

A Study on enhancing Livelihoods of Tribal's in India through sustainable development strategies

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Abstract

Resources are the shared wealth of a nation such as an origin of supply, support and principally on that can be readily haggard upon for further use. Forests are the divine bliss and gift of nature so many livelihoods depends upon these forests for their living. These resources are needed for economic development and also for the sustainable livelihood of the tribal's especially for their livelihood. Tribal and rural people are dependent on forest resources for their livelihoods. It is important to enhance approaches that demonstrate valuable linkages between sustainable livelihoods and conservation management by local tribal and pastoral people. Conservation can only be successful in the long-term if strategies are based on, and compatible with, peoples' current ways of living, their social, political and cultural environment and ability to adapt. Preservation should aspire to deliver positive benefits for those people who are dependent on environmental goods and services, and who stand the costs of conservation, environmental degradation and extreme events. This paper tries to explore the complex processes related to rural struggle for survival and improvement. The understanding of giving support for the strengthening of rural livelihoods and natural resources, governance has to develop cooperation and then can be designed to promote sustainable production and socio-cultural systems. The rural people should be educated with the knowledge of customary resources and the link with environment in close co-operation with widespread poverty and global impact with the millennium development goals.

Keywords: *Adivasi community, rural livelihoods, good governance, sustainable Production, globalization, poverty elimination, rural transformation, governance, constitutional laws.*

1. Introduction:

Poverty and hunger constitute major global problems. Nearly one and a half billion people in the globe live in wretched (unhappy) poverty, and close to one billion go without sufficient food for the day, the majority in rural areas. In sub-Saharan Africa about half of the population lives in poverty. State policies and interferences in rural regions have been associated with continuous changes in the formal institutional framework, as well as insecurity regarding land and natural resource ownership. bucolic people and their livelihoods thus also face a situation of governance that is often characterized by lack of trust and unpredictability and which obstructs productive development. Often women are discriminated against through a heavy domestic work burden and weak rights to land and resource ownership. Rural people's responses include efforts to organize in new ways, to explore the benefits of markets and

commercialization and also to continue to rely on indigenous institutions and norms for guidance in rural livelihoods and resource allocation. The outcomes are complex and vary between agro-ecological systems, within countries and between continents.

One way to understand processes of institutional change in the course of globalization is to employ concepts of place identity and place politics in the processes of institutional change the concept of place identity seems to be linked to the growth of local governance of natural resources reported around the world. Identities are socially and politically erected and hence subject to change through, for example, negotiation and self-confrontation. According to Lash (1994, p. 200) the increasing degree of self-confrontation (reflexivity) in the light of globalization forces agency to be free from structure, forces individuals to free themselves from normative expectations of the institutions and to engage themselves in reflexive monitoring of such structures as well as self-monitoring in the edifice of their own identity'. Local governance arrangements do not only seem to emerge from policy changes at macro level or merely from changes at the micro level, but from a praxis where globalization processes in various ways tie into everyday life and oblige people to reflect on circumstances. One may also note that such changes seem to arise within a wider process of democratization that is occurring in many parts of the world. One future question is whether an increased level of self-governance and political autonomy over natural resources will boost the level of legitimacy when it comes to governance of natural resources and whether it may overlay the system for broader rural development initiatives.

Even 68 years after Independence, the problems of Adivasi communities are about access to basic needs. These include, but are not restricted to, elementary education, community healthcare, sustainable livelihood support, the public distribution system, food security, drinking water and sanitation, debt, and infrastructure. For them, equality of opportunity remains largely unfulfilled. In this milieu, it is significant to strain that the values of tribal culture are transmitted in a manner that guards the right of the holders of knowledge to find out the terms of the diffusion without exploitation. Nor can the Adivasis unhindered access to land and forests, including full access to the commons, especially in scheduled areas, be understated. Tribal communities have, over the decades, witnessed the fragmentation of their habitats and homelands and the disruption of their cultures through predatory tourism. All this has left them shattered and impoverished. Entire communities across States have been dispossessed systematically through state action, and have been reduced from owners of resources and well-knit, largely self-sufficient communities to wage earners in agriculture and urban agglomerates with uncertain futures. Yet, we can scarcely forget that the rights of tribal communities in India are protected by the Constitution and special legislations.

2. Problems of Tribals:

1. One of the Adivasi indigenous peoples of the Andaman Islands in India are the Jarawas. As per an estimate today there may be anywhere between 250 to 400 Jarawas left on the island. This is the reason why Jarawas are a designated Scheduled Tribe.

