CHAPTER I
INTRODUCTION

Meaning of Tribe

The tribal population is identified as the aboriginal inhabitants of our country. They are most vulnerable section of our society living in natural and unpolluted surrounding far away from civilization with their traditional values, customs and beliefs. There has been a long and enduring debate among the social scientists to define a tribe. Notwithstanding the academic exercise, for the purpose of development and administration, the definition given by the Constitution serves our objective. The definition is practically an administrative definition. According to the Constitution “Any tribe or tribal community or part of or group within any tribe or tribal community as deemed under article 342 are Scheduled Tribes for the purpose of the Constitution”. Thus, the groups which are in the Scheduled list of the President of India are defined as Scheduled Tribes. There is a procedure for including tribal groups in the Scheduled list. The President may, after consulting with the governor of a state, by public notification, specify the tribes which would deem to be Scheduled Tribes in relation to that State. Communities are notified as Scheduled Tribe under Article 342 of the Constitution based on the Characteristics such as -Primitive Traits, Geographically Isolated, Distinct Culture, and Shyness of contact with community at large, and Economically Backward. The Imperial Gazetteer of India, 1911, defines a tribe as a “collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so”. Another definition of a tribe by D.N. Majumdar¹ is that “a tribe is a collection of families or group of families bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well-assessed system of reciprocity and mutuality of obligations”. According to L.P. Vidyarthi²; the tribe is a social group with definite territory, common name, common district, common culture, behavior of an
endogamous group, common taboos, and existence of distinctive social & political system, full faith in leaders and self-sufficiency in their distinct economy. P.G. Krishnan defines “tribe is a social group of simple and kind, the members of which speak a common dialect, have a single government act together for common purposes and have a common name, a contiguous territory, a relatively uniform culture or way of life and a tradition of common descent.”

A.B. Bardhan defines the tribe as “course of socio-cultural entity at a definite historical stage of development. It is a single, endogamous community with a cultural and psychological make up.” Kamala Devi Chatopadhyaya defines “a tribe ordinarily has an ancestor or patron deity. The families or groups composing the larger units are linked through religions and socio-economic functions.”

Thus in Indian context, they are commonly designated as Adivasi (original settlers), Girijan (hill dwellers), Vanya jati (forest caste men), Adimjati (Primitive castes), and Anusuchit Janjati (Scheduled tribes). The tribes of India who are unable to defend them and were gradually forced to recede before the invading hoards of such people, as the Dravidian, Indo-Aryans and Mongolians coming from the West, North West and North East. These people took shelter in the forest and mountain ranges. Those who were left behind in the plains generally disappeared either by absorption or by acculturalization. The number of Scheduled Tribes has always been increasing over the years.

**Main Features of Tribes**

The original tribes in India have been divided and sub-divided into large number of sub-tribes. They are mutually exclusive, each having the endogenous and exogamous clan with their own names and culture, customs, locational practice and lifestyle. A well established criterion being followed is based on certain attributes such as:

**Geographical isolation:** They live in cloister, exclusive remote and inhospitable areas like hills and forests

**Backwardness:** Livelihood is based on primitive agriculture, low cost closed
economy based on low level of technology which caused of poverty. They have low level of literacy and poor health

**Distinctive culture, language and religion:** They have developed community wise their own distinctive culture, language and religion

**Shyness of contact:** They have margin degree of contact with other cultures and people

The Commissioner of Scheduled Castes and Scheduled Tribes, in its reports (1952) has listed eight features of the tribal groups in India:

- They live always away from the civilized world and are found in the inaccessible parts lying in the forest and hills.
- They generally belong to three stocks such as Negritos, Australoids and Mangoloids.
- They speak the same tribal dialect.
- They prefer primitive occupations such as gleaning, hunting and gathering of forest produce.
- They are mostly carnivorous.
- They live and prefer to be naked and semi-naked.
- They have nomadic habit and are fond of drinking and dancing.
- They prefer primitive religion known as “Animist” in which they worship ghost and spirits as the most important elements.

