

# New Strategies for Inclusive Growth and Development of Particularity Vulnerable Tribal Groups : An Anthropological Study in Andhra Pradesh, India

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## Introduction

India represents 4694 different ethnic groups or caste communities. All these communities are classified into different social categories according to their levels of development and discrimination to which they are subject. These groups or categories are classified as forward castes, backward classes, scheduled castes, scheduled tribes, religious and linguistic minorities. To balance these inequalities existing in different forms, the government of India has provided certain privileges for the 3654 (77.84%) deprived communities in the areas of education and employment in general, in almost all human societies, certain groups are excluded and deprived of some opportunities. The excluded social groups in any human society or human world includes women, children, the poor, the elderly, ethnic groups, people with HIV/AIDS/COVID19 the disabled and widows. Among various ethnic groups

category, the scheduled tribes and particularly vulnerable tribal groups (PVTGS) are considered as one of the socially excluded communities, which stands at the bottom most position of the human development index.

The tribal communities of India are experiencing with the problems of social exclusion, marginalization, deprivation and segregation. The aboriginal people in India are experiencing with the problem of exclusion through the mechanisms, of geographical isolation segregation and spatial distribution. Out of the total 635 Tribal Groups of India, 75 tribes has been classified as Particularly Vulnerable Tribal Groups(PVTGS) based on the criteria of Pre-agricultural stage of economy,very low literacy,stagnant or diminishing population and living in most economic backward condition. The state Andhra Pradesh consists of ten such PVTGs, namely Bodo Gadaba, Gutob Gadaba, Dongri Kondh, Kutia Kondh, Bondo Porja, Kondh Porja, Parangi Porja, Savara, Chenchu and Konda Reddy. In the A.P State tribes list of 34, only six principle tribes namely Chenchu, Gadaba, Kondh, Savara, Konda Reddy and Porja are found in the list of Scheduled Tribes. The population in A.P state is mainly distributed in Visakhapatnam, Vizianagaram, Srikakulam, East Godavari, West Godavari, Kurnool, Prakasam, Guntur districts and the newly formed districts like Alluri Seetha RamaRaju, and Parvathipuram Manyam.

In general, the Particularly Vulnerable Tribal Groups (PVTGs) in Adhra Pradesh state are still experiencing with the severity of vulnerability and exclusion in different spheres of their day to day life which includes financial exclusion, the focal theme of this seminar. Among the PVTGs of A.P state, the Chenchus inhabiting in Nallamalai forests areas are still referring as food gatherers and hunters even though, now they are in transitional stage from food gathering to food production. This tribe population in largely depending on their physical environment of forest to meet their basic subsistence requirement of food. The Kondhs are shifting (*podu*) cultivators, once they depended on piggery and even today some families in it domesticating pigs for sacrificial purpose as well as consumption purpose. The Gadabas were once palanquin bearers of madugula and Jaipur kingdoms, but now they are shifting and settled cultivators. The Konda Savaras once horticulturalists, now they are largely depending o shifting (*podu*) cultivation, in addition to its traditional hereditary calling. The Konda Reddis are also shifting and settled cultivators now, earlier they too depended on horticulture and known as traditional horticulturist. The Konda Reddi families inhabiting on the banks of Godavari, now adopted fishing also and the catch of it mostly they make use for consumption purpose only.

Since India's independence in each five year plan period certain amount is allocating for the development of tribal communities. But the development among many tribal groups (including PVTGs) taking place in a slow pace manner. The feature of under development is very much attached to the aboriginal people inhabiting in different tribal pockets of India (including the state of Andhra Pradesh). The condition of underdevelopment is still much prevails among the Particularly Vulnerable Tribal Groups in India as well as Andhra Pradesh. Most of these groups progress and are having very low, economic, financial, educational and health indices. That is why priority is accorded for their protection and improvement interms of the social indicators like livelihood, health, nutrition and education, so as to decrease their vulnerability. For this purposes schemes of development of Particularly Vulnerable Tribal Groups (PVTGs) was initiated by the Government of India with effect from 1-4-2015. The earlier research studies on the issue of development among PVTGs clearly reveals that even this scheme is also not much elevated the status of these groups as per the estimations and expectations.

