any other (specify)	1.6	0.67

Political participation of women is broader than their participation in the electoral and administrative process. It includes the whole gamut of voluntary activities with a bearing on the political process including support of political groups, dissemination of political views, involving in any form of organized activities that effect or seeks to effect power relationships. It refers to activities not only formally empowered to make decisions, but also intends to influence the attitudes and behaviour or those who have

powers for decision-making. Participation in grass-root organizations can give them experience in democracy and empowerment. It will become the foundation for democratic life in the society as a whole. Through participation at the local level, they can gain knowledge and awareness of their own social, economic and political conditions and learn to address them. The discussion made above explicates some important variables of participation. They are:

1. Participation in Panchayat activities through attending Panchayat meetings, standing committee meetings.
2. Participating in the selection of beneficiaries for the various development schemes.

The information was also collected regarding entrance to politics by tribal women respondents with their own interest. They said different opinion regarding their interest in entering politics. The study reveals that majority of the respondents entered politics with their own interest and only respondents have entered politics without their own interest. The data clearly reveals that PRIs system has given the direct and active participation for Tribal women in local governance in study area.

## ***Chapter - 4***

# **Enhancing Capability and Ensuring Accountability in Tribal Initiatives: The Odisha Perspective**

**4.1 Planning for Tribal Development with Focus on Women:**

India is a country of villages as the majority of its population lives in villages and far-flung remote areas. The interesting aspect is that every region of the country though connected with the cities now; however, still possesses its own peculiar traditional ethos. Also most of the rural communities/Tribal's are still devoid of modern facilities like education, electricity, proper drinking water, health care, ample transportation, etc. But the lack of education in many of the rural belts of India is proving fatal and acting as the breeding ground for social vices, evils and paving the way to anti-social/national activities. Education enhances one's competence level to cope up better in physical and social environments, Bourdieu, an educational sociologist refers to it as cultural capital and argues that it is the dominant culture known as "cultural capital" because, via the educational system it can be translated into wealth and power, which rural community is usually devoid of despite possessing abundant resources and man power. It can transform the rural/tribal communities of India by: Ensuring the upward social mobility among people, by liberating them though slowly from the shackles of casteism, groupism and superstitious life ways.

Further education will ensure opportunities for functional employment thereby empowering rural folk for more economic opportunities, growth and development and can thus lead to the change in the whole map of poor and downtrodden rural landscape. This paper discusses the empowerment of tribal women in Gujarat through education and skill development as education, skills development and training are central to agricultural and rural employment especially the tribal's. It prepares mostly young people for work in the formal and informal sector in rural areas and thus plays an important role in poverty alleviation. The better the training and the more refined the skills in terms of human capital, higher the income and returns leading toward the better rural life and socio-economic structure. This goes without saying that India has the second largest tribal population in the world and its women continue to be under-represented in formal business training programmes thus limiting their employment options, economic returns and long term career development. Consequently, more disadvantaged, poorer and discriminated the women in any society, lesser the development index and poorer the growth and progress of that society. The fact is despite being unskilled, poor, suppressed or discriminated; women still try to contribute to family income either directly or indirectly. Poor and vulnerable women are usually more interested in skills training that meets their immediate „practical gender needs“ as opposed to longer term, “strategic gender needs” that directly tackle the basic underlying causes of female subordination (Moser:1989) <sup>1</sup>

Any developmental process is the expansion of assets and capabilities of rural women to participate in, negotiate with, influence, control, and hold the institution accountable that affect their lives. Skill development among rural women is the need of the hour so as to make them confident, self reliant and to develop in them the ability to be a part of decision making at home and outside. Indeed it may not be wrong to say that still tribal's and rural women are the most disadvantaged and neglected section of the society for they are economically backward. Therefore there is a need on the part of the government and civil society to enable improvement in the quality of life of such vulnerable sections of the Indian population. More importantly the developmental

process in India should give priority to welfare schemes and programmes meant for scheduled castes and scheduled tribes" including women. These are the people who are economically backward; therefore, there is a need for sincere efforts on the part of the government to help improve the quality their of life. The Social Assessment for the training and skill development clearly reflected that rural landless (mostly SC"s and ST"s) form an integral part of poverty-ridden and marginalized groups. By empowering rural woman through education can thus enable them to live with dignity and self reliance cutting across the barriers of customary biases and prejudices, social barrier of caste, class, gender, occupation and institutional barriers that prevent them from taking actions to improve their state both at the individual and collective level. Therefore, free education and necessary and employable skill development programmes must be launched for tribal students and women so as to make them self reliant and economically independent. Furthermore, right to vote is meaningless unless rural women are made aware, educated and imparted skills to understand the order of the day and this can bring change in their lives, in the family and lastly transform the holistic tribal landscape of India, through education, legal awareness, and socio economic independence

#### **4.2 Capacity Building with Focus on Tribal Women:**

With a total budget allocation of USD 9.6 million, the component had three sub-components: (i) capacity building of communities, (ii) beneficiary skills upgrading, and (iii) capacity building of support agencies. Under capacity building of communities, 360 village development committees (VDCs), one in each micro-watershed, 2,160 SHGs, and exposure visits to all SHGs and VDC leaders were to be provided. Under beneficiary skills upgrading, 1,080 pump-set operators, equal number of master trainers, training to 180 beneficiary groups on participatory forestry management, training of 5,400 persons in livestock and aquaculture and supporting 180 study tours were provided. Under the last subcomponent, some 1,440 persons from NGOs in 60 groups were to be imparted training in village planning, SHG development, micro-planning and participatory approaches and staff members of line agencies were to be imparted training in land and water management, agriculture, forestry etc and also TA support

#### **4.3 Livelihood Enhancement:**

Livelihood enhancement with a total budget allocation of USD 64.5 million, this component comprised the following four sub-components:

- (i) Land and water management,
- (ii) Participatory forest management,
- (iii) Production systems enhancement including agriculture and horticulture, livestock and aquaculture development, and rural financial services, and
- (iv) Pommunity infrastructure.

