

**Livelihood Patterns and
Resource Bases of Tribal
Communities in Dindori
District of Madhya
Pradesh**

Journal of Society in Kashmir

14(1) 56 - 78

ISSN: 2249-667X

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<https://sociology.uok.edu.in/Files/c2d3b278-4cf7-49a5-9525-af5e352f2900/Journal/730aa6e5-9d47-4c94-9082-b93bfc6433e0.pdf>

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Abstract

This study examines the situation of the scheduled tribe, also known as the tribal people, using government statistics to examine their role in development, means of subsistence, and degree of integration into the contemporary Indian forest economy. The research work is based on microstudies undertaken to bring out the forest dependence of tribal. The study is undoubtedly efficient and capable of addressing the informal aspects of household and economic tasks that large official surveys are unable to cover. However, despite some imprecision, a single countrywide survey with one of the best designs imaginable has the advantage of recording the formal relationships as well as the general picture in a balanced and comparative manner. The study makes an argument that there is a possibility for both ecological and economic benefits from integrating tribal people into the contemporary forest-based economy.

Keywords

Forest, agriculture, livelihood, livestock, migration, development, NGO

Introduction

Tribe refers to the endogenous primordial solidarities living in close proximity to forest territories united by ties of descent from a common ancestor, community of customs and traditions, adherence to the same culture and language distinctly their own. Accordingly, the terms like adivasi, vanvasi, janjati, and even scheduled tribes are not found without

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criticisms (Xaxa, 1999:3589-96). The tribes constitute the most disadvantaged section of India's population from ecological, economic, and cultural points of view. Ecologically, the tribes are isolated in a selected geographical area. Economically, their life and living are tied with forest and shifting cultivation. Culturally, the tribes enjoy a unique style of life characterized by a distinct language and heritage distant from modern mainstream culture. They are the bulk of the matrix of India's poverty. From the historical point of view they have been subjected to the worst type exploitation and social injustice. They suffer because their traditional rights over natural resources, land, river, forest have not been recognized. They are politically and economically a weak minority. Protective legislation pertaining to schedule areas needs to be implemented seriously. Land acquisition act needs to be substantially changed, recognizing people's right over resources that sustain their livelihood. Such disadvantage is reflected in the status of tribals. In India, there are 705 tribal groups comprising 8.6 percent of the total population. The tribes are isolated, socially undeveloped, economically disadvantaged and mainly confined to hilly and densely forested areas.

8.9. Madhya Pradesh is situated in the center of India and is known as a rich source of natural resources, cultural heritage and as 'the heart of the country' (Russell and Hira, 1997). It has the largest number of tribal communities (46) constituting 23.3 percent of the state population (WHO, 1991).

Tribal societies have lived in harmony with nature for centuries. Their economy and culture are inextricably linked to the natural world, which they compare to a mother's womb. Every indigenous group has its own distinct way of life and traditions, which are based on how specific natural resources are used and what kind of labour is done. Humans and nature have always interacted in a reciprocal manner. This is evident in tribal societies, where there is always a symbiotic interaction between their livelihood pursuits and the surrounding natural resource base, which includes forests, land, bodies of water, mineral resources, and other flora and fauna. For tribal people, land is a significant source of income. Approximately 90 percent of tribe populations in India relied on land, either directly or indirectly for survival (Verma, 2004). Their economy was mostly focused on agriculture. Their only material

possession is land. The forest serves as a secondary source of income in addition to the property. For their own subsistence, they used to gather a variety of small forest items from the forest. Their economy was based on subsistence. Even while the forest provided most of their means of subsistence, there was not enough of it to support the needs of the expanding population. The choices for a living were not too varied in the past. There were few opportunities for the tribal communities to travel.

