



## Cultural Identity, Exclusion and Inclusion of Tribes in India: An Empirical Research Study in Visakha Agency of Andhra Pradesh

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**Abstract:** In the past tribes in India had an unique identity with its culture, geographical isolation, territorial organization, distinct social, economic, political, religious, cultural traditions and practices. They were considered as aboriginals and indigenous people. They have very less contact with outside people of so called civilized or mainstream population. The intrusion of plain area caste people into the tribal areas and establishment of various government institutions and industries there, as well as the process of acculturation (Culture contact) certainly created the problem of cultural identity among them. Modernization, globalization, communication revolution, road and internet connectivity brought several changes in tribal life and culture. But still the scheduled tribes in India are considered as one of the excluded communities and social groups due to spatial distribution, geographical isolation, segregation, marginalization, deprivation and impoverishment. This research paper try to explain the problem of cultural identity, social exclusion, underdevelopment, cultural practices of exclusion and inclusion among tribals. It also discusses about the inclusive.

**Keywords:** Tribe, Cultural Identity, Social Exclusion, Hierarchy, Discrimination, Visakha Agency

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## Introduction

Tribes in India constitutes the second largest population, next to Africa. India represents 635 tribes with the population of 10,42,81034 (8.6%) as per 2011 census. Tribal population in the country is distributed in almost all the

states except Harayana and Panjab. Large chunk of tribal population in India is concentrated in high altitude forested zones like Eastern Ghats , Western Ghats, Central, North-Eastern and Himalayan Mountains. The newly carved Andhra Pradesh State consists of 34 tribes with the population of 27, 39,919 (5.53%) as per the 2011 census. Large majority of tribal population in this state is distributed in the tribal sub-plan areas of Visakhapatnam, Vizianagaram, Srikakulam, East Godavari, West Godavari, Prakasam, Kurnool, Guntur and Nellore districts. The district Visakhapatnam represents the tribal population of 5,57,572 (14.55%), highest concentration of tribal population in the district found in the agency tracts of Eastern Ghats forest environment. It is otherwise referred as “ Visakha Agency”, included under tribal development administration of tribal sub-plan area of Integrated Tribal Development Agency, Paderu, where the empirical field work based data was collected and used it for writing this research paper. In Andhra Pradesh State Eastern Ghats is considered as abode for tribal population especially the hill tribes, habitats are located in it. Around 31 hill tribes in A.P state are found to live in the forest eco system of Eastern Ghats. Another three plain tribes namely Lambada / Sugali, Yerukula and Yanadi inhabits in the Deccan Platue region of the state, where most of the castes population is concentrated. The field study area visakha agency represents 16 tribes, namely Bagata, Rena / Rona, Konda Kapu, Konda Dora, Nooka /Mukha Dora , Manne Dora, Reddi Dora, Kotiya, Dulia, Mulia / Kulia, Gadaba, Kondh, Porja, Konda Kammara, Mali and Valmiki. Among these tribes Gadaba, Kondh, and Porja are considered as particularly vulnerable tribal groups which live in most economic backward condition.

Scheduled tribes in India has distinct culture and exhibits different racial features, belongs to different linguistic groups and many groups have its own dialects with territorial organization. Once nature worship was the common religion to almost all the tribes in India. The aboriginal people or indigenous people in India had unique cultural identity with their gestures of dressing, ornamentation and other material culture. Over a period of time slowly they are loosing their cultural identity due to the process of acculturation, modernization, globalization, migration and development intervention of government and non-government organizations. In due course of time, there is every possibility and threat for them in loosing their tribal identity. The tribal people in the study area also shows similar trend. There is a felt in need of protecting their culture and certain good elements of cultural traits like egalitarianism, simplicity, honesty and self sufficiency. The problem of tribal cultural identity at present needs to be studied and understood in a holistic

sense only then can we preserve the rich cultural heritage of indigenous people who are considered as the original people of India. (Subramanyam.V, 2022).