A Land and water management fund was to be set up for financing watershed development works selected by the communities with the guidance of technical experts. A typical watershed area of 650 ha, with about 200 ha of arable land and average development cost of INR 4150/ha was provided and beneficiaries providing voluntary

labour up to 20%. Provisions for some 90 river gauging stations, food payment for watershed works, and study tours to master trainers, site supervisors and engineers were included. Remote sensing mapping of watersheds in Rayagada.

Participatory forest management: Around 100 ha of notified and non-notified forest land in each watershed village were to be under modified joint forest management and 20 ha in each watershed village under forest treatment works. Training and information materials to the communities, NTFP processing and marketing arrangements, 33 person-month technical assistance and support for thematic studies were also other provisions.

#### **4.4 Transparency and Accountability**

Tribal development has been based on a two dimensional approach, (a) promotion of developmental programmes through planned efforts and (b) protection of the interests of the Scheduled Tribes through constitutional, legal and administrative support. Positive discrimination has been a deliberate strategy to enable the neglected groups to develop. Notwithstanding fifty years of continuous attention to tribal problems, exploitation of tribals forms a leit motif in the tribal canvas of today. In this connection the observations of the National Commission for Scheduled Castes and Scheduled Tribes in their third report (1994-96) is relevant. It was stated that “When our national leaders and Constitution makers were occupied with the thoughts of making the new born India a better place to live in, of securing economic and social justice for the various people subjected to centuries of exploitation, of removing poverty, illiteracy, squalor, hunger and disease, they were very clear that all this is impossible without ensuring special treatment for the deprived. However, it is clear that all the gains of development have not reached the intended class and have been usurped by the better off in many cases. Each and every act of development that the Commission has reviewed for judging the condition of SCs/STs shows that their position today in rural India and urban slums has not improved substantially even after fifty years”. “.....The very will to give priority to the upliftment of SCs/STs in the National Agenda is missing. The approach and methodology adopted by these public bodies does not match the urgency with which these issues need to be tackled:...

The exploitation has to end; it has to be the first and the foremost concern of all those responsible for tribal development. The tribal sub-plan strategy held hopes for integrated development of tribal areas. However, three decades of its implementation has not brought about any perceptible change in the life of the majority of tribal people. We have traversed long distance without any significant gains. The tribes themselves had no access to planning and implementation for their development. The bureaucracy, with some direction from its political masters, decided what was good for the tribes. Also, the concern and anxiety of the knowledgeable well intentioned NGOs and activists were not given due consideration. Left wing extremism was allowed to prevail in some tribal areas. The statistical and cultural data base for planning has been and continues to be weak. Even where available, recourse/resort is not taken to such resources while planning. Projects and proposals and schemes formulation were weak.

All these were to change for good with the strategy of Tribal Sub-Plan concept from the beginning of the Fifth Five Year Plan. Unfortunately, this has not happened. Tribal sub-plan mechanism involving area specific development and special schemes for



numerically small and economically and socially more marginalized vulnerable groups, has not made much headway. In particular, the state perception for planning was deficient both in micro and macro planning. Further, it is alleged that the implementation of TSP has been mostly with untrained, inefficient, insensitive and often untrustworthy hands. In general, the implementation of the policy of affirmative action has often been mindless and therefore sterile. Immediately after the tribal sub plan strategy was initiated, the Planning Commission sent to the States and Union Ministry/Departments comprehensive guidelines on the preparation of TSP. But these were not followed fully and the exercise that was undertaken was more of a nature of financial allocation without relevance to the field conditions. This ultimately resulted in an unsatisfactory implementation of plans and programmes for the tribal people. The study in Assam and Tamil Nadu supports these views. One cannot afford to be pessimistic though past experience offers no other choice. To change things we have to change the implementation mechanism lock, stock and barrel. Conceptually, TSP approach is sound and can be relied upon. PESA 1996 offers a route to prosperity, but again faithful implementation is a sine qua non. Let us hope that the tribals will have better days ahead under government patronage but through self rule within the ambit of Panchayati Raj.

#### **4.5 Poverty alleviation and the tribal women: Developing a conceptual frame work**

The Below Poverty Line (BPL) Census in the country is conducted by the Ministry of Rural Development in the beginning of each Plan period. It is done by the State governments and Union Territory Administrations. The aim is to identify and target the BPL persons under various programmes of the Ministry for poverty alleviation. The last BPL Census was conducted in 1997 in all States and Union Territories. Poverty in India is estimated by the Planning Commission based on 40 the Quinquennial Consumer Expenditure Surveys conducted by the National Sample Survey Organisation (NSSO). The Ministry of Rural Development conducted door-to-door enumeration of all the rural households in the country in 1992 and 1997. The BPL Census of 1992 identified 52.49 per cent of the rural families under the category.