As the Jarawas do not communicate much with the outsiders nothing much is known about their society, culture and traditions. Jarawas along with indigenous Andamanese people have inhabited the islands for many thousand years.

Here are some problems that Jarawas and other native tribals on the island have been facing in the recent years: Tourists who come to visit Andaman Islands and undertake jungle safari make Jarawas and other local tribals dance and pose for food. Poachers mostly from Myanmar have introduced alcohol and drugs

into the reserve forests. Poachers at times in barter for alcohol and drugs abuse orphan girls and widows of the tribes. The Great Andaman Trunk Road which was built in the 1970s and which passes through Jarawas' newer western forest homeland is probably the biggest threat to the Jarawas.

2. On July 10, 2010 by continuing war on its own people security forces in Kandhamal district of Odisha state in India killed six poor Adivasi and Dalit labourers. Four others have been seriously injured by CRPF firing in Malapanga forest under Tumudibandha police limits. They were returning from Balliguda ,(the block and Sub-Divisional head quarter of their village Gungudmaha under Parampanka G.P) with others after receiving their wages under MGNREGA through Bank.

Those who died in this gruesome firing are two-year old JehadDigal who was hit by a bullet that went through his stomach, three women KimuriMallick (35), BimbuliMallick (45) and MidialiMallick (40) and KukalaDigal (42) who was the former sarpanch of Parapanga.

Around 12 people were returning to their village around 9.30pm on Friday in a van after collecting their wages for work under the MGNREGA. The incident occurred , when the villagers were about two kilometres away from their village. The police claim that the villagers were caught in an exchange of fire between Maoists and security forces. Human Rights activists say it's impossible for a vehicle to enter an area where an encounter is going on and all 12 people travelling in the vehicle to get bullet injuries. This represents how tribal life's are drowned out so easily because they have lack of acquaintance and how to approach the officials for justice is also not know to them so far.

3. Due to caste discrimination played by the officials many people were killed brutally and sometimes attempts suicide but justice for them is on the way.

4. Innumerable malpractices like un-touch ability, inapproachability and un-seeability were widely practiced by the Namboothiris (upper caste Kerala Brahmins). Many practices were based on the idea of purity, which gave rise to the prevalent practice of pollution. The Adivasis and Dalits were neither allowed to enter schools and temples nor allowed to use any public services. The women of these ostracized sections of the society were specifically prevented from wearing blouses to cover their chests.

5. Adivasi women are central to the economy of their society. They take part in agricultural production, gather forest produce, do wage labour where available (from government or forest department works, tendu leaf and road contractors etc) and almost single handedly bear the whole burden of domestic work, child-rearing, rearing of cattle/livestock, going to markets to sell their produce, do the marketing for their families etc. In one word, except those tasks which are a taboo for them, they do all the work. There may be variations in what they do in various areas but their central role is undeniable. In many adivasi communities, the men even marry more than one woman so that they can sit comfortably (doing the minimal work) while their wives toil away day and night.

Poor adivasi women normally referred to as head loaders, walk miles all the way through dissimilar conditions, collecting wood. congregation silage, picking leaves, preparing liquor and selling them, the typical items of work of adivasi women are all exemplified by tedium, hard physical labour, harassment and exploitation. The tricks they principally connect in are such as trade in 'minor' forest produce and fabricate and retailing of products based on minor forest produce. These tricks are characteristically low income, seasonal activities, and insignificant to the economy.

The liquor deal in tribal areas finds a prevalence of adivasi women. This may seem a jagged negation when viewed in conditions of the problems faced by adivasi women on account of chap alcoholism. But when inspected in context of the limited availability of economic choices and issues of endurance, it is

possibly less astounding that such trade is taken up by women. In the little cases that service is available to adivasi women, gender based discrimination in earnings both by administration and contractors reinforces their economic marginalization. The government and its departments itself pays lesser wages to women than men.

6. In Andhra Pradesh, for example, more than 50 per cent of the tribal people do not have access to drinking water, 70 per cent do not have power connections and more than 75 per cent do not have access to roads. Although Rs.50 crore was allocated to private contractors for tribal education and health, thousands of tribal people were affected by malnutrition, hunger and disease. In Orissa, Rs.680 crores allocated for tribal development had not been spent.