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

In India the tribes have been designated as “Scheduled Tribes” under the Constitution. They have been classified in various categories. On the basis of language, area of inhabitation, occupation, cultural contact, and by the Tribal Welfare Committee, we may classify and group the Indian tribes into the following heads.

I. **Linguistically Classified Groups**: On the basis of language, Indian tribes have been classified into the following categories.

1. **Austro-Asiatic Family**: This group consists of Munds of central and eastern India, Khasis of Assam and Nicobaries of Nicobar Islands.
2. **Dravidian Family**: This group is popular in the central and southern India and includes Gonds, Badaga, Toda, Yarava and Korwa.
3. **The Tibeto-Chinese Family**: This group includes the tribes, which belong to the Southern slopes of Himalayas from the Northern Punjab to Bhutan and Assam. Nagas, Kui and Khasi.

II. **Geographically Classified Group**: From the point of geographical distribution of the tribes in India, three zones have been identified, such as southern zone (between 8° to 20° north latitudes and 75° to 85° east longitudes), the central zone (between 21° to 25° north latitudes and 73° to 90° east longitude) and north and north-eastern zone (between 26° and 35° north latitudes and 73° to 97° east longitudes). The southern zone forms of peninsular India. This zone appears to be the most ancient inhabitants of India and is now represented by the Todas, Paniyars, Kurumbas, Kotas, Soligas, Malayalees and Chenchus. The central zone represented by the Jurigas, Baiga, Gonda, Ho and Bill. The north and north- eastern zone consists with Nagas, Charse, Khasis, Limbus and Abors as tribes.

The geographical distribution of Indian tribes, Vidyarthi (1977)\(^5\) proposed fivefold geographical regions on the basis of ecological, social, economic, administrative, ethnic and racial factors. These tribal regions are as follows:
1. Himalayan Region: With three sub regions;

(a) North-Eastern Himalayan region
(b) Central Himalayan region
(c) North-Western Himalayan region

2. Middle Indian Region: It comprises Bihar, West Bengal, Orissa and Madhya Pradesh where more than 55 percent tribal people of India live.

3. Western-Indian Region: It includes Rajasthan, Gujurat, Maharashatra, Goa, Dadra and Nagar Haveli with about one crore tribal population.

4. South India Region: It comprises Andhra Pradesh, Tamil Nadu, Karnataka, and Kerala constituting approximately one-sixth of tribal population.

5. The Island Region: The Islands of Andaman and Nicobar is in the Bay of Bengal and Lakshadweep in the Arabian Sea.

III. Economically Classified Group: We may also classify the tribes on the basis of their occupation and distinctive economy. This classification is based on the level of economic development from food gathering/hunting stages to shifting and settled cultivation. Majumdar and Madan (1970)⁶ made the six-fold economic classification which includes:

1. Food gathering tribes
2. Agricultural tribes
3. Tribes who practice shifting cultivation
4. Tribes who maintain their livelihood on the basis of their handicrafts
5. Tribes who practice pastoralism
6. Tribes who are industrial labour

Vidyarthi discussed on several occasions tribal economy in India and there after a typology of eight types was finalized. Thus the economic typology of the Indian tribes as proposed by Vidyarthi (1977, p-116) is given below.
1. The forest hunting tribe
2. The Hill cultivation type
3. The plain agriculture type
4. The simple Artisan type
5. The pastoral and cattle Herder type
6. The folk artist type
7. The agricultural and non-agricultural type (The tribe working in manufacturing industry)
8. The skilled white collar Job and Traders type (some individuals of the families of the tribal communities are working in the State and Central Government services owing the facilities of reservation for the tribes and so on).