The BPL Census of 1997 could identify only 41.05 per cent of the rural families including STs as BPL. The methodologies, however, adopted in these two censuses for identification of BPL families were different and the results are, therefore, not strictly comparable. Nor are these results comparable with the poverty ratios estimates by the Planning Commission. The methodologies adopted for the identification of BPL households in 1992 as well as in 1997 attracted criticism from different quarters. With a view to improving the methodology for identification of BPL households in the BPL Census for the Tenth Plan, the Ministry of Rural Development had constituted an Expert Group comprising administrators, academics, planners and representatives of Assam, Kerala, Orissa, Rajasthan and Uttar Pradesh. The Expert Group consulted all the State governments/U.T. Administrations as well as the Union Ministries. Based on this and the deliberations, the Group made a number of recommendations to improve the design and content of the BPL Census to be conducted for the Tenth Plan period.

The Ministry advised all the States and Union Territories to initiate the BPL Census 2002 for the Tenth Plan during the current financial year. The revised methodology takes into account 13 socio-economic parameters, namely, operational holding of land,

housing, clothing, food security, sanitation, ownership of consumer durables, literacy, labour force, means of livelihood, status of children, type of indebtedness, migration and nature of assistance preferred for assessing the poverty level of each rural household. Each household will be ranked according to the total score obtained for classification into poor and non-poor. However, objections have been raised to the new methodology as well by some states, notably West Bengal. One of the important features of the new methodology, it is claimed, is that it does not require direct application of the poverty line for identification of the poor. Nor will any household be excluded just because it possesses some consumer durables as was done in the last census. This phenomenon will be rare in remote tribal areas. The new methodology would also enable ranking of each household in a village on the poverty scale so that the inter-se position of each household is known to others at the time of finalisation of the list.

The scores of every household would be displayed at a prominent place in the village to ensure transparency and to reduce the possibility of errors. In case of two or more households getting the same score, the tie would be broken by the Gram Sabha through consensus. The inter-se ranking of each BPL household, as approved by the Gram Sabha are to be displayed at prominent places in the village. As per the central guidelines once the BPL list has been finally approved by the State/UT, after the approval of the Gram Sabha, no additions can be made in the list till the results of a subsequent BPL Census are available. It is not necessary to add the households, which happen to be victims of natural calamities, to the BPL list as calamity relief is outside the purview of the normal programmes of the Government. The BPL list is to be used for targeting people under the normal programmes only. Victims of natural calamities could be separately considered for appropriate assistance under the calamities relief programmes. If any household, however, crosses the cut-off score on a sustainable basis, it is to be deleted from the BPL list. Such reviews for deletions are to be made by the concerned Gram Sabha once in a year. It is claimed that the schedule recommended for BPL Census 2002 has many advantages. It is simple and does not require skilled manpower to canvas.

The schedule does not follow either the income or expenditure approach. It is further claimed that the BPL Census will cover all the households in the rural areas of the country. A wealth of information relating to the suggested indicators of rural life will, therefore, be generated through the census which could fruitfully be used to assess the area specific and people-specific requirements and in devising appropriate programmes to address such requirements<sup>1</sup> During our field survey in Assam and Tamil Nadu it has been reported that many tribal households had not been consulted in the preparation of BPL household according to the earlier procedure. The new enumeration pattern has not yet begun. In this context, the reported large scale irregularities in Morigaon DRDA (Morigaon ITDP in Assam is one of the sample units of this study) is revealing. It was reported that of the five development blocks under the DRDA, Morigaon development block topped the list in fund embezzlement and other irregularities. According to a citizen's report submitted to the Parliament Committee on Petitions and the Ministry of Rural Development, the IBS programme meant for SC/ST people was taken up and funds were spent in this block which has no SC/ST population. Not only government

guidelines for employment of labourers from some specified categories in execution of DRDA works were violated, but also BPL benefits were given to those who are well off.

**Special Central Assistance:**

In May 2003 the Ministry of Tribal Affairs issued fresh guidelines for release and utilization of Special Central Assistance (SCA) for Tribal Sub-Plan. The full text of the guidelines is at Annexure-IV. The prominent features of the new guidelines are:

1. The tribal population living below poverty line should alone be covered under SCA financed activities, with a special emphasis on raising their socio-economic status to that of the rest of the population in the Blocks/District/State.
2. While formulating SCA-funded TSP activities, priority should be given to the development of the most neglected tribals living in the Forest Villages.
3. Long-term Area-specific micro-planning by taking into consideration ITDPs/ITDAs and the blocks/clusters therein as geographical units should be taken up under SCA to TSP. Multidisciplinary agencies could be entrusted with the task of preparing such long term plans indicating estimates of the flow of funds from the State Plan (TSP), the Central Plan (SCA to TSP) and through Grant-in-aid under Article 275 (1) of the Constitution.
4. Since SCA to TSP is additive to the State Plan, the State Government/UT administration should indicate the Department/Scheme-wise details of activities funded out of the Annual State Plan. As the SCA to TSP is to be utilised as gap filler to the schemes being taken up out of the TSP funds earmarked under the Annual State Plan, adequate justification should be given to show that the schemes being funded out of SCA to TSP are actually supplementary to schemes being taken up out of TSP funds earmarked in the Annual State Plan.
5. Projects/schemes drawn up on issues affecting tribal women should be brought centrestage and their participation, right from the stage of formulation to implementation of various development projects needs to be ensured. To this effect, a fixed portion of SCA funds should be kept apart and shown under the 'Women's Component'.