In general, the tribal communities are denial of equal opportunities to participate fully in the ongoing development process of nation and state alike that of many socially excluded ethnic groups in India. Among the various tribal communities in India, the PVTGs are still considered as most under developed, less privileged, struggling and experiencing with impoverishment, economic deprivation, financial crisis, livelihood and food insecurities. Their habitats or settlements are still located in interior and inaccessible areas of forests, mountains, deserts and Islands. They are still living away from the main stream so called civilized population and moreover, in access to many public facilities. The severity of vulnerability and social exclusion are very much attached to the PVTGs and considering these are the main causative factors for its under development. In order to achieve the goal of Vikshit Bharat and to reach the stage of advanced and developed nation of India by 2047, since now onwards more focus must needful on the so called under developed and most vulnerable communities including PVTGs. This research study suggest, certain new strategies to achieve the goal of Vikishit Bhart pertaining to the most vulnerable tribal communities specifically Particularly Vulnerable Tribal Groups (PVTGs).

The data presented in this research paper was collected through both macro and micro level studies carried out in all the tribal sub-plan areas of Andhra Pradesh. Household level survey was carried out in the selected field villages of Jerrella,

Chedalapadu, Kadugula and Gadedalametta situated in the tribal sub-plan area of Paderu ITDA, Alluri Seetha RamaRaju district, Geddada in the tribal sub-plan area of Rampachodavaram ITDA, East Godavari district, Jakkaravalasa (Karraguda) in the tribal sub-plan area of Seethampeta IDA, Srikakulam district. All these seven villages were covered under macro level study. A micro level study was conducted in Kolapari village, located in Chintapalle tribal mandal of Paderu, ITDA. It is a Kondh settlement, where intensive and in-depth field work was carried out by employing anthropological ethnographic methodology. Through which both qualitative and quantitative data was collected and some part of it relevant data incorporated in this research paper.

**Population distribution of PVTGs in AndhraPradesh:** The following table shows about district wise PVTGs population distribution as per 2011 census.

**Table 1**

S. No	Name of the District	PVTGs wise population						Total PVTGs Population
		Chenchu No of people	Gadaba No of people	Konda Reddy No of people	Kondh No of people	Porja No of people	Savara No of people	
1	Srikakulam	209	1311	30	2564	4	104652	108770
2	Vizianagaram	287	20962	64	673	201	31290	53477
3	Visakhapatnam	493	14943	1983	97899	33626	338	149282
4	East Godavari	1187	487	77937	816	2282	379	83088
5	West Godavari	2045	15	8218	85	18	181	10562
6	Krishna	2466	9	843	39	2	208	3567
7	Guntur	13501	32	563	40	5	176	14317
8	Prakasam	15245	4	186	11	-	131	15577
9	Nellore	458	22	206	83	-	96	865
10	Kadapa	1636	10	142	45	4	8	1845
11	Kurnool	9266	2	432	16	-	15	9731
12	Ananthapur	80	-	68	14	-	10	172
13	Chittoor	442	1	265	93	3	129	933
	Grand Total	47315	37798	90937	102378	36145	137613	4,52,186

The table shows about district wise distribution of PVTGs population in Andhra Pradesh state as per 2011 census. The statistical data presented in the table clearly depicts that the Chenchu, Konda Reddy, Kondh and Savara PVTGs population is distributed in all the 13 districts with varied in number, whereas

Gadaba tribe population is found in 12 districts except Prakasam, Nellore, Kurnool and Ananthapur. The total PVTGs population in A.P,State is 4,52,186 (17.19%) out of which 2,22,390 are males and 2,29,796 are females. The female population is slightly higher than that of male population. Large majority of PVTGs population in the A.P state is concentrated in tribal sub-plan areas of Visakhapatam, AlluriSeetha RamaRaju, Parvathipuram Manyam, Vizianagaram, Srikakulam, East Godavari, West Godavari, Prakasam, Kurnool and Guntur districts. Among the five tribal sub-plan areas, the tribal sub-plan area of Visakhapatnam district represent highest number of PVTGs population followed by Srikakulam, Prakasam, East Godavari, Vizianagaram, Guntur and West Godavari districts respectively. In general the PVTGs habitats in Andhra Pradesh state are found in the interior, remote forest areas of Eastern Ghats forest environment, still largely depending on its physical environment and eking out their livelihood. Most of their habitats are located inaccessible areas, experiencing with geographical isolation and segregation. Their settlements are small and scattered homesteads. The age old cultural practices of customs and traditions still persists among these tribes. They are not much exposed to outside even in globalization era due to geographical exclusion, added with economic, and financial deprivation and marginalization. Very slow population growth rate is also found among these tribes due to high incidence of morbidity and mortality rates. Declining population trend also noted in Kondh, Porja and Chenchu PVTGs.