The governments of India and several states have taken many steps to support the growth of tribal livelihoods since independence. Numerous initiatives are put in place to help them maintain their way of life. The tribal development policy has consistently modified its approach in an effort to achieve sustainability. Social scientists have emphasised the significance of the tribal world's cultural fabric in accelerating this process (Upadhyay, 2000). The first Prime Minister of Independent India, Pandit Jawaharlal Nehru, very soon after the country gained its independence, laid out the fundamental guidelines for the development of the Scheduled Tribes in five points known as "Tribal Panchasheel." These guidelines were later supported by the Renuka Roy team (1959), the Dhebar Commission (1961), and the Shilu Ao Committee (1969). The Special Multipurpose Tribal Blocks of 1956 served as the foundation for a variety of actions made to advance Scheduled Tribe development. The creation of separate Tribal Development Blocks in the Second Five Year Plan (1956-61) and of a Tribal Sub-plan (TSP) within the State plan in the Fifth Five Year Plan (1974-79), and formation of the Large-scale Multipurpose Cooperative Societies (LAMPS), Tribal Development Agencies, Integrated Tribal development Area Projects (ITDA), Modified Area Development Approach (MADA), Micro Projects for Primitive Tribal Groups (PTGs) reflected the course of tribal development administration in the country. The development method has included a variety of tactics and strategies, such as top-down planning, regional planning, target group planning, integrated development, participatory development, Joint Forest Management, watershed management, and poverty alleviation projects. Bringing sustainable development to tribal areas and, more importantly, maintaining the livelihoods of tribal populations are the overarching goal of all these programs.

Problems of the Study

The majority of tribal people in India live harsh, materially destitute lives. That is true, yet living is made possible even in harsh situations by a variety of natural resources and solid communal relationships. Despite all of these development attempts, extreme poverty still poses a threat to the indigenous people in our nation (Mishra, 2007). The planning process in India has not succeeded in closing the gap between the tribal and non-tribal populations over the past 65 years. The primary issue that tribal tribes in India are currently facing is how to generate and maintain a living. The tribal people in India and other countries follow a variety of subsistence strategies. These include those of hunter-gatherers, pastoralists, and shifting farmers who inhabit diverse habitats. A lot of changes have occurred in terms of land use, access, control, and utilisation of their resources, and these changes have had a significant impact on the people's long-term livelihoods with no sustainable replacement. This issue has grown to alarming proportions in tribal areas, where traditional means of getting a living are threatened. However, there have been significant changes concerning who can access property and control natural resources since independence. Ecological degradation has proceeded in large part because non-tribal people started using premium resources without taking the ecological balance into consideration. On the one hand, the state monopolised and consolidated its ownership over nature. The current development paradigm, which places a strong emphasis on urbanisation and industrialisation, has accelerated this process and forced indigenous populations from their homes (Siva Prasad and Mishra, 2007). Many tribes lived in the forest, but in the name of progress, the forest was taken from them, and in most cases, the tribes were even forced to leave. Along with this, it was discovered that the depletion of forest resources and unlawful cutting of trees in the forest by non-tribals were impacting tribal livelihoods (Siva Prasad and Eswarappa, 2005, 71). The expansion of the cash economy, urbanisation, and industrialisation has had a significant impact on tribal livelihoods. The deforestation caused by the loss of biomass to suit urban and industrial needs is significantly affecting the lives of those who live in the nonmonetized, biomass-based subsistence economy (Mishra, 2005). With the above background the present study tries to understand the

livelihood pattern of tribal and their dependency on forest and migration in Dindori district of Madhya Pradesh.

Objectives of Study

The survey's objectives demonstrate a strong emphasis on the primary objective and desired outcomes of the research project. The following are illustrations of survey objectives:

- To find out traditional livelihood pattern of tribal communities in the study area.
- To find out the role of government for the development and Non-Government organization for the development of tribal's
- Evaluate the effectiveness of the existing programs in the study area.

The district was selected based on the following justification: The tribal population of Dindori district, which makes up over 64 percent of the total population, primarily lives in mountainous areas near forests. 2) The district, where nearly all Primitive Tribal Groups (PTGs) have lived for centuries, is remote from the outside world and consists of forested, hilly, and mountainous areas that are less fertile and less agriculturally productive; 3) The government plays a significant role in these areas to raise the standard of tribal life.

Tribals live in isolated areas with little access to amenities, depending on agriculture and the forest. Due to a lack of modern technology, people used traditional techniques in agriculture. In these locations, the majority of the tribals live in poverty. Many adult tribals lack formal education and are unaware of their rights, which prevent them from taking advantage of the many opportunities available to them. Following harvest, sixty percent of tribal farmers are compelled to move in pursuit of employment. When they migrate, they are vulnerable to several kinds of exploitation. Children's general development, health, and education are all adversely impacted by migration. Research conducted in these places has demonstrated the effectiveness of government initiatives aimed at reducing tribals difficulties. Consequently, it is critical to look into the food security, vulnerability, and coping mechanisms of low-income indigenous households, as well as their patterns of livelihood. Policy makers will find this research useful in bolstering national food

policy initiatives. Additionally, the study will assist researchers and development professionals in developing suitable policy measures to improve the standard of living for the impoverished indigenous households in this region.