Scheduled tribes are considered as one of the excluded communities and experiencing with the problems like marginalization, deprivation, impoverishment, geographical isolation, exploitation, illiteracy, indebtedness, malnutrition, food insecurity etc. These are all the various forms of social exclusion of scheduled tribes and geographical isolation is the mechanism of social exclusion among the tribal people. The problem of social exclusion is considered as one of the constraints or hindrance for the development of scheduled tribes in India, and majority of its population stands at below poverty line, living in most economic backward condition. In human development index the tribal people stand at the bottom similarly in the national level development index too.

It is a well known fact, that out of the 4694 ethnic groups or caste communities in India 3654 (77.84%) communities, considered as excluded social groups, which includes scheduled castes, scheduled tribes, Backward Classes, religious and linguistic minority groups . scheduled tribes in India is one among the excluded communities, experiencing with the severity of social exclusion and vulnerability. Majority of people in scheduled tribes are deprived of many basic amenities and inaccessible to proper infrastructure facilities like, clean drinking water, sanitation, housing , electricity, road connectivity, marketing, health, education etc. They are denial of equal opportunity to participate fully in the ongoing development process of nation, state, region and local levels. Moreover, they are not availing and utilizing various welfare and development schemes of government as well as constitutionally extended provisions due to illiteracy, ignorance, and innocence , added with geographical and ecological constraints.

### **Social Exclusion and Inclusion of Scheduled Tribes**

The spatial exclusion of scheduled tribes in India is a major concern in the frame work of inclusive policies targeted for all communities. Geographical isolation is one of the mechanisms for exclusion of tribes in many parts of India. The tribes least position on the developmental index is linked with several issues and concerns across the country, as they have remained isolated for a long time from the mainstream society.

The tribes are addressed by different terminologies like *Adivasi*, *Vanavasi*, aboriginals etc, as they are considered to be the native inhabitants with forest based economy since time immemorial. The Indian constitution has specified

all the tribal groups as 'Scheduled Tribes' as these communities need more privileges and special attention when compared with other communities in India.

Understanding the scheduled tribes spatial exclusion from other communities as large majority of the tribal population found to live in the forested zones like Eastern Ghats, Western Ghats, central, north eastern and Himalayan mountains. Tribes relatively live in isolation of hills and forests, eking out their livelihood in extreme poverty condition with scanty of resources. Within the tribal groups some of the groups like Particularly Vulnerable Tribal Groups (PVTGs) who are still at the pre-agricultural stage of economy, these vulnerable groups exhibits the features like low literacy rates with stagnant or declining population, living in most economic backward condition and subsistence level of economy. Altogether about 60 percent of PVTGs population stand at below poverty line.

Tribes due to their geographical isolation have remained excluded from the main stream population as well as because of poverty. The non-participation of majority tribal population in many ongoing development programmes coupled with administrative bottlenecks had also contributed to the slow development over the years. The snails pace development in many tribal areas is either lack of access to agricultural land, control over forest wealth, apathy toward formal education, health services, protected drinking water and other infrastructural facilities like electricity, roads, postal and modern media.

Spatial discrimination prevails in between the aboriginals and main stream population (plain area caste population), who are assured with all kinds of amenities and facilities, designated them as most civilized people belong to elite group habitual to urban life. Exclusion is understood in terms of their location as most of the tribal settlements are small and scattered home steads, not connected well to the mandal and district headquarters as well as the so called civilized urban towns and cities. Self impose isolation to maintain these identity and segregation features of social exclusion are much concern to the tribal communities which inhabit in hills, forests, deserts and in Islands. Some of the features of caste system are found among these groups penetrated through culture contact with the neighbouring caste communities, who live tribal areas along with them.