Poverty, deprivation and now the reduction of government expenditure on basic medical health facilities is reflected in the absolutely poor health condition of adivasi women and off springs. Child bearing is in this 21st century still a risk to the life of the woman. Anaemia is the normal condition for women, and malnutrition is rampant.

7. The Coca-Cola plant in Plachimada, a village in Palghat, Kerala was commissioned in March 2000 to produce 1,224,000 bottles of Coca-Cola and other drinks. The company started to illegally extract millions of liters of clean water from more than 6 bore wells installed by it using electric pumps in order to manufacture millions of bottles of soft drink.

According to the local people, Coca-Cola was extracting 1.5 million litres per day. The ground water echelon happening to fall, going from 150 feet to 500 feet. As a result the borewells and other water sources for drinking water and for irrigation went dry. Further the waste water entered the fields affecting crops. They sold sludge as fertilizer damaging the fertile soil.

The women realized that the water was toxic and polluted and they had to walk miles to bring water. The women started a "dharna" (sit-up) in 2002 at the gates of Coca-Cola which went on for days together. A movement started by local adivasi women had unleashed a national and global wave of people's energy in their support. The police gave protection to Coca Cola and the people waging struggle particularly women and children were put behind bars. During one day on dharna about 130 protesters were arrested of whom 30 were women and 9 were children, mostly babies, at around 5 pm and taken to the Chittoor Police Station. Blouses of 5 Adivasi women were torn and some senior officials were particularly keen to abuse and threaten the protesters with further physical attack. Due to the agitation the High Court ordered Coca-Cola to stop pirating Plachimada's water.

8. One of the notable examples of such tribal's are the primitive Madia Gond people living in the thick forests at the eastern border of Maharashtra. These people are nomadic hunter-gatherers who are completely primitive in every aspect. They live their lives in tiny settlements hidden in remote jungle areas that are difficult to reach from towns or cities.

These people lead a unique lifestyle. They gather roots and fruits of trees and hunt animals in the forest to eat. They wear clothes which they themselves make since there is no one to "sell" products to them in that area. And even if there was, it would be of no use. They are extremely poor and have no education or understanding of society. They just live like a close-knit extended family with no knowledge or contact of our world. While living in the forests, they are exposed to the various natural elements and forces of nature. They are unaware of medicine and hold superstitious beliefs in "healing powers" of witch doctors and shamans who take benefit of their gullible nature and try to deceive them of their belongings by preaching arcane remedies that have no basis in science but are like black magic.

Whatever the problem is they are bearing the loss of themselves and also their offspring. The government has taken a drastic step to support the tribal's but not up to the mark.

3. Strategies for giving support to the tribal's:

For the protection of tribal's the government has initiated programmes like educating them and also making them understandable India has the second largest tribal concentration in the world. In India, Scheduled Tribes are spread across the country mainly in forest and hilly regions. The essential characteristics of these communities are their particular geographical location, distinct culture, economic backwardness and aloofness from the society at large.

These people, in our country, are treated as low, despised and untouchable by the prevailing adherence to man-made social norms and caste system. They are compelled to perform duties which are considered inferior and degrading like flaying the dead animals, cleaning the latrines and removing the garbage, guarding the cremation grounds and grave yards, weaving, drum-beating, entertainment of upper caste people etc. It was Mahatma Gandhi who fought hard to recognize them as free citizens of India and called them the Girijans or the Children of the Forest God. Upon independence in 1947, the Government of India spent lot of resources to improve the life of the Schedule Tribes through legislations, development programmes and various progressive welfare schemes.

- The Gram Sabha fully empowered to determine the extent of forest rights to the inhabitants.
- renovate forest villages into revenue villages to bring modern development.
- Access to traditional seasonal resources.

4. Helping hand for Tribal's:

1. The schedule castes and schedule tribes (prevention of Atrocities Act, 1989 has come to the rescue of marginalized groups when they were treated badly by the majority communities.
2. Action will be taken by the government and humiliation harassment done towards the tribes will not be excused and be punished under law.
3. The womenfolk, especially teenagers and young housewives, among the nomadic tribal people were ready to move to a settlement colony on the forest fringes, if they were provided with basic infrastructure facility like a proper shelter, water, food and clothing.
4. Distributing ration cards to all the needed families of tribal's and also by skill development of tribal people can bring them to social mainstream.
5. The agricultural program keeps Tribes abreast of state-of-the-art agricultural techniques in agronomy, soil restoration, and crop rotation through lectures, field demonstrations, and on-site visits. Tribal governments determine annual performance goals and measures of each Agriculture Extension program as part of the local priority setting process involving all program areas. These funds are expended through existing tribal contracts and compacts. In addition, the Tribes have established assistance agreements with the land grant institutions for agricultural extension support.
6. 6.The state government recently approved a comprehensive coffee development plan for Paderu comprising the new expansion of one lakh acres, quality improvement through wet processing using baby pulpers, organic certification as well as marketing intervention by Girijan Cooperative Corporation at a total cost of Rs 526.16 crore for a period of 10 years from 2015-16 to 2024-25.