Methodology:

In the Karanjia block of Dindori district, field surveys have been conducted in 30 isolated tribal settlements and forested areas inhabited by the Baiga, Gond, Koal, Pradhan, and Agaria tribes. Approximately one-sixth of the State's total tribal population resides in the Dindori district, giving it a unique characteristic. Tribals only make up 64 percent of the district's total population, placing it fourth among the fifty districts in the state with the highest amount of tribal concentration. (Official Website of Dindori District, 2022).

The group of respondents chosen to participate in the survey from a wider population is known as the survey sample. To learn more about the population as a whole, they are investigated. Sampling plans specify who is included in the survey, how many individuals are required, and how respondents are picked in order to address the generalisability, certainty, and precision of the results. The core data used in this study were gathered from a subset of respondents in the Dindori district that was affected by the incident using a multi-stage random sampling process. The researcher carried out his research work in Karanjia block of the district. Seven GPs such as: bhusanda, gopalpur, harratola, jhanki mal, jogi gwara, khannat mal, khari deeha) were selected for the study. A field survey was conducted in 30 distant tribal communities and forest regions among the Baiga, Gond, Koal, and Agaria tribes in the Karanjia block of Dindori district. We conducted in-depth interviews with elderly and knowledgeable men and women to gather firsthand knowledge about socio-economic status. A certain number of communities were chosen for study from the district. In the district's villages, 150 heads of household were chosen at random to provide a total sample that included both male and female participants in the interview. A total of 92 males and 58 women were interviewed. The selected sample respondents were approached at their homes, and trained local investigators used a semi-structured interview schedule to acquire the required main information.

The study examined several significant variables related to the threats of impoverishment, such as customary rights and privileges and traditional knowledge systems. Furthermore, more information on an awareness campaign among tribal people was gathered with the aid of concentrated group discussions. Individual interviews with the local population were conducted during the initial contacts. "Native specialists" were selected as those who possess outstanding knowledge about their socio-economic concerns, as perceived by the community. Several field visits were conducted in various seasons to gather data. Oral interviews with the local tribal population, particularly the elderly, were used to collect information. In order to contribute community involvement, local knowledge, and popular support to data operations at the grassroots level, village-level researchers were assembled. These data can subsequently be analysed quantitatively or qualitatively, depending on the study's objectives and design. A survey can be created specifically to collect data on subjects linked to knowledge.

Forest, Agriculture and Livelihood

The researcher has conducted the study in such areas where the villages were surrounding by the forest of sal trees, where the natural beauties fascinate every individual. The water of Sono river brings fertility of land, where the farmers can generate lot of production on their land. They have adequate agricultural land but could not produce lot of production. Tribals farmers concentrate to their agricultural land and hope to produce lot of grains for discharge of the bailey. They have to do hard labour to fulfill their basic requirement. The area covers with biological diversity, which may promote eco tourism. The coming of tourist can develop the area. The tiger, forest and folk culture of tribals may attract the peoples. The tribal directly depends on agriculture and forest to earn their livelihood. They collect small forest products such as *Harra* and *Baheda* (local name) in the month of March, April and May, *Amala* (local name) in the month of October, November and December, *Tendu Patta* (local name) in the month of March, April, May, June, November and December, *Dhup* (local name) in the month of January, February and December, *Honny* (local name *Saheda*) in the month of January, February, March and April, *Chironji* (local name) in the month of May and June, *Mahul Patta* (local

neme) in the month of March, April, August, September and October. All the above forest products collect by them and sell in the week village market in very low rate. They sell it to the small business men. These are the secondary source of income of the tribals. Another secondary source of income of the tribals is that, they domesticate cow, buffalos, goat, pig and poultry farms etc.