***Ecological and Cultural background of Particularly Vulnerable Tribal Groups:*** The state of Andhra Pradesh consists of 34 tribes with the population of 27,39,919(5.53%) as per 2011 census. Based on the geographical and ecological background of the tribes in Andhra Pradesh has been broadly classified into two categories such as 1) Hill tribes and 2) Plain tribes. Out of the total tribes 31 tribes classified as hill tribes and the rest three tribes named as plain tribes, namely 1) Lambada / Sugali 2) Yerukula and 3) Yanadi. The hill tribes population is concentrated in the Eastern ghats forest ecosystem whereas the plain tribes population distributed in the Deccan plateau region, inhabiting in multi caste villages and single tribe villages of its own. Among the hill tribes category, six principal tribes namely Chenchu, Gadaba, Kondh, Konda Reddy, Porja and Savara treated as Particularly Vulnerable Tribal Groups its population is also mostly concentrated in the Eastern Ghats forest ecosystem of Andhra Pradesh state. Eastern ghats in Andhra Pradesh

state is considered as abode for tribal population. In general, tribals are referred as *Adivasis* (indigenous people / Primitives) or *Vanavasis* (forest dwellers). The hill tribes including particularly vulnerable tribal groups are usually referred as forest dwellers (*Vanavasis*) of eastern ghats. The tribal people living in the eastern ghats have established symbiotic relationship with forests since age immemorial. The livelihoods of tribal people living in eastern ghats are very closely interlinked and associated with forest resources draw from its flora and fauna. Most of the PVTGs habitats are located interior forests and inaccessible areas without proper transportation facilities. The PVTGs people living in the degraded forests are literally experiencing with scanty of food resources which resulting to the food insecurity and poverty. The culture of poverty very much prevails among the PVTGs which is closely linked with the geographical and ecological conditions in which they live. Most of their cultural features very much reflects on the ecological and geographical factors. Geographical isolation is the dominant feature, mechanism and form of social exclusion found among the PVTGs in Andhra Pradesh.

**Cultural Background:** The following few paragraphs provides brief cultural background of the six PVTGs, namely Chenchu, Gadaba, Kondh, Konda Reddy, Porja and Savara. The Chenchu tribe population is mostly concentrated in Nallamalai forest, even today they are referred as foragers (food gatherers and hunters) even though now in transitional stage from food gathering to food production due to government intervention through introduction of agriculture in certain Chenchu habitats under Chenchu development project of ITDA Sundipenta, located at Srisailam, Kurnool district. Furer CV Haimendorf (1943) has made significant contribution by recording ethnography (culture) of it during colonial administration in India. Later several scholars worked on the living conditions of Chenchus of Chenchus periodically addressing the various issues of cultural, social, economic, political, religious, health, nutrition, education and related other development aspects. P.K.Bhowmick (1997) study on Chenchus mainly focused on the issues of changes in socioeconomic and ecological setup, and the problems associated with their rehabilitation into the colonies through the Chenchu development project of the Government. Literally initially they have faced the problem of adaptation to the environment by rehabilitation. This tribe people are also referred as *Chenchu varu*, manusmriti mentions a tribe called the Chenchus and treat them on par with the Andhras (Avadhani et al 1972). The word Chenchu also means a person living under

a tree (*Chettu*) which has much ecological significance. Another version relates descent from the female deity Bramaramba, she was believed to be a Chenchu girl who lived on wild leaves and fruits. She was married to lord Mallikarjuna, the chief deity of the famous Srisailam temple of Hindu great tradition. The concentration of Chenchu population is more in and around the Srisailam temple.