IV. Classification on the basis of cultural contact: Apart from the above classification, we may also classify the Indian tribes on the basis of their culture and contact. According to Prof. Elwin, the aboriginal population is distributed into four cultural divisions. In the first group, they are living in the most primitive stage, Ex: Hill mariyas, Gadabas. These tribes are isolated from the people of plains. The main characteristics of these tribes are as follows,
(a) All the members lead a community life
(b) All the members share a common economic structure
(c) All the members are concentrated around a peculiar form of agriculture
(d) They are honest, simple, and innocent and are very shy before the strangers

In the second and third group, they do not have more contact with the outsides. On one side, these groups are linked with their own traditions and on the other side they are breaking the traditional links. Ex: Bhumias, Binijware and Gaigas. The chief characteristics of these tribes are as follows,

(a) Lead an individualistic village life
(b) Non participation in the common affairs
(c) Absence of primitive simplicity

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

V. Classification by the Tribal Welfare Committee:
The tribal welfare committee constituted by the Indian conference of social work has divided the Indian tribes into the following.

1. **Tribal Communities:** They are confined to the forests and distinctive in their pattern of life. Therefore these may be termed as “Tribal Communities.”

2. **Semi Tribal Communities:** These tribes are settled in rural areas and practise agriculture and other allied occupations.

3. **Acculturated Tribal Communities:** These tribes have migrated to urban and rural areas. They are engaged in industrial and other vocational activities and have adopted the culture of the people of migrated area.

4. **Assimilated Tribes:** These tribes are totally assimilated. They have lost the original traits of their own culture. In this regard the social reforms and Christian missionaries have played a very important role.
**Table 1.1**

**The Major Tribes in India**

<table>
<thead>
<tr>
<th>States</th>
<th>Tribes</th>
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<tbody>
<tr>
<td>Andhra Pradesh</td>
<td>Bhil, Chenchu, Gond, Kondas, Lambadis, Sugalis.</td>
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<tr>
<td>Assam</td>
<td>Boro, Kachari, Mikir (Karbi), Lalung, , Dimasa, Hmar, Hajong.</td>
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<tr>
<td>Bihar and Jharkhand</td>
<td>Asur, Banjara, Birhor, Korwa, Munda, Oraon, Santhal.</td>
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<tr>
<td>Gujarat</td>
<td>Bhil, Dhodia, Gond, Siddi, Bordia.</td>
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<tr>
<td>Himachal Pradesh</td>
<td>Gaddi, Gujjar, Lahuala, Swangla.</td>
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<tr>
<td>Karnataka</td>
<td>Bhil, Chenchu, Goud, Kuruba, , Kolis, Koya, Mayaka, Toda.</td>
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<tr>
<td>Kerala</td>
<td>Adiyam, Kammrar, Kondkappus, Malais, Palliyar.</td>
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<tr>
<td>Madhya Pradesh and Chhatisgarh</td>
<td>Bhil, Birhor, Damar, Gond, Kharia, Majhi, Munda, Oraon, Parahi.</td>
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<tr>
<td>Maharashtra</td>
<td>Bhil, Bhunjia, Chodhara, Dhodia, Gond, Kharia, Oraon, Pardhi.</td>
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<tr>
<td>Meghalaya</td>
<td>Garo, Khasi, Jayantia.</td>
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<tr>
<td>Orissa</td>
<td>Birhor, Gond, Juang, Khond, Mundari, Oraon, Santhal, Tharua.</td>
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<tr>
<td>Rajasthan</td>
<td>Bhil, Damor, Garasta, Meena, Sahariya.</td>
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<tr>
<td>Tamil Nadu</td>
<td>Irular, Kammara, Kondakapus, Kota, Mahamalasar, Palleyan, Toda.</td>
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<td>Tripura</td>
<td>Chakma, Garo, Khasi, Kuki, Lusai, Liang, Santhal.</td>
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<tr>
<td>West Bengal</td>
<td>Asur, Birhor, Korwa, Lepcha, Munda, Santhal.</td>
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<tr>
<td>Mizoram</td>
<td>Lusai, Kuki, Garo, Khasi, Jayantia, Mikir.</td>
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<tr>
<td>Arunachal</td>
<td>Dafla, Khampti, Singpho.</td>
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<tr>
<td>Goa</td>
<td>Dhodi, Siddi (Nayaka)</td>
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<td>Daman and Diu</td>
<td>Dhodi, Mikkada, Varti.</td>
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<tr>
<td>Andaman and Nicobar</td>
<td>Jarawa, Nicobarese, Onges, Sentinelese, Shompens, Great Andamanese</td>
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<td>Dadra and Nagar</td>
<td>As in Daman and Diu</td>
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<td>Nagaland</td>
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<td>14</td>
<td>Jammu and Kashmir</td>
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Source: Annual Report, 2000-2001, Ministry of Tribal Affairs, Govt. of India
<table>
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<tr>
<th></th>
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<td>15</td>
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<tr>
<td>16</td>
<td>Mizoram</td>
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<td>17</td>
<td>Bihar</td>
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<td>18</td>
<td>Manipur</td>
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<td>19</td>
<td>Arunachal Pradesh</td>
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<tr>
<td>20</td>
<td>Tamil Nadu</td>
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<tr>
<td>21</td>
<td>Kerala</td>
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<tr>
<td>23</td>
<td>Himachal Pradesh</td>
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<tr>
<td>24</td>
<td>Dadra and Nagar Haveli</td>
<td>0.16</td>
</tr>
<tr>
<td>25</td>
<td>Sikkim</td>
<td>0.13</td>
</tr>
<tr>
<td>26</td>
<td>Uttar Pradesh</td>
<td>0.13</td>
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Source: Census of India, 2001