The primary sources of income for the livelihood systems in the region are labour, agriculture, and forestry. Most households scrape out a living by maintaining a diverse pattern of jobs due to very tiny holdings and the extremely low productivity of the land; no single activity provides sufficient resources to totally assure their subsistence. There are, however, a few artesian castes and tribal groups who rely on providing community services or small-scale processing and commercialisation. For tribal households to survive, women's labour is essential for managing resources, supplying food and income, and providing both. Rainfed, mono-cropped agriculture is the major form of agriculture in the tribal villages/area. Tribal people are involved in a variety of activities, including hunting, trapping, making baskets, shifting cultivation, collecting food from the forest, making rope from tree bark and sabai grass, collecting honey, gathering, processing, and selling herbal medicinal plants, labour, and fishing. Farming is mainly single crop with some paddy and vegetable cultivation. Three to four months are covered by food security. Lower watersheds are home to lowland systems. These villages may have limited access to forests as they stretch into the lower plains. Their multi-ethnicity, smelliness, intensive landholdings, and animal ownership tendencies are more prevalent. It is more typical practice to double crop, and a third crop may be planted if more irrigation is provided. More emphasis is placed on paddy, vegetables are grown almost year-round, and the duration of overall food security can range from five to seven months. Year-round access to most localities provides for a stronger market orientation. Many fields are already bunded because the topography is generally flatter and better system farming has a longer history, resulting in higher yield per hectare. Although distant migration is less common, local wage-earning options are more accessible (GOI, 2007: 64-118).

Tribal people have distinct socioeconomic levels and means of subsistence, although they share many issues. Their holding capacity is decreasing. Cultivation is limited by the availability of water for irrigation. Therefore, in order to improve the socioeconomic standing of the tribal people, it is necessary to either develop a site-specific agro forestry-based farming system on its own or work in conjunction with animal enterprises (such as dairy, piggery, Lac-, api-culture, fisheries, poultry, etc.). This will ensure that residues and wastes are recycled effectively, improving resource utilisation and providing jobs for family labour during the off-season. Multipurpose tree species, cash crops, medicinal and fragrant herbs, and other income-generating elements such as fisheries, piggeries, duckeries, goateries, poultry, etc. can all be grown in an agro-forestry-based farming system. Through the judicious adoption of a site-specific, self-reliant farming system based on their own resources, the tribe may be able to earn additional revenue that will allow them to meet their own needs, create their own means of subsistence, make money, and improve their mental, social, and economic well-being (GOI, 2007: 64-112).

A variety of non-commercial forest products, including food and fuel, small timber for houses, and herbs and medicinal plants, meet the needs of human nutrition. These resources are all directly derived from forests and common lands. In the absence of alternate forms of incomes or the ability to scratch out a living from marginal landholdings, people continue to rely heavily on forests for survival. In addition to providing wood and other products, forests also have a positive ecological impact on the weather, soil, and water, store biodiversity, and sequester carbon. The short-term benefits of low-productivity agriculture or meagre labour incomes for the local impoverished outweigh the long-term costs of deforestation, which is frequently irreversible.

Livestock and Employment of tribals

Agriculture and livestock are two other significant sources of income in forest border settlements, which rely heavily on the forest for numerous inputs. The main sources of grass and tree fodder in the area are local forests and common land, where people raise both ruminant and bovine animals. Traditional rearing methods for populations living on the edge

of forests involve open grazing; however, when there is overgrazing because of an increase in livestock, this practice negatively impacts both growing stock and the ability of the forest to regenerate. The large number of cattle also leads to a massive accumulation of tree fodder, which negatively impacts the quality of the forest. This clarified the strain that the cattle industry places on India's forests and how it contributes to the status of forest degradation in the nation's human-dominated landscapes. The ecosystem of the forest is closely linked to the agricultural systems found in forested areas. Farmers gather little wood, poles, and other materials from forests for use in agricultural tools and field fences. They also gather leaf litter for manure, medicinal plants to control pests, and herbs. The majority of agriculture in this area is subsistence farming, and crop output is extremely vulnerable to weather-related events and animal assaults. Crop failure in any one year has little effect as long as these resources are exploited sustainably and within the forest's regeneration or carrying capacity.

Livestock resources play a very important role in the economy of tribals. Not only have the tribals directly depended on animal resources for food but also to collect manure for their agriculture. It is observed that the tribals keep livestock as an insurance to meet their future exigencies. It so happens that the livestock resources determine the economic strength of the tribals. Here an attempt has been made to understand the contribution of animal resources to the household economics of the tribals. During the survey possession of different varieties of livestock like cow, bullock, pig, poultry, goat, sheep and buffalo have been documented. The purpose is to find out which variety of livestock in the study covered villages is more cared for by the tribals. Significantly the data in all the villages reflect that poultry and goatery is most preferred. In animal husbandry sector tribals follow primitive methods of rearing. As a result it has been observed that tribals are yet to take up animal husbandry as a major source of income contributing to the livelihood of the tribals.