This tribe has the sub-divisions like 1) Konda Chenchu 2) Uru Chenchu 3) Yanadi Chenchu 4) Bonth Chenchu or Botua Chenchu 5) Chenchu Dasari 6) Koya Chenchu and 7) Krishna Chenchu. Some regional and ecological appellations are also noticed among the Chenchus. For instance, Konda Chenchu who live in mountain hills or Jungles. This groups depend mostly on the forest flora and fauna for their subsistence and livelihood. In regard to the cultural life of the Chenchus, and influence on other tribes, Haimendorf (1943) mentioned that “ there can be little doubt that many of the tribes which were once in touch with the Chenchus have since shifted to distant habitats, while others assimilated by more dynamic populations have long lost the culture traits which earlier they imported to the Chenchus. It is only the remnants of ancient primitive cultures that we find now the scattered aboriginals of south India. The feature of egalitarianism is very much attached to the foragers even now some of its practices are found among the Chenchus who live in Nallamalai forests. It is a Telugu speaking tribe, now they are maintain symbiotic relationship with the neighbouring castes. Gadaba PVTG population is distributed in the forest zones of Visakhapatnam, Vizianagaram and Srikakulam districts. Its population also found in the plain areas of these three districts exclusively inhabits in their own habitats apart from the caste villages. They got their community name either from Godavari, the river flowing through Andhra Pradesh or from Goda an Oriya word meaning a brook. Gadaba owes its name to ancestors who migrated from the banks of the Godavari river and settled at Nandapur, the former capital of the Rajas of Jayapore (Thurston 1909). The tribe Gadaba has stratified into the sub divisions like *Bodo, Paranga, Olero, Koloj or Porja, Ktheria, Kapu and Kspa*. Each group is further divided into a number of clans and lineages. Regional variation is also found among these groups. Traditionally once this tribe people are palanquin bearers worked for the former, Zamindars in tribal areas. Now they are the basket makers alike that of Porjas. The Gadabas living in forests are depending on NTFP collection, shifting (*podu*) and settled cultivation. Pastoralism has also been noticed among some of the Gadabas in the agency area of Visakhapatnam district alike that of the traditional pastoral tribe of Agency Goudu.

They have their own dialect and language of Gadaba which belong to the Dravidian family of languages. They also speak the regional language Telugu and also inter communal communication purpose.

The Kondhs constituted one of the principal aborigines in the eastern ghats, distributed mainly in the hills of Orissa and Andhra Pradesh. Their habitats was the hills separating the districts of Ganjam and Vizagapatnam in the then Madras presidency and continuing north wards into the Orissa tributary states of Band, Daspalla and Nayagarh and crossing the Mahanandi into Angul and the Kondamals. The Kondh area further extended into the central provinces, covering the northern part of Kalahandi and the southern part of Patna (Thurston 1909). The term Kondh is derived from the Dravidian word *konda* means hill. It has ecological significance. The Kondhs are reconsidered as hill people. They are divided into several subdivisions like Dongria Kondh, Kutia Kondh, Desi Kondh, Pengu Kondh and Maluva Kondh. The sub-groups of Kondhs are actually territorial divisions. Each group is further divided into a number of exogamous lineages like ***Harika, Jakasika, Praska*** and ***Kadraka***. The Kondhs call themselves in their own dialect as Kuvinga or Kuvi Dora. They have their own dialect and language Kuvi. The Kondh males speak the regional language Telugu, almost all the Kondh people speak ***Adivasi Oriya*** along with their own dialect. The Kondhs inhabiting eastern ghats are depending on the forest flora and fauna. They collect non-timber forest produce, and depending on shifting (***podu***), settled cultivation and live stock for their livelihood. Among the PVTGs in A.P Kondhs considered as most vulnerable community and experiencing livelihood problems, food insecurity and poverty, struggling very hard to eke out their livelihood by living in degraded forest environment.

The Konda Reddies are distributed in hill tracts of East Godavari, West Godavari districts of A.P and Khammam district of Telangana state. They are also called as Pandava Reddis". their mother tongue is Telugu, which belongs to the Dravidian family of languages. The common surnames found among them are ***kalela, gatreddi, veluguni, kondla, mula, pallala, kakuri, sadala, konna, gola, sgina, tammila*** etc., Hill Reddy is the English name given to Konda Reddis in some parts of West Godavari in A.P and Khammam of Telangana. They inhabit on the hill tracts and subsist on both ***podu*** (shifting cultivation) and settled cultivation along with horticulture. The Konda Reddis inhabiting on the banks of Godavari, usually catch the fish in it and subsists on fishing also in addition to the aforesaid economic activities.