**Tribal Situation in Uttar Pradesh**

The population of STs in India stood at 84.33 million (about 835.80 lakh) as per the Census of 2001. STs constitute 8.2% of the total population of the country with 91.7% of them living in rural areas and 8.3% in urban areas. The sex ratio of ST population in 2001 was 978, which was much higher than the national average of 933. The Scheduled Tribe (ST) population of Uttar Pradesh is 107,963 at 2001 census; constituting a small percentage (0.07%) of the total population (166,197,921) of the State (the figures for Scheduled Tribes as per Census 2011 are not yet available). The decennial growth of ST population has been 42 per cent, which is 16.2 per cent higher than the growth of total population (25.8 per cent) during 1991-2001. The five major tribes found in Uttar Pradesh are Tharu, Jaunsari, Raji, Bhotia and Buksa. They are mainly found in the present state of Uttarakhand. The tribal population of Uttar Pradesh mostly hails from the hilly regions of Uttar Pradesh and
belongs to the Jat or the Gujjar race. These tribal people are concentrated in the districts bordering Nepal and owe their lineage to the Indo-Aryan and Indo-Scythian tribes. Interestingly the tribals of Uttar Pradesh have physical features that are very different from those residing in either Oudh or Eastern Uttar Pradesh. The tribal population of the State is predominantly rural with 88.8 per cent of them residing in villages.

District wise distribution of ST population shows that Kheri district has the highest proportion of STs (1.2 per cent), followed by Balrampur (1.1 per cent), Shrawasti & Bahraich (each 0.4 per cent) districts. Whereas some districts have negligible proportion of ST population like Gond, Dhuria, Nayak, Ojha, Pathari, Raj Gond (in the districts of Mehrajganj, Sidharth Nagar, Basti, Gorakhpur, Deoria, Mau, Azamgarh, Jonpur, Ballia, Gazipur, Varanasi, Mirzapur and Sonbhadra) Kharwar, Khairwar (in the districts of Deoria, Ballia, Ghazipur, Varanasi and Sonbhadra) Sahariya (in the district of Lalitpur). It must be pointed out that the Sahariyas (Researcher understood and confirmed with tribal community that Sahariya is the correct word, hereafter It will be mentioned the same throughout the thesis) of Lalitpur district were designated SCs till 2003. Hence Sahariya tribal population was not covered in census 2001. Parahiya (in the district of Sonbhadra), Baiga (in the district of Sonbhadra), Pankha, Panika (in the districts of Sonbhadra and Mirzapur), Agariya (in the district of Sonbhadra), Patari (in the district of Sonbhadra), Chero (in the districts of Sonbhadra and Varanasi), Bhuiya, Bhuinya (in the district of Sonbhadra).