The table-1 shows that 44.66 percent tribals engage themselves as cultivators in their agricultural land. 16 percent respondents' views, that they engaged themselves in the collection of forest product. 11.34 percent respondents' views that they engaged themselves in the grazing of goats,

cows, buffalos and poultry farms. 10 percent respondents views that they engaged in purchase and sales of milk. 14 percent tribals engaged themselves as agricultural, industrial and any other labor. 8 percent respondents have given their views that they engaged themselves in different shops. The above data cleared that the researcher has collected data from 150 respondents but he did not find anybody who got employment in government office or any other government office. So it clear that either they were not eligible for government job or they were not aware about the government job. It is evident from the table that in spite of pursuing agricultural or allied activities, they also rear domesticated animals. The Governmental efforts are also playing a pivotal role encouraging them to domesticate the animals by providing various loans through banks.

Table - 1
Engagement of tribals in various activities

Name of the Activities	Beneficiaries	Percentage
Cultivation	61	44.66
Collection of Forest Product	24	16
Grazing of Goats/Cows/Buffalos and Poultry Farm	17	11.34
Purchase and Sales of Milk	15	10
Labor	21	14
Any Other (Shop)	12	08
Total	150	100

The scheduled tribes are eligible for free healthcare, free education, and free financial assistance. Due to their social and economic backwardness, facilities have only been provided for their development. They lack adequate educational facilities, communication channels, productive and irrigated land, medical facilities, mechanized cultivation, and large irrigated holdings. The shorter growing season, cold temperatures, high altitudes and tiny land holding sizes all lower agricultural productivity. Tribal people grow huge flocks of sheep and goats to make up for their lack of access to agricultural resources (Bhasin, 2004:237-249).

Handicrafts

In addition to their economics, the indigenous people in the several regions under investigation have made a name for themselves as skilled artisans. The Agariyas, Baiga, Gond, and others are skilled craftspeople who create a wide range of items out of wood, bamboo, cotton, fur, and other materials that are typically harvested from forests and other natural resources. A major factor in the tribes' economic quest is natural resources. They make profitable handicrafts and clothing using bamboo, cotton that grows nearby, thread, and various wild fruits. It is one of their main interests for a secondary career. The indigenous people's customary apparel is highly pricey. Once more, they add colour to the threads made from various jungle fruits that are gathered from the wild. It should be noted that these locally made clothes serve two purposes. It provides them with a means of income in addition to enabling them to meet their daily clothing needs. Another popular handicraft among the studied people is bamboo goods. Bamboo mats, baskets, farming tools, or household items such rice and vegetable carriers, mats, rice storage, hand fans, etc. are the main items in it. In addition to their everyday use, they also prepare the wooden and bamboo replicas of ancient sculptures, masks, place mats, and several other ornamental items. These are in high demand in the market, both among tribals and non-tribals.

Migration for survival

Agriculture is the main occupation of tribal people in this area. They are engaged in farming only for five to six months, but agriculture does not provide a large number of households with a year-round sustenance even during normal years. Living in the villages gets harder after putting in a lot of effort when the agricultural production is low and not enough to sustain them. Poor land quality, insufficient landholding, lack of irrigated land, low land productivity, shortage of work, hunger, restriction haunting and gathering of forest products, larger dependency within the family etc are the main reasons that force some households to works in brick-kilns and labourer in industries nearby township and in neighbouring states as migrants. It has also been found that the migrants are engaged as domestic servants, bus and truck cleaner, rickshaw pullers, street hawkers, petty traders, construction workers and house

maid workers. When there is no agricultural season, tribal people have to migrate to some villages of neighbour district. These villages have large yield of work. They come back to their villages after three or four months. The return from migration depends on their need for farming and with the advent of the monsoon, the majority of migrants return home. Many who return early do so because of either sufficient earnings or because of the construction of the job, or because of information that there are local labour opportunities in the village.

The entire tribal family members are not migrating. Few of them are staying at the home to look after the aged and children of the family. It was found that only male members who are capable to do the work have migrated to their neighbour cities, districts and State. Generally the millet and rice yielded in the farm is kept for eating. So lot of problems and resourcelessness enforced them for migrating. About 78 percent of migrants have reported as tribal areas to urban migration. 46 percent of tribal people reported as outside state migration. Small size land holding tribals in the village considers seasonal migration during lean season of the year. Medium size landowning tribal households have reported that they would rather do labour around the village then migrate. About 22 percent of the migration is around the district within 70km to 120 km from the village. About 10 percent of the total migrants had move outside the districts. Out of the total migrants 74 percent migrant's main economic activity is laboring in the mines, industry, hotel and shop etc., only 26 percent of the migrants have reported that they were working as agricultural labourer. Migrants who have decided to remain in the district benefit even less, as wage rates are depressed. But those who have relocated to an outside district and state benefit more because the wage rate is slightly higher.