### **The Concept Tribe**

Conceptualising what is tribe, Hasnaian (1999) explains the term 'Tribe' according to western writers generally means it is an ethnic group,

geographically isolated or semi isolated identified with particularly territory and having distinct social, economic and cultural tradition and practices. Further, as per Article 336(25) of the Indian constitution the Scheduled tribes means such tribes or tribal communities as are deemed under Article 342 to be scheduled tribes for the purpose of this constitution. The scheduled tribes may be specified by the president under Article 342 by a public notification the parliament may by law include or exclude from the list of scheduled tribes, any tribal community or part thereof in any state or union territory. There is no religious bar for specifying a person as member of a scheduled tribe, or exclude from the list of scheduled tribes, unlike in the case of scheduled castes.

The main criteria adopted for specifying communities as the scheduled tribes include: 1) traditional occupation 2) distinctive culture, which includes whole spectrum of tribal way of life i.e., language, customs, traditions, religious beliefs, arts and crafts etc, 3) primitive traits depicting occupational pattern, economy etc and 4) lack of educational and techno-economic development. Initially there was lot of debate on the use of term 'Adibasi; instead of scheduled tribe' but it was not accepted. The reason for non-acceptance of the term 'adibasi' as explained by Dr.B.R. Ambedkar, chairman, drafting committee of the constitution , is the word 'adibasis' is really a general term which has not specific legal demure connotation, whereas the word ' Scheduled tribe' has a fixed meaning. Because it enumerates the tribes.

Verma (2002) explains that how the concept of tribe has undergone a change from that of a political unit of olden days to a group of people identified with poverty and backwardness. Historically, they were exploited and oppression has resulted in a complete loss of their nerves. It is different to reconcile their glorious past with the present state of misery. However, they are gradually waking up from centuries old slumber. The young generation particularly, the educated class have now come to realize their potentiality and positive that they are equal with other groups.

Though, all the tribes have been sanctioned special privileges after the independence, now it is pertinent to look in to their social positioning with that of other communities, in terms of their social mobility. Exclusion of tribes within the society is explained in terms of their socio-cultural and religious practices, once a tribal society is egalitarian in nature, but with the modernization. process, acculturation influencing the tribes to borrow the cultural traits of the neighbouring castes, which resulting to practice of hierarchy among themselves, inturn paying the way for discrimination and in equality.

The tribes are an integral part of India civilization and possess a rich cultural heritage. Their cultural integrity in diversity of their languages and physical characteristics are unique. It has survived through ages. In order to preserve their cultural integrity and inner values they have developed some habit of quiet withdrawal. Self-respect and trust are integral part of their culture. They are adapted to their physical environment of hills and forests and established symbiotic relationship with forests since age immemorial.

Religious practices have also contributed to be distinct with other groups as most of the tribal groups adhere to nature worship is part of their religion, which is known as animism. The natural setting is joined with their own spirit and mystical communication. Their love for nature and solidarity of tribe, find expression in various forms of arts, dance, music and rituals. Thus, the geographical isolation, their exclusion with their neighbouring communities, though there is political integration, but the other forms of inclusion have not taken place. Constitutionally extended provisions and concessions to scheduled tribes considered as a measure of social inclusion and which pave way for the inclusive growth and development among them.

### **Field Area**

The empirical data presented in this research paper has been collected from the tribes of Visakha Agency tribal sub-plan area of Paderu ITDA, located in Eastern Ghats forest environment of Andhra Pradesh State.

The agency area of Visakhapatnam district is considered as abode for tribal population. This district represents 16 tribes. With a population of 5,57,572 (14.55 percent). Out of the total population of the district about 90 percent of them inhabit in the tropical forest environment of visakha agency area which is a part of the Eastern Ghats of Andhra Pradesh. The tribal population in the agency area is distributed in eleven tribal mandals like Paderu, Araku, Annathagiri, Peddabayulu, Munchingiput, Hukumpeta, Dunbriguda, G. Madugula, Chintapalle, G.K. Veedhi and Koyyuru. All these mandals are attached to I.T.D.A Paderu for tribal administration and development purposes. The major tribes found in the agency area are Bagata, Rena/ Rona, Konda Kapu, Konda Dora, Nooka Dora/ Mooka Dora, Kotiya, Dulia, Mulia, MnneDora, Gadaba, Porja, Khond, Konda Kammara and Valmiki.