Sex Ratio

The overall sex ratio of the ST population is 934 females per 1000 males which is lower than the national average (978) for all STs. Individually, all the five tribes have recorded an overall sex ratio lower than the national average. While Tharu, Bhotia and Buksa have sex ratio above 900, Raji and Jaunsari have the sex ratio below 900 and 800 respectively. The sex ratio among STs, in the age group 0-6 years (973) is equal to that of all STs at the national level. Tharu have recorded the child sex ratio marginally lower than the national average whereas remaining four
tribes have registered child sex ratio above 1000, showing a preponderance of girl children (Source: Office of the Registrar General, India)

**Literacy & Educational Status**

The overall literacy rate of the STs has increased from 20 per cent at 1991 census to 35.1 percent at 2001 census. Despite improvement, the literacy rate of STs is considerably lower than the national average of 47.1 per cent aggregated for all STs. Male and female literacy rates (48.4 per cent and 20.7 per cent) are also considerably lower in comparison to those recorded for all STs (59.2 per cent & 34.8 per cent) at the national level. Persons educated up to matric / higher secondary / Intermediate constitute 10.8 per cent. Graduates and above are 2.8 per cent. Among all the STs, Raji has the highest proportion of secondary level literates, followed by Bhotia and Jaunsari. Bhotia has shown the highest proportion graduates followed by Raji. The percentage of the tribal literates declined sharply from the secondary level onwards. Out of total 31,994 ST children in the age group 5-14 years, 12,889 children have been attending school, constituting 40.3 per cent only. As many as 19,105 children in the corresponding age group have not been going to school. Jaunsari has more than half of the total children in the above mentioned age group who are school going; this proportion is below 50 per cent among Tharu and Buksa (Source: Office of the Registrar General, India).

**Marital Status**

The data on marital status show that more than half of the ST population is 'never married' (53.6 per cent) whereas 'married' persons constitute 43.6 per cent. 'Widowed' persons form 2.7 per cent while a negligible 0.1 per cent is 'divorced and separated'. The proportion of married girls below 18 years (2.9 per cent) is slightly higher than that of all STs at the national (2.1 per cent) whereas married boys below 21 years constitute 5.4 per cent which is considerably higher than the national average of 2.8 per cent. Among all tribes, Jaunsari and Bhotia have registered the proportion of married girls below the stipulated age higher than that of the State. On the other hand, Raji and Tharu have shown the proportion of married boys below legal age higher than the State average.
Religion

Hinduism is the predominant religion of the tribes of the State (80.6 per cent). The STs professing Hinduism account for 98.5 per cent. Muslim tribes constitute 0.9 per cent. Tribes following Christianity (0.3 per cent), Sikhism and Buddhism (each 0.1 per cent) together constitute half per cent only.

Work Participation Rate (WPR)

The Work Participation Rate (WPR) of the ST population is 40.3 per cent which is lower than that of all STs at the national level (49.1 per cent). There has been a slight increase of 2.4 per cent in the overall WPR of STs during 1991-2001. Male and female WPR (49.9 per cent & 30.1 per cent respectively) are lower than those of the national average. Among the total workers, 66.6 per cent are main workers and this proportion is marginally lower than the national average (68.9 per cent). At the individual level, Buksa, Jaunsari and Bhotia have overall WPR lower than the State average. Except Raji and Tharu, other three tribes have female WPR lower than that of the State.

Category of Workers

‘Cultivators’ constitute the highest proportion (44.6 per cent) among the total tribal workers, which is equal to that of all STs at the national level (44.7 per cent). ‘Agricultural Labourers’ account for 31.4 per cent, which is lower than the national average of 36.9 per cent recorded by all STs in this category. ‘Other Workers’ form 21.6 per cent which is higher than the national average of 16.3 per cent. Workers engaged in ‘Household Industry’ (HHI) constitute 2.4 per cent which is same as that of the national level (2.1 per cent).