Development Schemes

The government of India has introduced numbers of developmental scheme for the development of tribal's. The primary goal of these projects is to create extra wage employment possibilities at a period of acute labour shortages through manual labour, as well as to create long-term community assets for sustainable employment and development of rural populations. Additionally, it offers financial support for self-employment,

capacity building, skill development, technology advancement, and infrastructure development, including marketing. The goal of this program is to offer a sustainable income to rural poor who are below the poverty line.

Table-2
Government Developmental Scheme

Govt. Scheme	Positive Response (Percentage)	Negative Response (Percentage)	Total (Percentage)
BPL	112 (74.66)	38 (25.34)	150 (100)
Antodaya Scheme	118 (78.66)	32 (21.34)	150 (100)
MNREGA	63 (41.34)	87 (58.66)	150 (100)
Indira Awas Yojana	54 (36)	96 (64)	150 (100)
Age Old Pension Scheme & Any Other	86 (57.33)	64 (62.67)	150 (100)

The table-2 clear that the government has implemented following developmental scheme for the development of tribal's standard of living. Out of these 74.66 percent respondents views positive response regarding BPL scheme and 25.34 percent respondents have given negative response. 78.66 percent respondents have given positive response regarding antodaya scheme and 21.34 percent respondents have given negative response. 41.33 percent have given positive response regarding MNREGA and 58.66 percent have given negative response regarding the scheme. 36 percent respondents views positive response regarding the scheme of Indira Awas Yojana and 64 percent respondents have given negative response regarding the scheme. 57.33 percent respondents views positive response regarding the scheme of age old pension scheme and 62.67 percent have given negative response regarding the scheme of age old pension scheme. So the above table clear that some the developmental schemes work successfully in tribal areas for their standard of

development. Some of the developmental schemes have implemented but it did not get success. It is clear from the above table that different respondents have different level of awareness regarding different schemes. It means those who know about it, have derived benefit out of the Government schemes.

The participants have good awareness and understanding about development initiatives in their villages. The people have witnessed the development initiatives in their own and neighbouring villages and the news reached to them through meetings, individuals and celebrations. It was clearly set who should do what and when. There is a division of labor and sharing of responsibilities. People believed that development is what they give than what they get, with profound emphasis on self-reliance and work ethics.

Though this percentage is enough in respect of tribal awareness but this awareness is confined to just knowing the names of various welfare schemes. The respondents, who have knowledge about it, definitely derived the benefits of these schemes. Knowledge about welfare scheme and getting benefit of it are different. It is not necessary that those who have knowledge of these schemes would definitely derive benefit of these schemes. The Government of India and M.P provided various developmental schemes for tribal development. The majority of the programs run by the Rural Development Department allocate specific funds for the provision of necessities in the tribal areas. The improvement of the Tribal Communities' socioeconomic circumstances is another goal of these programs. The programs put in place to ensure the wellbeing of the tribal communities.

Community level forest management

Higher involvement of local communities in forest management, as well as power devolution through access and ownership rights, ensures higher tenurial security and better forest management and conservation. Recently, many developing countries have found that granting local communities access rights and managing forest resources at their own pace is an effective instrument for policymaking. A significant shift in the management of forest resources has occurred during the past 20 years, with countries giving users of their forests some degree of control and

responsibility. Community based management institutions often considered as a critical precondition for equitable, efficient and effective implementation of REDD+ (Springate-Baginski and Wollenberg, 2010). Since the early 1990s, India has also made a major effort to involve the local people in forest management through Joint Forest Management (JFM) institutions. But in order to further establish these JFM organisations, local communities must be given sufficient authority and responsibility (Lele, 2011). The current decision to combine JFM with the Gram Sabha of Panchayati Raj Institutions intends to reinforce the decentralised forest governance goal. This will promote the formation of livelihood promotion organisations like SHGs and the association of committees or groups like JFMCs/VPs, etc., in order to prepare for the conservation, protection, and enhancement of livelihood-based activities. The best places to address livelihood activities are at the cluster, sub-landscape, and federation levels of SHGs. The government also suggested strengthening local institutions' ability to successfully manage, restore, and safeguard forests, as well as giving JFMCs legal support. Community-driven creative management strategies can help prevent forest degradation.