Among these tribes, Bagata is the numerically, economically and politically dominant. Most of the former muttadars and traditional village head men belong to this tribe. Bagata are the original inhabitants of the agency tracts of Visakhapatnam district and the other tribes are latter settlers or immigrants

who migrated into the agency area from the neighbouring state Orissa and plain areas of Andhra Pradesh. Bagatas occupy the highest social status in the local tribal hierarchy and Valmiki stand at the bottom. The features of tribal hierarchy, discrimination, inequality, social exclusion, marginalization, economic deprivation and impoverishment are noted in the field area especially in multi-tribal villages where this research investigations made.

### **Tribal hierarchy, Discrimination and inequality**

The social order of the tribes is noticed in visakha agency area alike that of the neighbouring. Castes communities of rural villages in the district of Visakhapatnam. In general, most of the tribal settlements are small and scattered in nature. Very few multi-tribal villages are found in the sub-plan area of paderu I.T.D.A, even in such villages not more than five or six tribes live together. A revenue village or panchayat village in the agency tracts consists of several small hamlets. Such hamlet is invariably inhabited by a specific tribe. Commensal restrictions prevails in between the beef eating and non-beef eating tribes.

Borrowing the sanskritized form by certain tribes wear the sacred thread like that of Hindu dwija castes Brahmin, Vyshya and Kshatriya. For instance, Kotiya and Mali tribes. Lot of economic and social distance prevails in between the advanced tribes and PVTGs. Most of the PVTGs settlements are located in the interior forest areas, lacking proper infrastructure facilities and permanent energy source. They still practicing the crude method of shifting (podu) cultivation in addition to Non-Timber Forest (NTFP) produce collection.

Out of the sixteen tribes, three are classified as PVTGs, namely Gadaba, Porja, and Khond. Among these tribes, khond is in extreme backward and majority of the people in this stands at below poverty line- Within the PVTGs Gadaba claim superiority over the other two tribes on the basis of wealth and traditional profession palanquin bearers of their ancestors during Madugula Kingdom. Gadaba settlements are mostly located in the valleys where fertile lands and water resources are available to practice terrace and wet cultivation.

The Valmiki and Konda Kapus are the plain area caste people who migrated into the tribal areas of viskha agency area long back and settled there and got the tribal status. The ancestors of Valmiki caste were migrated to the agency area of Visakhapatnam during the colonial period and served as Vettis to British administration and permanently settled in the scheduled areas. At present the Valmiki tribe population is distributed in all the eleven tribal mandals of I.T.D.A Paderu sub-plan area. In the plain area of the district

Visakhapatnam, Pydi, Boya and Valmiki castes are found these castes enjoying scheduled castes status as per the constitutional legal Social Justification. In the plain area these castes people are considered as untouchable and also classified as down trodden communities who stand at the bottom of the caste hierarchy. Similarly in agency area, Valmiki tribe stand at the bottom of tribal hierarchy, even though this group is economically and educationally better than other tribes.

Discrimination also observed among the tribes on the basis of linguistic criteria. Certain tribes have their own dialects for instance Konda Dora, Gadaba, and Porja. The tribes like Khond, Mali, Kotiya, Dulia or Mulia, Kulia, and Goudu speak the corrupted form of Oriya, otherwise it is refereed as 'Adivasi Oriya' whereas the Bagata, Konda Kapu, Konda Kammara, Manne Dora and Nooka Dora speak the regional language Telugu . However, the tribes which have its own dialects also speak Telugu language whenever in need of communication with the Telugu speaking tribes. The tribes who speak the regional language Telugu claim superiority over the other groups who have their own dialects.