Relations with the mainstream

Although such secluded tribes have been a part of Indian society since ancient times, the mainstream does not seem to have taken a favorable view about them though they were not treated as low as untouchables. Main reason for disliking must have been the difference in religion and the unwillingness of these societies to assimilate in Hindu religion and culture. Tribal represented an antithesis to the
Brahman and hence invited neglect and contempt in Brahamnic traditions, notwithstanding the fact that knowledge of Brahmanic scholars about these tribes was extremely limited. However, due to large size of subcontinent and no pressure of population, there was no cause of friction. Mostly, the tribes were left to themselves and were free to practise their own religion and culture as well as to use their habitat for their livelihood like hunting and gathering, grazing and shifting cultivation. However, situation changed during colonial period. The British administrators had no idea about living conditions of these tribes. Whatever little knowledge they got, came through Brahmanic and Sanskrit traditions which held negative views about the tribes. This coupled with the desire of colonial administration to maximize profits, led to a specifically insensitive approach to these sections. A series of Forest Acts was enacted which rested the rights of forests in the state thereby restricting the traditional rights of the tribal people. This shattered the economic base of the tribes. In an economy which was only at self-sustainment levels, the effects were devastating. Economic problems led to increase in usury and moneylenders and contactors made profits at the expense of simple tribal people.

**Issues with Tribes**

Some main issues with Schedule Tribes are as follows:

- Land alienation has been the most important problem being faced by the tribal people. This had started in the colonial period itself with the enacting of the Forest Acts and opening of mines in tribal people areas. Expansion of railways came at a heavy cost to the forests. All this caused destitution and displacement among the tribal people. During the period moneylenders became active in tribal people areas and started usurping land of the tribal people resulting in land alienation at an unprecedented level.

- Land alienation has continued in the post independence period in the name of development projects, though the Government is more conscious about the humanitarian and rehabilitation aspects.

- Tribal economy is essentially intended for self sustainment. Primitive technology is used for production which does not have much profit earning capacity. As a result large numbers of tribal people live below poverty line. In
2004-05, percentage of urban and rural population below poverty line was 16% and 16.1% for general people while for tribal people it was 39.9% and 47.2%.

- Status of education differs from tribe to tribe. However, as a group, these tribes were also lagging behind in literacy rate which in 2001 was 64.84% for all social groups and 47.1% for ST. Dropout rates are high for a number of reasons — one of which is that medium of instruction is different from the tribal language and the curriculum neither suits their needs nor is comprehensive to them.
- Health is another cause of concern among these groups. Waterborne diseases and malnutrition are rampant leading to deficiency diseases. In 2005-06, infant mortality rate, which was 48.9 for other population was 62.1 for STs. Child mortality rate which was 10.8 for others was 35.8 for STs.

Legal provisions and Governmental Interventions

Recognizing the special needs of STs, the Constitution of India made certain special safeguards to protect these communities from all the possible exploitation and thus ensure social justice. While Article 14 confers equal rights and opportunities to all, Article 15 prohibits discrimination against any citizen on the grounds of sex, religion, race and caste; Article 15(4) enjoins upon the State to make special provisions for the advancement of any socially and educationally backward classes; Article 16(4) empowers the State to make provisions for reservation in appointments or posts in favour of any backward class of citizens, which in the opinion of the State, is not adequately represented in the services under the State; Article 46 enjoins upon the State to promote with special care the educational and economic interests of the weaker sections of the people and, in particular, the STs and promises to protect them from social injustice and all forms of exploitation. Further, while Article 275(1) promises grant-in-aid for promoting the welfare of STs and for raising the level of administration of the Scheduled Areas, Articles 330, 332 and 335 stipulate reservation of seats for STs in the Lok Sabha and in the State Legislative Assemblies and in services. Finally, the Constitution also empowers the State to appoint a Commission to investigate the conditions of the
socially and educationally backward classes (Article 340) and to specify those Tribes or Tribal Communities deemed to be as STs (Article 342).

THE CONSTITUTION (SCHEDULED TRIBES) (UTTAR PRADESH) ORDER, 1967 (C.O. 78) In exercise of the powers conferred by clause (1) of article 342 of the Constitution of India, the President, after consultation with the Governor of the State of Utter Pradesh, is pleased to make the following Order, namely:-

1. This Order may be called the Constitution (Scheduled Tribes) (Utter Pradesh) Order, 1967.

2. The tribes or tribal communities, or parts of, or groups within, tribes or tribal communities, specified in the Schedule to this Order, shall, for the purposes of the Constitution of India, be deemed to be Scheduled Tribes in relation to the State of Uttar Pradesh so far as regards members thereof resident in that State.