Tribal Governance and PESA

Many academics contend that PESA is extremely ambitious in terms of how it will be implemented. A few even declared it to be a "mini constitution with the Indian constitution." It could be quite difficult to embed both in letter and spirit, for instance, ownership of natural resources. The purpose of the PESA provisions is to empower the native communities to take action against the forceful acquisition while also providing inherent protection for their resources. In recent years, the purchase of private and community resources for industry in contravention of these restrictions has resulted in confrontations in a number of PESA locations. This is triggering conflicts, resulting in the loss of livelihoods and resources, as well as the way of life. The implications are evaluated in relation to the PESA Act's operation when it comes to the acquisition of mineral resources for industries. A sustainable mining model that respected the tribe could have emerged and many of the present disputes on the ground may have been prevented if the Union

and State Governments had upheld the Samata Judgement (Supreme Court, 1997). It is a truth that the State-led acquisition and marketisation process is causing the size of the operational holding in the tribal territory to erode. It is forbidden to sell tribal lands in Scheduled regions to non-tribal people. However, the shift is still happening and has become more noticeable in the years after liberalisation.

The Recognition of Forest Rights Act of 2006 (FRA) was the government's reaction to indigenous peoples' and movements' protected fights to establish rights over the forest areas on which they had traditionally depended. The Act restored the Government's colonial stance by establishing State rights over the Forest over the community's customary rights. However, the Act's implementation has been delayed due to persistent bureaucratic control, Forest Department officials' unwillingness to cede responsibility to the people, and insufficient awareness-raising initiatives. This clearly violates both the letter and the spirit of PESA and FRA, showing that certain rights favouring the tribal people are still not adequately recognised. However, attempts to undercut tribal legitimacy for land reclamation and forest rights, as well as opposition to resource takeovers and displacement, remain. To put it another way, we should recognise the efforts made by local communities to exercise self-determination and self-governance. Even if PESA was guaranteed in letter and spirit, there hasn't been enough effort made on the ground to have a democratic discussion to end the conflict. However, contemporary alienation is a manifestation of misgovernance, and a long-term remedy lies in an honest execution of PESA and placing people's desires at the core of governmental initiatives in the fifth scheduled areas.

Panchayat, Gram Sabha, Environmental and Livelihood Concerns

A local government's efficacy and efficiency, especially at the village level, are largely dependent on how well the Gram Sabha runs. Even though there are certain constitutional protections, as demonstrated by the field and various reports and studies on Panchayats, ineffective Gram Sabha functioning has resulted in some misgovernance at the village level. The Gram Sabha's operational procedures, discussions, and participation are crucial for the village community's involvement in local administration, despite a variety of contributing factors. Even the PESA

Act has given Gram Sabha a great deal of importance in light of how important this subject is. It has specifically imposed two significant obligations on Gram Sabha: (i) no land may be transferred from a Scheduled area without Gram Sabha's consent; and (ii) mining operations must, if at all, receive Gram Sabha's prior consent. Therefore, it is imperative to investigate the functioning of the Gram Sabha under the Panchayat system and provide some corrective actions to enhance it. Since the political and economic structures of the tribal parts of our nation are changing significantly, it makes sense that the village at the centre of the governance system would have a functioning "gram sabha" under the general framework of PRIs.

If we were to examine the industrialisation process that is being carried out in the modern world, we would discover that not only is the natural environment being contaminated, but also socio-cultural practices, economic concerns, political factors, people's protests, and legal issues regarding who is the original owner-the state or the people who have been enjoying the natural world for centuries and generations-are all closely related to this process. Since the advent of globalisation and the opening of the whole market to private companies, including MNCs and local industrial firms, India has seen a significant increase in the number of persons displaced and a lack of appropriate rehabilitation policies. Their relocation is starting to cause additional issues. People in their "own home land" are turning into "refugees." What kind of progress is this?

Role of NGO

The NGOs support the implementation of income generating projects that either complement or fall short of the current wage income as well as subsistence-level activities. These activities benefitted individuals in the sense that they could be carried out during the lean season, so alleviating the problem of seasonal unemployment. It has been recognised that the mission of developing Scheduled Tribes cannot be completed alone by government efforts. The significance of locally based, volunteer-driven non-governmental organisations (NGOs) has increased. They support the State's efforts to guarantee that a sizable population receives the benefits. In certain instances, voluntary organisations are in a better position than the government itself to carry out government initiatives in a more

effective and impartial manner. This is mostly due to the extremely devoted and committed human resources that certain nonprofit organisations have access to.