Fission at tribe level also noted among the PVTGs like Gadaba, Khond and Porja. For instance in Porja tribe six sub- groups are found. Those are 1) Parangi Porja 2) Jodia Porja 3) Konda Porja or Barangi Porja 4) Gadaba Porja 5) Didayi Porja and 6) Pengu Porja. Though marital rerlations do not exist in between the sub-groups, but commensal relations exist. Social hierarchy also found among these sub-groups. The Gadaba Porja which claim superiority over other five sub-groups, while the Parangi porja, Jodiya porja and Konda Porja are considered to have equal social status followed by the Didayi Porja and Pengu Porja who accept food from all the sub-groups. Similarly Khond tribe have sub-groups like Jatapu Dora, Dongria and Kutia. The Jatapu Khond are the most advanced, whereas the Kutia Khond is very backward, inhabiting in accessible hills and forests. In the case of Gadaba tribe also several sub-groups found. Gadaba belong to Austro-Asiatic linguistic family. This tribe is divided in to five sub-grops namely 1) Bodo or Gutob 2) Parangi 3) Olaro 4) Kathnara and 5) Kapu. Of these the last two are settled in plains. The other three sub-groups found to live in the agency tracts of Visakhapatnam, Vizianagram, and Srikakulam districts of A.P and also in Koraput and Ganjam districts of Orissa State.

### **Hierarchy among the tribes in Visakha Agency**

On the nature of hierarchies perceived and practiced by different groups, Dumont (1970) narration of caste hierarchy at local level, where the hierarchical

principle is clear in the fact that the groups own self-definition is almost identical with the proclamation of the order of preference in a similar vein, ranking order of the tribes in visakha agency is classified on the basis of the criteria like commensality, dietary habits, power and wealth. The tribes like Agency Goudu, Kotiya and Mali also wear the sacred thread like Hindu Dwija castes and claim ritual purity high social with that of beef eating tribes order of sixteen tribes of visakha agency area as follow:

<i>Name of the Tribe</i>	<i>Rank</i>	<i>Traditional Occupation</i>	<i>Dietary habits</i>
Bagata	1	Settled and Shifting Cultivation	Non-vegetarian abstain eating beef
Rena/ Rona	2	Agriculture	Non-vegetarian abstain eating beef
Konda kapu	3	Agriculture	Non-vegetarian abstain eating beef and pork
Manne Dora	4	Fire wood Collection and selling	Non-vegetarian abstain eating beef and pork
Kotiya	5	Settled and shifting cultivation	Non-vegetarian abstain eating beef and pork
Agency Goudu	6	Cattle herding (pastoralist)	Non-vegetarian abstain eating beef and pork
Mali	7	Horticulture	Non-vegetarian abstain eating beef and pork
Konda Dora	8	Shifting and settled cultivation	Non-vegetarian abstain eating beef and pork
Nooka Dora/ Mooka Dora	9	Shifting and settled cultivation	Non-vegetarian abstain eating beef and pork
Konda Kammara	10	Black smithy and carpentry	Non-vegetarian abstain eating beef and pork
Dhulia	11	Bangle sellers	Non-vegetarian abstain eating beef and pork
Kulia / Mulia	12	Fancy items sellers	Non-vegetarian abstain eating beef and pork
Gadaba	13	Palanquin bears / shifting and settled cultivation	Non-vegetarian habitat of eating beef and pork
Porja	14	Shifting Cultivation	Non-vegetarian habitat of eating beef and pork
Khond	15	Shifting Cultivation	Non-vegetarian habitat of eating beef and pork
Valmiki	16	Vetti / Middle men/ Butchering	Non-vegetarian habitat of eating beef and pork

## Hierarchy in Pasuvula Banda: A Multi Tribal Village

Pasuvula Banda is one of the revenue villages of Chintapalle mandal of Visakhapatnam district. It is attached to the Chowdipalli village panchyat under panchyatraj administration. The village Pasuvula Banda is located at a distance of 5 kilometres towards north western side of the mandal head quarter Chintaplle. This village consists of seven hamlets, namely Valmiki colony, China Kothuru, Veedhula Bailu, Samaraveedhi, Gurugudem, Goyyala Metta and Gadedala metta. All these hamlets are scattered and located within the radius of 3 kilometres distance from the main village Pasuvula Banda. These settlements are surrounded by the hills, forests and agricultural lands.