It is too early to assess the impact of these fresh guidelines in improving implementation of TSP schemes / programmes. We are also not aware of the full details leading to the necessity for issuing fresh guidelines. As far as we know no objective assessment of SCA utilization, as per the original stipulations, were made except gathering some impressionistic views before putting in place the new stipulations. However, in the context of PESA 1996, the attempt should be to dovetail TSP programmes with Gram Sabha/Panchayat functioning. It is relevant to point out here that PESA 1996 specifically lays down that: "while endowing Panchayats in the Scheduled Areas with such powers and authority as may be necessary to enable them to function as institutions of selfgovernment, a State Legislature shall ensure that the Panchayats at the appropriate level and the Gram Sabha are endowed specifically with the power to control over local plans and resources for such plans including tribal sub-plans.

#### **4.6 Inadequacy of Data**

One serious draw back in planning for tribal development is the absence of authentic data even on primary items like demography. We are in 2003 and 2001 census figures; tribe wise are not available. 1991 census data on various items like tribe-wise literacy are just not available. During the course of this study we have keenly felt the absence of comparative tribal development data particularly in terms of physical achievements and it seems that it has become a pattern not to include in the State Tribal Sub-Plan documents information such as: (a) norms adopted for identifying ST BPL families; (b) average per family scheme wise assistance given; (c) number of ST families assisted and crossing the poverty line, etc. during a specified period. Also, the flow from institutional finance sources were not indicated at all. And nobody seems to be much bothered about these.

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- Ryan, Paul. 2001a. "The School-to Work Transition: A Cross-National Perspective." *Journal of Economic Literature* Vol. XXXIX, March: 34–92.
2. Panchayati Raj Update August 2003, Institute of Social Sciences, New Delhi.

## *Chapter - 5*

# **The Ways Forward**

### **5.1 Concluding Observations**

The study recognises the rights of tribals to refuse land acquisition, empowerment of the Gram Sabhas and tribal advisory council, and the first right of the tribes in the Scheduled Areas to mine for minerals, and has made several radical recommendations. It gives a detailed overview of issues within its mandate and makes several strong recommendations to the state for appropriate intervention strategies. One of these is the question of land acquisition and displacement of tribals. The researchers suggest that it is essential to provide the tribal communities with the right to say “no”. They must be allowed to access and manage surrounding forests and other Common Property Resources (CPRs).

There must also be transparency and a sense of democracy in the process of acquisition. The report urges the state to be vigilant during acquisitions so that it gives the consent in a free and fair manner and actively involves the Gram Sabha in the process. It also mandates that every displaced person be given an adequate and comprehensive compensation for land and livelihoods lost. The report emphasises on the fact that in the past 60-odd years, tribal communities have lagged behind the rest of the population, whether in terms of economic development, social security or political access. Despite the high rate of growth that India has shown in the past two decades, the fruits of this growth are yet to reach this section of our society. It also suggests that the acquisition of land by the government for transferring it to private enterprises for public-private partnerships (PPPs) must be done away with as this counts as a violation of the Constitutional provision that prohibits or restricts transfer of tribal lands to non-tribals within Scheduled Areas. Tribal people should further be given the right to mine minerals within their Scheduled Areas.

While establishing the following Hypotheses, recommendations were also made for boosting academic and research initiatives:

1. Land alienation owing to development projects has worsened the economic conditions of the tribal women of the district.
2. Tribal women in majority have been deprived of the benefits of macro-economic reform programmes leading to deterioration of their socio-economic status.
3. Deficiency in governance to achieve inclusive growth (gender insensitivity) in tribal pockets has affected the socio-economic status of tribal women of the district.

### **5.2 RECOMMENDATIONS:**

1. Establish agro-based training institutions and labour-intensive processing industries in tribal regions. Tribal farmers should be motivated to undertake organic farming and eco-forestry. Priority be given to water management and micro watershed development programmes.
2. Prevent tribal land alienation and restore alienated land to owners as per the provisions of PESA (Panchayats Extension to Scheduled Areas Act) and confirmatory Acts by various States. National and State level monitoring agencies be set up to prevent alienation of tribal land.

3. Ensure participation of tribals in protection and management of forests. The newly acquired land under FRA (Forest Rights Act, 2006) should be utilised for forestry rather than food grain cultivation.
4. Extend credit and marketing facilities to the tribals. The credit policy must be on par with other social groups.
5. State must try to minimise displacement, and follow a rights based approach to rehabilitate them. Displacement should be democratic and rights of tribal communities to refuse the acquisition of their land should be recognised.
6. Empower Gram Sabhas to prevent land alienation (through the Samanthal judgement and PESA Act) and form Registered Scheduled Tribe Co-operative Societies to take up mining activities in Scheduled Areas.
7. Make legal provisions to return unutilised tribal land for its acquired purpose or to use it to resettle displaced tribals.
8. Rehabilitation be treated as a continuous process to be monitored until the alternative livelihood becomes economically viable. Tribals should be given a stake in assets and economic activities being
9. Rectification to include Common Property Resources such as government land and Panchayat land under the Forest Rights Act. Community land should not be recorded as government land in land surveys.
10. Empower Gram Sabha plenary powers to fight cases of tribal land alienation collectively. The Gram Sabha should also be legally empowered to restore alienated land on detection, pending legal justice.
11. Implement community forest rights and recognise various community forest rights and rights of vulnerable communities such as particularly vulnerable tribal groups (PVTGs) and pastoralist communities.
12. Remove contradictory processes like diversion of forest land that hampers implementation of the protective provisions under the FRA.
13. Form a Judicial Commission to investigate cases filed against tribals and their supporters to allay concerns about misuse of criminal law by the state.
14. Ensure that PESA is internalised into administrative practice. Government officials including forest departments continue to deny access to tribals to that which is their right.