18.33 percent of the respondents have bad ideas regarding the NGOs, 41 percent respondents in the surveyed village have good ideas regarding the NGOs, 22.33 percent respondents express better views regarding the NGOs, and 18.34 percent respondents have very bad views regarding the NGOs. Thus it is clear from the above table that those respondents who have derived benefit are of positive attitude regarding the NGOs, and those who have negative opinion regarding these NGOs are either exploited by it or facing some other related problem. Thus the level of knowledge towards the NGOs would be of critical value. Through this the major numbers of tribal shall come forward to share the work of their own development. Tribals are aware of the importance of NGOs; large number of people are of the opinion that it plays a vital role to solve different problems of people residing in the region and work for development of the region.

Since the first Five Year Plan's inception, non-governmental and voluntary organisations have been acknowledged for their contributions. Numerous nonprofit organisations are still working to improve the lives of tribal people after doing some excellent work in this area. However, efforts have been made to ensure that only reputable and dedicated organisations participate in developmental activities as government partners, given the constantly rising number of NGOs/VOs asking financial assistance from the Ministry.

Conclusion

This study indicates the economics of those who live in forests is significantly influenced by forest resources. Agriculture is just behind the forest resources contributing a lot to their total earnings. The tribals in the study areas have enjoyed a higher share of their livelihood from forest and agricultural related livelihood activities. Thus, the study identified a variety of livelihood patterns that were prevalent in the study areas, including those based on the forest, agriculture, wages, migration, and animal husbandry. The study has brought attention to the importance of the agricultural sector concerning the percentage of families that grow

different types of crops. The resource base of tribal households also showed that they lacked the amenities necessary to meet many basic requirements for a decent level of living, and that they were not in physically or financially sound. They survive by working, selling firewood, bamboo, lumber, poultry/livestock, or fruits, running a small business, or borrowing money from friends/relatives. Food insecurity is prevalent among tribal households due to a lack of grains, a lack of income, and limited labour opportunities, particularly during the rainy season.

The success of dynamic tribal development is dependent on variables such as increased literacy, sustained socioeconomic position, women's empowerment, improved medical treatment, and additional human resources. Thus, it is highly important to provide essential facilities, empower women, increase their work chances, and give indigenous households access to transportation and communication. In many situations, harmful actions are carried out in the name of development, and tribal and other communities who rely on forests are experiencing difficulties as a result of natural resources being overused in the sake of materialistic advancement. Tribal people, who are rich in tradition, are coping with the harsh circumstances by depending on their traditional knowledge to support their way of life. At the grassroots level, it is imperative to transfer decision-making authority from the official level to marginalised tribal communities, for whom policies are really implemented through a developmental framework.

Suggestion

Regarding the remedies, spreading liberal education throughout the tribal sectors is necessary even for economic uplift. This is because a liberal education will help break down barriers between the tribal and non-tribal sectors, eliminate cultural isolation, and create a space for open cultural exchange. It will also foster a spirit of competition, which may be the foundation for economic uplift. However, the educational system will be designed to instill in the indigenous people a sense of inspiration, self-assurance, and advantage. The advancement of education ought to be given top attention.

There should be demonstrations of the improved agricultural practices in tribal areas and efforts should be made to persuade them to take advantage of modern agricultural benefits, so that the primitive system of agriculture will be gradually replaced by more improved one. To provide occupational opportunities, there is also need for development of cottage and small scale industries in the tribal sector where necessary. In selection of the types of industries, such industries are to be promoted, as will be beneficial and befitting to their social and natural environment. Roads should be constructed to the inaccessible tribal regions. In implementing the Governmental programmes, adequate attention should be paid to the anti-exploitation measures; Elimination of indebtedness should be an important point. The Governmental efforts are being but the required target is very high and yet to be achieved.

Acknowledgements

The author expresses gratitude to tribal people, local leaders, and government officials for their involvement, cooperation, and hospitality during fieldwork in the sample villages of Karanjiya block, Dindori district, Madhya Pradesh. The present research work was sponsored by Indian Council of Social Sciences Research, New Delhi. I highly feel obliged to the ICSSR, New Delhi for commissioning the research work.

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