Porja tribal population is predominantly found in the agency area of Visakhapatnam district and sparsely distributed in East Godavari and Vizianagaram districts. They are also found in the Koraput agency area of neighbouring Orissa state. They have their own dialect 'Porja' and speak *Adivasi Oriya* and the regional language Telugu. This tribe have the sub-groups like Parangi, Didai, Jhodia, Gadaba, Pengu, Kollia ad Bonda, Porja. Each sub-group has the exogamous clans, such as Korra (Sun), Samadi (flower) Killo (tiger) pangi(kite) Gollori (Monkey), Vanthala(snake), Kimudi(bear). The traditional sacred friendship (*moitorjibu or gothbandhbar*) is in practice among the porja. The bonda porjas are forest dwellers and largely depending on non-timber forest produce collection and **podu** (shifting) cultivation. Some of the Porja families in the Visakha agency area engaged in firewood collection and selling it at the mandal head quarters or weekly markets(shandies). animal husbandry is also part of their livelihood apart from the forest and land resources. They have their own dialect and also speak *Adivasis Oriya* and regional language 'Telugu. They are non-vegetarian and take, beef, pork and carrion.

**Savara:** The Savara tribe is found to live in the hill tracts of Sikakulam and Vizianagaram districts. This tribe population is distributed in all the 13 districts with varied in number. As per 2011 census Savara population was 1,37,613 which constitutes 5.02% to total tribal population of A.P state. The people of this tribe claim their descent from Viswavaitra, who were cursed to became impure by their father for an act of disobedience, while the Ramayana describes them as having eliminated from the body of Vasistas cow to fight against Viswavamitra. (Thurston 1909). The Savaras are the admixture of Mangolian and Dravidiana stock. Their habitats are mostly found on hill tops, slopes and valleys. Linear type of settlements are commonly found in the Savara inhabiting localities of Srikakulam and Vizianagaram districts. They have their own dialect Savara and also speak the regional language Telugu. Savara population also found in the neighbouring state of Orissa, where they are known as Lamba linjia saora. In A.P state this tribe has two sub-divisions, namely 1) Kapu Savara sand 2) Konda Savara. The former group settlements are mostly found on the roadside and plain landscape areas, mainly subsist on settled cultivation. Where as the Konda Savara mainly subsist on shifting (*podu*) cultivation, Non-Timber Forest Produced (NTFP) collection, terrace cultivation and live stock.

The Kapu savaras have the surnames like that of the neighbouring Telugu speaking castes. The common surnames found among them are *parasingi, poddidi,*

*jingika, jammi, labura, konda, tadakala, rova bommika, mettipeta, jeeva, thamica, bojina, asami, bonthu, gedala, paturi and sidda madigas.* At present the Savaras are adopting the clan names of Jatapu tribe who are living in their own area. The totemic clans adopted by savaras from jatapu tribe are Arika (small milets) Biddika( earthen pots), Kumbirika (a kind of tree) Gedela (buffalo) Korangi, Konda Gorri (wild sheep) Addakula and mutaka. The savaras perform the robust dance “transon” with the accompaniment of blowing of trumpets and beating of drums. They observe the new fruit eating festival, along with ancestral worship of Agamapanduga and steady charming festival (kiljab) which are having much ecological significance. The wall paintings and designs are the core aspects of culture of Savaras which denotes the hunting and other economic activities of them. Savara Art is one of the tribal arts of A.P state. Which is still intact in most habitats of this tribe.

***Social exclusion and development planning for tribes and PVTGs:*** In general the tribes and specifically particularly vulnerable tribal groups are still excluded from the ongoing development process of nation and denial of equal opportunities to participate fully in various welfare programmes of both central and state governments due to absolute poverty, illiteracy, ignorance and innocence added with habitation location disadvantage of ecological and geographical constraints. Since the very beginning of the planning process a need was felt to have special plans and programmes for the welfare and development of tribals, keeping in-view the constitutional provisions and rights. After India's independence in each five year plan period certain amount has been allocated specifically for the development of tribes across the country, commissions and committees were appointed to review the development situation among different tribes living in almost all the states and union territories. The Dhebar commission report (1961) clearly pointed out that the development in tribal areas was very slow, stunted and not commensurate with the funds allocated for it, subsequently Dube report on the critical views of Dhebar and Dube, the government of India has proposed tribal sub-plan strategy with integrated tribal development approach during Vth five year plan period. This strategy was considered as landmark in the history of tribal development in India. It is otherwise known as financial inclusive measure of the government in following the integration approach.