## REFERENCE

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**Annexure**

**DEPRIVATION & POVERTY OF TRIBAL WOMEN IN ODISHA:**

**A CASE STUDY OF RAYAGADA DISTRICT**

**Household Schedule**

**Sponsored by**

**Indian Council of Social Science Research (ICSSR)**

**New Delhi**

**Conducted by**

**Political Science Department, Utkal University, VaniVihar**

**2014-2015**

**1.0 Identification Particulars of the Respondents**

1.1 Name of the Respondent(Women) : -----

1.2 Relation with Head of the House: -----

1.3 Age : -----

1.4 Education : -----

1.5 Occupation primary : -----

1.6 Occupation subsidiary

1.7 Religion (1-Hindu, 2- Muslim, 3- Christian, 4-Any Other)

1.8. (a) Caste : -----

1.8. (b) Sub-Caste : -----

1.9 Village : -----

2.0 GP : -----

2.1 PS : -----

2.2 Block : -----

2.3 District

**2.0 A. Socio-economic Profile**

2.1 Ownership status of the house living

1- Own House, 2- Rented House, 3- Taken Shelter, 4- Any other specify

2.2 Type of Family

1- Joint family, 2- Nuclear family

2.3 Type of House

1- Hut, 2- Katcha house, 3- Semi Pucca, 4- Pucca House



**2.4 Structure of House (Please ✓ mark)**(a) **Wall:** 1.Mud 2.Wood 3.Stone 4.Brick 5.Brick & Cement

6. Any Other (Specify) -----

(b) **Roof:** 1.Thatched 2.Khapharali 3.Tiles 4.Asbestos 5.R.C. 6. Stone/wood slab

7. Any Other (Specify) -----

(c) **No. of Rooms:** 1.One 2. Two 3.Three 4.Four 5. More than Four-----**2.5 Water availability (Please ✓ mark)**(a) **SourceDrinking Water:** 1. Fountain, 2. River, 3. Own Tank/Pond, 4. Public Tank/Pond, 6. Own well/Tube well, 7. Public well/Tube well, 9. Pipe, 10. Any other (Specify)(b) **SourceBathing /Washing.** 1. Fountain, 2.River, 3. Own Tank/Pond, 4. Public Tank/Pond, 6. Own well/Tube well, 7. Public Well/Tube well, 8. Public Well/Tube well, 9. Pipe, 10. Any other (Specify) -----**2.6 Sanitary Facility:** 1. Independent Latrine, 2. Open defecation (Forest/field), 3.Any other (Specify) -----**2.7 Source of Light/Energy**

1. Kerosene lamp, 2- candle, 3- Wood, 4- Electricity, 5- Others

**If electricity is there, nature of facility**

1. Personal connection, 2.BPL connection, 3.Illegal connection,

4. No connection 5.Any other (Specify) -----

**2.8 Economic Status:** 1. BPL, 2. APL**2.9 Cooking source**

1- Kerosene, 2- Gas, 3- Electricity, 4- Wood, 5- Straw, 6- Others

**2.10 Do you have landed Property?** 1- Yes, 2- No

a. Land with patta (in areas)

c. Homestead land (in decimals)

b. Agricultural land (in areas)

d. Donger land: encroached/

**(B) INFORMATION ABOUT THE HOUSEHOLD:**

Sl.No	Name of Family Members	Relation with HHs	Sex	Age (years)	Marital Status	Education	Primary Occupation	Secondary Occupation
1								
2								
3								
4								
5								
6								
7								
8								
9								
10								
11								
12								

**Relation:**

1. Self
2. Spouse
3. Son
4. Daughter
5. Brother
6. Sister
7. Father
8. Mother
9. Father-in-Law
10. Mother-in-Law
11. Son-in-Law
12. Daughter-in-Law
13. Brother-in-Law
14. Sister-in-Law
15. Nephew
16. Niece

**Sex:**

1. Male
2. Female

**Marital Status:**

1. Married
2. Unmarried
3. Widow/Widower
4. Divorce
5. Separated

**Education:**

1. Illiterate
2. Just Literate
3. Primary
4. Higher School
5. Higher Secondary
6. Technical
7. Graduation
8. Post Graduation

**Occupation:**

1. Collection of NTFPs
2. Cultivation (Forest Land)
3. Cultivation (Other)
4. Agricultural Labour
5. Non-Agricultural Labour
6. Trading of Forest Product
7. Country Liquor Business
8. Business (Other than sl.no-6 & 7)
9. Govt. Service
10. Private Service
11. Housewife
12. Others (Specify)

\*Age – Less than 1 year write ‘0’

**(C) HOUSEHOLD INCOME:**

Sl.No.	Source	Value of Income		Remarks
		In Physical Unit (Kg)	Amount (in Rs)	
1	2	3	4	5
1	Agriculture			
2	Rental Income from Agriculture			
3	Shifting Cultivation			
4	Salary			
5	Wage			
6	Petty Business/ Trade			
7	NTFPs Sale			
8	Other sources			
	<b>Total Income</b>			

**(D) Ownership over land and Income obtained from it**

Types of Land	Quantity in area	Irrigated (In area)	Sources of Irrigation (A)	Number of times Cultivation in a year	Main Crop (B)	The Food grain produced supports for how many Months	Income from Surplus field goods (In Rs)
Cultivable land							