7. Currently, coffee, primarily the Robusta variety, is being cultivated in over 94,000 acres in Visakhapatnam, East Godavari and Srikakulam Agency areas along with pepper. Nearly 60% of these plantations are found in the 11 mandals of the Visakhapatnam Agency.

"Coffee and pepper are game changers in the Agency. They are grown together and will soon turn the Agency area prosperous with more tribal's taking to cultivating them. However, we are also trying to focus on promoting apple cultivation, especially in the Visakhapatnam Agency," Ch Ayyanna Patrudu, state minister for panchayat raj and rural and water supply, said.

8. Araku apples are most likely to hit the market in two years. By this the agency tribal livelihoods can have a better opportunity for enhancing the marketing strategies for the development of their living.

With the increase in paper, timber, mining and other industries in the forest areas bringing in new populations, the pressure on the local communities and on the natural resources multiplied spreading a vicious web of exploitation of the resources and of innocent tribal communities traditionally living in these regions. The realization of the need for dialoguing with the local communities began when government failed to stop the large-scale deforestation which was caused both by people, large development projects and by industries. The alarming rate at which thousands of hectares of forests and biodiversity have become extinct, has led to the administration's focus on re-strategies its intervention in forest conservation. Social forestry programmes were initiated in the 90's took the shape of joint forest management programmes under the influence of both internal rethinking and external financial institutions.

Through bio-diversity conservation of traditional knowledge of medicinal plants and promoting sustainable development in tribal areas acts a source of income generation. Promotion of participatory approaches for forest management and environment awareness promotes growth and development in low laying and backward areas.

5. Conclusion:

The Union Budget 2016-17 is another example. The denial in higher education money allocated for the excluded communities further makes their struggle for equality difficult. Moreover, it is a violation of their constitutionally mandated rights. Of the total \$133 million allocated under the University Grants Commission, 60% goes toward capital assets and another 30% toward grants-in-aid and only 8% directly benefits dalit students. If we analyze the allocation across sectors, over 86 per cent of the dalit budget is spent on social service, welfare and housing. These do not form the triggers for development unlike higher education. The overall growth of the dalit and adivasi communities promises to be very lopsided. Innovation is needed to design schemes for them in consultation with them.

The Panacea lies not in creating public awareness about environmental protection but in uplifting practice of environmental protection from individual level. When every person assures himself or herself a pollution free environment the problem of it's protection will be solved. Capacity building of people, particularly women and tribal and local institutions should have a careful observation and strategies have to be implemented for the benefit of the adivasis.

Design and implement sustainable development strategies and creating awareness on global environmental issues is a must for tribal's only thorough proper guiding and educating them the government can help the needed. Capacity building of NGO's are really encourage able so that each and every area of the backward communities can be envisaged. Review of community based activities and skill

share activities are regulated for conservation and Sustainable Management in tribal areas. Health Centers with adequate facilities should be established at every Panchayat in tribal dominated areas. Primary Schools should be established at Panchayat level in all the tribal dominated areas. Children must be provided with quality (meaning culturally sensitive) education at the primary level itself. A special education component should be kept for drop-out children, where they can be given special coaching to develop their knowledge and various skills. A special skill development programme for rural tribal youth should be implemented, geared towards involving them in production of various items in the rural areas. Tribal students should be provided with adequate funds to encourage them to opt for higher education under human resource development programmers, where the beneficiaries should be assigned with some sort of the social responsibilities. Adequate funds should be invested for welfare schemes for old age pensions, support to handicapped and poor families, etc. Adequate funds should be invested in major empowerment programmes (agriculture, forestry, horticulture, animal husbandry, entrepreneurship) for the community. The government must ensure intelligibility and responsibility for the development based on respecting the fundamental rights of tribal communities.

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