Actually the tribal sub-plan strategy has attempted to overcome all the problems (including financial) and shortcomings and sought to focus on 1) the

socioeconomic development of the tribals as also to bring them at par with other sections of the society and 2) to protect them from exploitation and injustice. This strategic approach includes the following specific salient features :a) tribal area approach identifying the areas of tribal concentration and settling areas development approach and tribal clusters, b) preparation of plans and programmes of socioeconomic development in accordance with the needs, skills and aptitudes of the tribals and to bring them at par with other sections of society c) setting apart of financial resources within the state plan, at least in proportion to the population of the tribals in the state and supplement by funding from special central assistance (SCA), central sector and centrally sponsored schemes of government of India and institutional finance d) having an appropriate administrative structure at all levels, and especially at the ITDA (Integrated Tribal Development Agency) level for the preparation, coordination and implementation of the plans and programmes in the project area.

A lot of exercise has been done and specific comments made on the TSP strategy in various five year plan working groups reports, evaluations done by the programme evaluation organization (PEO) of the planning commission and other field level studies. The material available on this strategy through the evaluation, pertaining to seven central tribal states of analytical points as follows: a) identification of TSP areas b) finding of the TSP c) performance and impact d) measures for primitive tribal groups (now called as Particularly Vulnerable Tribal Groups) E) the complementing machinery and f) protection against exploitation.

### **Special funds for PVTGs Development**

It is one of the financial inclusion strategy of central government towards the inclusive growth and development of PVTGs. It is noted that during ninth five year plan period the government of India has state a fully finance central sector scheme for the all round development of PVTGs. The financial assistance is available to ITDAs, TRIS and NGOs for undertaking such activities as awareness generation and confidence building training for skill development and provisions for services/inputs not covered under any other scheme. This is in addition to the funding for them under special central assistance as also from state plan funding for them under special central assistance as also from state plan funds. Most of the states have got on few special schemes focusing on the PVTGs in its respective areas. In

Andhra Pradesh an important schemes being implemented in the shifting (*podu*) cultivation areas is based up on horticulture (30,000 hectares) with plantation of cashew, pineapple, mango, coffee, pepper etc., Savaras in the Srikakulam district and Konda Reddis, Kolam and Thoti ( now in Telangana) are being covered under the A.P participatory tribal development apart from raising income levels and greater self reliance. A number of other programmes relating to education, health, nutrition, housing, drinking water, food security, watershed management, and scientific methods of taping NTFP are also being taken up. Action plans of ITDPS / ITDAS including an action plan for TSP area central special assistance and funding specially PVTGs are still part of the Integrated Tribal Development Agencies apart from the budget outlay of each five year plan period since the introduction of tribal sub-plan strategy. In the study area all the special schemes are in operation but still the socioeconomic conditions are not much improved among the Chenchus, Kondhs and Porjas when compared with the other PVTGs people like Konda Reddies, Konda Savaras and Gadabas. The Konda Reddies living on the banks of Godavari River has much developed with all the development schemes of ITDA Rampachodavaram. Moreover, the Konda Reddies are more access to the financial facilities and availing it very well when compared with other PVTGs in A.P state. In regard to the effect and impact of inclusive policies on PVTGs, the study findings clearly reveals that the financial programmes and its benefits are not reaching equally to all PVTGs living in different ecological and geographical conditions. The PVTGs inhabiting in inaccessible and interior forests are not availing it fully due to geographical isolation and lacking proper transport communication facility as well as non-availability of internet and digital communication facilities. Many PVTGs habitats located in interior forests, hill tops and slopes are lacking proper infrastructural facilities like roads, electricity, clean drinking water, market, education, health etc. The following are some of the new strategies for inclusive growth and development of PVTGs.

***Anthropology and human development Approach:*** Anthropology is otherwise known as human science and deals with the cultures of different human groups and its problems across the globe. The Anthropologists try to understand and trace out the different problems in holistic, *etic* and *emic* perspectives. In turn they tackle the problems with humanitarian approach, accompanied by action and intervention strategy. According to Jean Pierre Oliver Desardin (2005) Anthropology is that, it is an empirical social science. In his view Anthropology of development is nearly

a way of going about Anthropology and sociology that is way of carrying out empirical field enquirers leading to new ways of understanding social phenomena based on contemporary objects of development should be embraced by fundamental Anthropology as an object that deserves scientific attention, methodological vigilance and conceptual innovation, participatory research in the root and outcome of Anthropological participant observation method. Anthropology invariably combines field work focused on actor points of view and actors strategies (a process that is by definition participatory) with an as objectives possible analysis of their contradictions and contexts.