Non-Cultivable land							
Others							

A. 1- Cannel, 2- Lift Irrigation, 3- River/ Stream, 4.- Other

B. 1- Crop, 2- Pulses, 3- Oil seeds, 4- Vegetables, 5- Economic crop

**(E) Live Stock**

Sl.No.	Type of Domestic animal	Numbers	Market Value in (Rs)	Income from Last Year	Increased -1 Decreased - 2
A	Cattle				
B	Oxen				
C	Buffalo				
D	Goat				
E	Pig				
F	Sheep				
G	Hen				
H	Duck				
I	Others				

**(F) Asset position (No.s)**

Source	Yes/No	If Yes (nos)
Utensil		
TV/Radio		
Two wheeler		
Four wheeler		
Farm asset		
Non-farm asset		
Other (Specify)		

**(G) Details of Consumption Expenditure on an Average per Month of the Household (Preceding 30 Days)**

Sl.No.	items	Value*	Source of Procurement	Remarks
1	2	3	4	5
1	Food Items ( <b>Monthly</b> )			
	(a) Cereals			
	(b) Pulses			
	(c) Non-Veg Items			
	(d) Liquor/ Beverages			
	(e) Oil,Spices,Salt			
2	Non-Food items ( <b>Yearly</b> )			
	(a) Education			
	(b) Health			
	(c) Transport			
	(e) Narcotics			
	(f) Entertainment			

	(g) Kerosene Oil			
	(h) Foot wear			
	(i) Furniture/Utensils			
	(j) Social Ceremony			
	(k) others (Specify)			
3	Forest Items (Leaves, Fruits, Roots & Fuel Wood etc.)			
	<b>TOTAL</b>			

Col. 4: 1-Home grown, 2-Purchase from Market & Hat. 3-Purchase from PDS, 4-Collected from Forest, 5-Others (Specify)

\* Value may be calculated at prevailing market price.

### (H) Savings

Do you have savings of your own? 1- Yes, 2- No

Source	Type of Savings	Amount
Bank		
Insurance		
Post Office		
Microfinance		
SHG		
Private		
Other (Specify)		

### (I) Forest Dependency

Indicator	Increased – 1 Decreased -2 Remained Same -3	Value in %
Is the NTFP is available in your area		
Procurement		
Sale of NTFPs		
Value addition		
Exchange of Forest Product		
Income from NTFPs		
Forest Dependency		

### (J) Employment Opportunity

Indicator	Increased – 1 Decreased -2 Remained Same -3	Value in %
Average Days of engagement in a year in agricultural wage employment inside the village (% increase in average days of employment in a year)		
Average days of engagement in a year in Non-agricultural wage employment inside the village		
Increased employment opportunities in non-agricultural sector inside the village (% increase in average days of employment in a year)		

Average days of engagement in a year in agri wage employment outside the village		
Increased employment opportunities in agri sector outside the village (% increase in average days of employment in a year)		
Average days of engagement in a year in non agri wage employment outside the village.		
Increased employment opportunities in non-agri sector outside the village (% increase in average days of employment in a year)		

### (K) Health and Reproductive Health

Indicators	
Availability of health care facilities in the Study Village 1-Yes, 2-No	
If yes, type of health care facility and distance from the village 1- Govt. Hospital, 2 – Dispensaries, 3- Private Clinic	
Normally, how delivery is done in the village? 1 – Institutional delivery, 2 – Traditional delivery	
Do they get benefit from Janani Surkshya and MamataJojana? Is the 102 Van is available in your village? 1- Yes, 2- No	
What are the common diseases in your locality 1- Skin problem, 2- diarrhea, dysentery, Cholera, small Pox, Chicken Pox	
Do you visit hospital for treatment of diseases 1- Yes, 2- No If no, Where from you seek treatment? 1- From Medicine Store, 2 – Other Provider, 3- Witchcraft, 4- Local Healer	

### Economic Status and Livelihood Issues

#### A. EMPLOYMENT STATUS

A-1 What activities you are doing for the management of your family?( Please Tick Mark)

1. Farming,
2. Wage labour,
3. Labour work in MGNREGA scheme,
4. NTFP collection,
5. Artisan work,
6. Any other (Specify) -----

A-2 If you are a MGNREGA beneficiary, have you received job card? Yes/ No

A-3 If yes, for how many days in a month you got employment under this scheme?

\_\_\_\_\_

A-4 What is the wage rate per day you have received?

\_\_\_\_\_

A-5 Have you ever not given any employment under the scheme, even though you have applied for it? 1- Yes, 2- No

If No, are you received any unemployment allowances for it. 1-Yes, 2- No

A-6 How many days you have got other wage work?\_\_\_\_\_

A-7 Do you have ever felt or have any experience of partiality or deprived of any employment because of being an women. 1-Yes, 2- No

## **B. BORROWING AND DEBTS**

B-1 When you are need of money, how do you manage, do you borrow?Yes/ No

B-2 To meet your financial need, where from you borrow?

1- Bank, 2- Cooperatives, 3- MFIs, 4- SHGs, 5- Money lender, 6- Pvt. people

B-3 Do you prefer borrowing from private institutions than bank?  
Yes/No

If yes, what is the reason, please specify\_\_\_\_\_

B-4 When you get loan from bank, do you ask for bribe? Yes/ No

B-5 Have you ever borrowed money from money lender in orderto meet for your

Day-to-day expenses? Yes/  
No

B-6 Do you borrow to repay old outstanding loan/borrowing?Yes/ No

## **C Impact of employment generating schemes on Tribal Poverty**

C-1 Has anything happened in your life in the recent past having the following implications? Tick all that apply.