Constitutional safeguards have been provided for stopping exploitation of these people and to ensure equality is listed below.

- Seats are to be reserved for them in legislature. Further, 7.5% of the government jobs have been reserved for Scheduled Tribes.
- Certain areas have been notified as Scheduled Areas. This allows the Government to frame certain regulations like restriction on transfer on land and regulation of money lending business in such areas.
- Forest Rights Act was enacted in 2006 as per which “forest dwelling scheduled tribes” and “other traditional forest dwellers” were granted certain rights in forests. The said act has recently been amended in 2012 for its effective implementation and removal of impediments.
- Many schemes under Ministry of Tribal Affairs have been started which included establishment of schools, girls & boys hostels and vocational training institutions in tribal people areas. Schemes have also been initiated for providing scholarship for ST students at various levels.
- A comprehensive scheme has been launched for welfare for Particularly Vulnerable Tribal people Groups.
- National Scheduled Tribe Finance and Development Corporation has been formed at the Centre with the similar structure in the states/ union
territories (U.Ts) to provide support for employment generating schemes/projects and for providing training to the tribal people. The corporation sanctioned more than Rs.192 crores during the year 2011-12.

- National Commission for Scheduled Tribes was established in 2004 for enquiring into the specific complaints as well as monitors the rights and safeguards of the tribal people.
- Tribal Cooperative Marketing Development Federation of India Limited (TRIFED) was set up in 1987 for the purpose of creating market for tribal people products. TRIFED established exclusive showrooms for tribal people products under the name “Tribes India” and has also taken up other promotional activities.

**Promotion of Voluntary Efforts**

The roles of voluntary Non-Governmental Organizations become important as many of them have been rendering yeoman services in the tribal communities of the area. For this purpose the Ministry of Tribal Affairs supports many welfare programmes especially in the field of education and medical care run by the NGOs through the scheme of grant-in-aid to the voluntary organizations working for the welfare of Scheduled Tribes.

This scheme is in operation since 1953-54 but its scope has been increased from the year 1998-99. The schemes run through NGOs include residential school, hostels, medical centres, and computer training centres, shorthand and typing units, balwadis, libraries and audio-visual units. 90 percent of the fund for a Programme is given by the Ministry and 10 percent is to be contributed by the NGOs. From the year 1999-2000, 100 percent fund is also available to the NGOs working in the Scheduled areas.

The main objective of the scheme is to provide an over-all improvement and development of the Scheduled Tribes through voluntary efforts in the field of educations, health and sanitation, environment, drinking water, legal redressed service and those need-based socio-economic upliftment efforts having direct beneficial impact on the target groups.
Rationale for the present study

Development of tribal population of our country is a constitutional obligation of the state. But how to develop these tribals? This has been the vexed question baffling the country’s policymakers, planners, administrators and all those concerned with the welfare and development of the tribal people. Laws have been made with regard to the protection and development of tribals; and these have been put into practice too. Right from independence, a large number of programmes have been undertaken by the Government of India for the development of the tribals and tribals areas to ensure a better quality of life for them and also to protect them from exploitation. Thousand of millions of rupees have been spent for developing a few millions of people. But the result shows that the quality and quantum of development achieved is far from being satisfactory. Tribals are still facing the problems of hunger, malnutrition, poverty, poor literacy, poor health facility and deprivation from Natural Resources. The condition of the primitive tribes is comparatively worse. Though Government of India provides special attention for the development of Primitive Tribal Groups, yet the literacy level, income and living condition of the primitive tribes in comparison with other tribes are much discouraging. This may be due to many reasons. In order to get clear view of these issues this study attempts to examine the changing socio-economic conditions and livelihood of the Sahariya tribal of Lalitpur district in Uttar Pradesh and impact of various interventions implemented among them. This study would provide valuable information to planners and administrators in their future pursuit for sustainable development of Sahariya tribal.
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