Anthropology is the empirical multi dimensional study of contemporary social groups and these interactions placed in a diachronic perspective and combining the analysis of practices and of conceptions Anthropology contains the traditions of field sociology and field Anthropology( ethnography) in order to attempt an intensive insitu analysis of the dynamics of reproduction / transformation of diverse social sets taking into account actors behaviour as well as the meanings they attribute to their behaviour. It is the study of primitive or simple societies. Development is a privileged field for Anthropology infact, it requires the involvement of numerous social actors, belonging both to target groups and development institutions. Their professional status their norms of action and competence vary considerably. Development in the field is the end product of these multiple interaction with no economic financial model in a laboratory can predict, but whose modalities anthropology can describe and attempt to interpret anthropology of development continuing associated with applied anthropology, action anthropology and practicing anthropology. The approaches of Participatory Action Research (PAR) and intervention studies are the part and parcel of development anthropology, which are much relevant and appropriate in human development research perspective. This approach has definitely applicable to promote inclusive growth and development among any excluded community including particularly vulnerable tribal groups, which are still experiencing the severity of social exclusion along with financial crisis.

***Participatory, Need and Right Based Development Approaches:*** The participatory development approaches received significant importance in human development theory and it can be applicable to tribal development too. Realizing the importance of RRA, PRA,PLA/PAR etc, approaches and methods, the development planners and policy makers played significant role for the establishment of several

community based organizations to promote human development in general and tribal development in specific, planned tribal development through five year periods, specifically tribal sub-plan strategy of creation of ITDAs (Integrated Tribal Development Agencies) in the fifth five year plan period, inclusive growth and development of excluded communities including tribes since Xth five year plan period on wards considered as noteworthy to mention in the perspective of tribal development in India general and in specific to Andhra Pradesh state. The community participatory initiatives in the form of vidya volunteer scheme, single teacher appointment in tribal primary schools, school management committees in education sphere, community health workers scheme in health and nutrition sphere, Rythumitra, Rythu-Bharosa, Jala Samrakshana Samiti, vana Samarakshana Samiti in livelihood (economic) sphere, and PESA Act (Panchyat Raj Extension to scheduled Areas Act) of Grama Sabha concept in the political sphere, contributing for the inclusive growth and development among tribal communities of A.P State in specific and other states as well as union territories of India in general (Subramanyam V 2024).

In tribal development policy planning need and right based approaches are very essential for consideration to achieve the estimated target and goal of tribal development administration. Inclusive growth and development among PVTGs is possible only through action oriented and intervention among PVTGs by means of intervention strategic planning and administrative and also from the development programmes implementing authorities by following integrated tribal development approach, accompanied with anthropological development methodological procedures and its practices at the field level or gross root level. In precise that the present ongoing integrated tribal development approach under tribal sub-pan strategy invariably requires the anthropological development thinking and investigations on the long burning pending and unfulfilled issue need to be examined in holistic, *etic* and *emic* perspectives by following ethnographic methodological procedure. The present research paper deals with the excluded, marginalized most vulnerable deprived tribal communities which are classified as particularly vulnerable tribal groups (PVTGs) by the government of India.

In regard to the PVTGs development Bulliya(2009) said that “ there are mainly three approaches to PVTGs development 1) the transformation approach 2) the improvement approach 3) the tribal socialism approach, where the societal goal is

out right industrialization the accompanying tribal sector policies might be termed as transformation strategy. This emphasizes physical infrastructure and modernization of agriculture and other allied activities. The reformist or improvement approach aims at working within existing the tribal groups in a frame work of cooperation. The tribal policy measures for this strategy any include land reforms, farm credit, cash crop development, agricultural extensions, marketing cooperatives, local associations etc., It basically intends to reconcile the needs of modern high volume marketing with the economics traditional farm land of tribes. Experts says that tribal development policy and its impact on tribal change need to be studied urgently. It is the time to examine the main contemporary concerns PVTGs development policy. Because government cannot alone do every thing. However, rather than take a techno crate approach to policy there is a need to be especially concerned with developing the tools for a critical role of NGO- government partnership based on local demand. Policy statements often dis-quine the real intentions of intervention of government voluntary agencies. Analysis unstated goals of these partnerships is very essential. Hence, Anthropologists feel the need to examine the relationship between public action, from below and the national level policy process towards the involvement of government / NGOs in tribal development. It is generally believed that 'Participatory and decentralized' approaches should be taken into account when it comes to PVTG issues (Guptha 2006).