1. Improved your standard of living
2. Reduced your standard of living
3. Increased your income
4. Reduced your income
5. None of the above

C-2 Do you think you could genuinely say you are poor nowfor:

1. All the times
2. Sometimes
3. Never

C-3 Looking back over your life, how often have there been times in your life when youthink you have lived in poverty by the standards of that time?

1. Never
2. Rarely

3. Occasionally

4. Often

5. Most of the times

C-4 Is there anything that you expect to happen in the near future (in the next two years) in

Your life which will? Tick all that apply.

1. Improve your standard of living

2. Reduce your standard of living

3. Increase your income

4. Reduce your income

5. None of these

#### **D. LAND RIGHT**

D-1 Do you have land in your name? Yes/ No

D-2 Do you have any land dispute in your family? Yes/ No

D-3 Are you being deprived of your parental property?  
Yes/ No

D-4 Have you encroached any forest land?  
Yes/ No

D-5 If yes, have you got land under FRA act?  
Yes/ No

#### **E. POLITICAL PARTICIPATION**

E-1 Do you have any political responsibility?  
Yes/ No

E-2 If yes, do you face problems in executing your duties?  
Yes/ No

E-3 If yes, have you been harassed by anybody or any political leader?  
Yes/ No

E-4 Do you like to participate in grass root political system?  
Yes/ No

E-5 Are you called to participate in Palli Sabha and Grama Sabha?  
Yes/ No

E-6 Are you currently an active member of any kinds of organizations?  
Yes/No/Don't know

E-7 If yes, give tick mark

1. Political party

2. Environmental group
3. Other pressure group
4. Parents' / School Association
5. Tenants' Association or Neighborhood Watch
6. Religious group or church organizations
7. Voluntary service groups
8. Social club/ working men's club
9. None of these

#### **F. HEALTH**

F-1 How many times have you consulted a doctor for reasons other than pregnancy, contraception, screening or other preventative health care services in the last 12 months?

1. No. of Times
2. Non
3. Don't know
4. Not applicable
5. No answer
10. No answer

F-2 Is there any Health Sub-Centre in your village. Do the ASHS/Anganwadi worker visit your house? Do you get any medicine from them? 1-Yes, 2- No

F-3 Have you consulted any one from the following for prevent health care services(e.g. for a routine check-up) in the last 12 months?

1. Doctor
2. Dentist
3. Optician
4. Family planning
5. Other
6. None of these

F-4 Have you ever been deprived of getting the hospital facilities? Yes/ No

F-5 Have you ever been faced problem in getting medicine from the Hospital? Yes/ No

#### **G. SOCIAL CONSTRAINTS**

G-1 Is your children going to school? Yes/ No

G-2 If no, what are the problems?

1. Unable to provide clothes



2. Unable to provide books
3. For family management, they are going to wage work.
4. They are wandering and collecting forest items

G-3 How do you spend your extra time, beyond working hours?

1. Paid employment, including any overtime and
2. Looking after the home, for example, cooking, cleaning and gardening, maintenance and repair of the home shopping
3. Child care, playing, and school work
4. Voluntary work/ give time on care giving to others
5. Enjoy Leisure / in the home (e.g. Watching TV, reading, relaxing, thinking)
6. Enjoy Leisure/ outside the home, attending social gathering
7. Sleeping, eating, and personal care (e.g. washing)

G-4 I'd like to ask you some further questions relating to time. How often would you agree with the following? Tick all that apply.

1. I often feel under stress when I don't have enough time.
2. When I need more time, I tend to cut back on my sleep.
3. At the end of the day, I often feel that I haven't accomplished what I set out to do.
4. I worry that I don't spend enough time with my family and friends.
5. I feel that I am constantly under stress - trying to accomplish more than I can handle.
6. I feel trapped in a daily routine.
7. When I'm working long hours, I often feel guilty for I'm not at home.
8. I just don't have time for fun anymore.
9. Sometimes I feel that my spouse does not know who I am anymore.

G-5 Have there been times in the past year when you've felt isolated and cut off from society, or depressed, because of lack of money? Yes/ No

If yes, please tick mark

1. Isolated
2. Depressed

G-6 Have there been times in the past year when you have felt isolated and cut off from society for any of the reasons? Please tick mark

1. Paid work
2. Childcare responsibilities
3. Other caring responsibilities
4. Lack of own transport

5. Irregular or expensive public transport
6. No friends
7. No family
8. Problems with physical access
9. Sexism
10. Racism
11. Homophobia
12. Discrimination relating to disability
13. Other

G-7 Do you see divorce as a social problem? According to you, which are the main causes for divorce in your area?

1. Poverty
2. Poor housing
3. Career pressure on men
4. Women working/ not at home with the children
5. Too high expectations of marriage
6. Money/ financial difficulties
7. Being childless
8. Having children
9. Family/in-laws problems
10. Less social stigma for divorce
11. Alcohol
12. Drugs
13. Lower religious standards
14. Other (please specify)
15. Don't know

#### **H. ATROCITY/VIOLENCE AGAINST WOMEN**

- (a) Have you ever experienced any sort of crime/violence situation and you have become victim of that? 1-Yes, 2- No
- (b) If yes, how often it has happened to you?
- (C) How do you find your conjugal/Spousal/family life?
- (d) If annoyed with, what is the reason?
- (e) Have you ever atrocity/violence? 1-Yes, 2-No

If yes, by whom

1- Husband, 2-Mother in law, 3- Father- in- law, 4- Sister-in-law, 5-Others Specify

(f) Are you aware of domestic violence Act? 1-Yes, 2-No

(g) Have you ever complained police about the atrocity/violence against you? 1-Yes, 2-No

(h) Has the police taken action against your complain?

## I. CHILDREN'S EDUCATION

I-1 Here is a list of problems which some children of school age have experienced at school. Which, if any, of the following apply to any of your children in the last 12 months?

	Indicators	Apply	Does not apply
1	Child has missed classes because of teacher shortage		
2	Child has shared school books in key subjects		
3	Child has found difficulty in obtaining school books for homework		
4	Large class sizes (30+)		
5	School buildings are in a bad state of repair		
6	Other problems due to lack of resources at school		

I-2 Does your child have special education needs? Yes/No

I-3 Has your child ever been bullied or been accused of bullying? Yes/ No /don't know

I-4 Has your child ever been suspended or excluded from school? Yes/ No /don't know

## J. AREA DEPRIVATION

J-1 How satisfied are you with this area as a place to live? Give tick mark

1. Very satisfied
2. Fairly satisfied
3. Neither satisfied nor dissatisfied
4. Slightly dissatisfied
5. Very dissatisfied

J-2 Can you tell me how common or uncommon each of these are in this area?

Indicators	Very common	Fairly common	Not very common	Not at all common
Taking wine and liquor				
Teenagers hanging around on the streets				
Homeless people and/or people begging				
Wild animal entering into village				

Home and gardens in bad condition				
Vandalism and deliberately damaging to property				
Insults or attacks to women				

J-3 and can you tell me, how intense are the following problem are these in this area?

Indicators	Very big problem	Fairly big problem	Not very big problem	Not a problem at all
Street				
Liquor				
Pollution, grime or other environmental				
problems caused by traffic or industry				
Lack of open public spaces				
Traffic is a risk to pedestrians and cyclists				

### K. Government Schemes to Eradicate Tribal Poverty/Women Specific Programme

K-1 Which benefits you have availed from the followings? Give tick Marks

1. BPL Card
2. Job Card
3. Widow Pension
4. Physical Handicapped Benefit
5. Loan from SHG
6. Loan from Commercial Bank
7. IAY
8. Madhu Babu Pension
9. Old Age Pension
- 10 MO KUDIA
11. Gramya BidyutYoyana

K-2 Have you availed all the benefits under the scheme? Yes /No

K-3 Have you given bribe for the sanction of the scheme? Yes /No

K-4 Have you ever deprived of to avail any scheme? Yes /No

K-5 Do you know the schemes for the development of STs? Yes /No

K-6 Have you received PDS items? Yes /No

K-7 Have you received IAY scheme for your house construction? Yes /No

(L) (A) Is there any cases of kidnapping and abduction in your locality? 1-Yes, 2-No

(b) If yes, the women of which age group have been kidnapped and abducted?

1- Minor (less than 18 years), 2- 18-35 years, 3- 35-45 years

(c) Is there any situation of sexual assault happened with you or with any of your family members? 1-Yes, 2-No

If happened, how many times this has happened?

1-Once, 2- Twice, 3- More than twice

If happened how did it happen?

1. Against your will and consent

2. With consent, obtained through fear of death or hurt

3. With consent obtained through the person with whom she is interested

4. With consent obtained by reasons of unsoundness of mind or intoxication

5. With or without your consent when she is less than 16 years of age.

(d) Irrespective of age, all women could be considered as potential victims of molestation, eve-teasing and other forms of sexual harassment. Are you victim of any such crime? 1-Yes, 2-No

If yes, what type of harassment you have faced?

(i) Physical contact and advances

(ii) A demand or request for sexual favours

(iii) Sexually colored remarks

(iv) Showing pornography and

(v) Any other unwelcome Physical, verbal or non-verbal conduct of sexual nature.

(e) The incidence of sexual harassment to women at work place is become a serious problem. Have you faced any such situation at your work place.

1- Yes, 2-No

(f) If yes, where, when and how

1- by the employer

2- By the supervisor of the contractor

3- Co-male worker

**Investigators**

**comment:**

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**Date-**\_\_\_\_\_

**Signature**\_\_\_\_\_

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**Dr. Smita Nayak**, placed as Associate Professor and Head, Post Graduate Department of Political Science, Utkal University, is an acclaimed researcher in the areas like Governance, Public Policy Analysis, Poverty and Rural Development, Gender and Tribal Studies, Urbanization, Migration etc. A founder member of School of Women's Studies, Utkal University, Dr. Nayak has authored and edited many books on pertinent themes like Gender Dynamics, Combating Violence against Women, Empowering Women and Working of Women's Self Help Groups etc. She has successfully supervised 10 Ph. D scholars and presently 06 Ph. D scholars are working under her supervision. She has supervised more than 60 M. Phil dissertations. She has visited many countries around the globe including Australia, USA, Sweden and UAE for chairing sessions, presenting research papers and deliberating in renowned International Seminars. Placed as a Member in the Research Committee 21 of International Political Science Association, Dr. Nayak is a Life Member of International Political Science Association, Indian Political Science Association, Indian Association of Women's Studies and American Study Centre. She has successfully played her role as Convener of many International and National seminars held at Utkal University. She was associated with an International Project sponsored by Swedish International Development Cooperation Agency (SIDA) titled "Democracy and Social Capital in Segmented Societies: India, Africa and Sweden", in 1996-99. Recently, she has completed an ICSSR Major Research Project on 'Poverty and Deprivation of Tribal Women in the State of Odisha'.



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