World bank has observed that "exclusion among Indian PVTGs is more structural in nature that have kept entire groups trapped unable take advantage of opportunities that economic growth offers social and culturally rooted systems continue inequality and rather than a culture of poverty that afflicts the disadvantaged groups like tribes. It is in fact, these inequality traps that prevent these groups from breaking out". various governments have implemented many schemes like housing, land distribution, land development, agricultural development, animal husbandry, construction of link roads, installation of non-conventional sources of energy for lighting purpose, including social security for the comprehensive socioeconomic development of PVTGs in the country. Strong thrust has been given to social security programmes for aiding the homeless PVTGS. Assistance and encouragement to voluntary agencies and training of functionaries forms parts of the emphasis accelerated PVTG tribal development programmes. However, situation is not improved yet in the northern parts of the country (Sainath 2010).

Similar situation prevails in almost all the tribal pockets of India including the state of Andhra Pradesh in respect to the PVTGs development. The remedy for this kind of situation is to strengthen the financial inclusive policy measures at both national and each state level.

## Conclusion

This research work study in Andhra Pradesh state clearly reveals that the social exclusion and inclusion are mostly situational and contextual. The levels of development also varies from one PVTGs to another due to the accessibility, availability and utilization of financial inclusive policies and also its measures by both the governments. The Chenchus in Nallamalai forests are still considered food gatherers and hunters even though they are in-transitional stage from foraging to farming. The Kondhs and Porjas are largely depending on *podu* (shifting cultivation) and Non-Timber-Forest Produce collection. The Gadabas in valleys and plain areas are shifting (*podu*) and settled cultivators, the Konda Savaras are traditional horticulturists and following shifting and settled cultivation, practicing horticulture too. Among the six PVTGs the Konda Reddies financial position is better than other PVTGs in A.P State. The Kondhs and Chenchus financial conditions seems to be worst and very pathetic condition and severely experiencing with economic deprivation and impoverishment. It is a felt need to properly understand the living conditions and cultural background of PVTGs through qualitative research by employing anthropological ethnographic methodology (methods, approaches, techniques) before, planning and initiation of any development and welfare scheme. The ethnographic method mainly and primarily includes field work accompanied with participant observation. Need and right based approaches should be strictly followed in development policy planning by the concerned extension agencies in order to ensure inclusive growth and development among excluded communities including tribes and more specific to PVTGs. Lastly I emphasize that Anthropological holistic, integrated, *etic* and *emic* approaches should be strictly followed in formulation of development policy planning pertaining to tribes (including PVTGs) in India. The special schemes and programmes of government specifically meant for the PVTGs further to be continued until the attainment of financial inclusive growth and development among them as well as other excluded communities or social groups in our country. There is a need to establish a separate

development agency or administration to look after the development of PVTGs at national level and its wings need to be installed or established at each state level where PVTGs population concentration is more.

In order to achieve the goal of Vikshit Bharat by 2047, all the excluded communities (its people) which stands at the bottom most position of human development index need to make them to participate fully on the ongoing development process of nation and each state levels too. It is a well known fact that in the case of PVTGs, the development is taking place in a slow pace manner and it is a myth to achieve the expected result within the time allocated, still lot of effort is essential from government, non-government agencies and academic researchers to promote inclusive growth and development among PVTGs. This issue should be examined in multi dimensional perspective including financial inclusion, and social equity perspectives too.

It is observed and noted that the scheme of development for PVTGs, specifically introduced to alleviate poverty and improve the economic conditions also not yielded good results so far. Even the special package of **PMJANMAN (Pradhan Mantri Janjati Adivasi Nyaya Maha Abhiyan)** too unable to fulfill the basic infrastructural facilities like roads, power, homes, mobile connectivity, etc., in certain of the PVTGs habitats located in interior areas of Eastern Ghats forest environment of Andhra Pradesh State. Still lot of concerted effort is needful from the concerned Ministry of Tribal Affairs, Central government as well as State governments in order to achieve inclusive growth and development among PVTGs. The academic researchers, including anthropologist should need to focus much to carryout participatory action research and intervention studies in order to formulate certain new policies for promotion of inclusive growth and development among PVTGs who are still experiencing the severity of social exclusion and denial of equal opportunity to participate fully in the ongoing development process of nation and states. There is an urgent need to integrate these communities into the mainstream of so called civilized rural and urban folk without disturbing its culture as per the views of pioneer anthropologists like Elwin and Ghurye. Still it is a felt need to carryout social inclusion research studies on the most vulnerable communities including PVTGs in India.

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