Except Valmiki colony, the other hamlets are situated on the foot hills of Eastern Ghats. Pasuvula Banda is the main village of large in size, inhabited by the tribes like Bagata, Gadaba, Konda Kammara and Valmiki and also scheduled caste Madiga. The rest of the hamlets are single tribe settlements or single tribe habitations i.e, each hamlet is inhabited by only one tribe. A hamlet village is very small size, not exceeds 28 households. The entire pasuvula banda village consists of 158 households with a population of 775, out of which 390 (50:32 percent) are males and 385 (49.68 percent) are females. Tribe wise population distribution shows that Gadabas are numerically dominant, followed by Nooka Dora, Bagata, Valmiki, Khond, Koda Kammara (tribe) and Madiga caste . In the local hierarchy the Bagata stand at the top, whereas the Valmiki and Madiga are at the bottom. The economy of all the tribes is agro-forest based and considered as subsistence economy. The ranking order of the tribes in Pasuvula Banda village is shown below.

Rank Order	Name of the Tribe	Traditional Occupation	Dietary habits
1	Bagata	Agriculture (Settled & Shifting Cultivation	Non-Vegetarian, Abstain beef and pork eating
2	Nooka Dora	Agriculture	Non-Vegetarian, Abstain beef and pork eating
3	Konda Kammara	Black smithy and carpentry	Non-Vegetarian ,Abstain beef and pork eating
4	Gadaba	Shifting & settled cultivation NTFP collection	Non-Vegetarian, habit of beef and pork eating
5	Khond	Pig rearing/shifting cultivation	Non-Vegetarian, habit of beef and pork eating
6	Valmiki	Traditional messenger middlemen butchering agriculture	Non-Vegetarian, habit of beef and pork eating
7	Madiga (Caste)	Leather work Agricultural labour	Non-Vegetarian, habit of beef and pork eating

## **Deprivation, Marginalization and Impoverishment**

Tribes are deprived of many modern amenities and facilities when compared with that of the elite and advanced caste communities. They do not have access to own agricultural land, and access to make profit from valuable forest wealth, though they inhabit in natural forest environment of Eastern Ghats, where fertile soils and valuable timber and herbal medicine plants are available. The tribes living in interior villages do not avail themselves free education and health facilities due to their geographical barriers. Large majority of the tribal settlements lack of proper infrastructural facilities like road, school, electricity, clean drinking water, sanitation, market, media and postal services. They are unable to participate fully and effectively in the ongoing development process of the state/central government sponsored development programmes.

On the name of the development projects like mining, irrigation, hydro power generation and establishment of public institutions in tribal areas, certain section of the tribal population were displaced, rehabilitated and resettled in the colonies far away from their original habitats. In the process they are facing the problem of adaptability or adjustment to new environment and affected with various kinds of diseases and facing the basic survival problem.

The construction of irrigation dams, power generating plants in Jolaput, Machkhand and Sileru definitely caused the marginalization of several tribes in Visakhapatnam agency area. Some of the project affected families were rehabilitated in Tajangi colony of Chintapalle mandal. The recent Bauxite mining near Anantagiri also causing for the uproot of several tribal settlements in visakha agency area. If the tribals continuously experience with the problem of improvement then it lead to their survival problem.

Naxalite actives also very ram pant in the interior tribal areas of this region, especially in the habitats of PVTGs. Naxalism or extremist activities also considered as hurdle for the development of tribal population. In such areas tribals are victimized on the name of extremist activities and also they are not allowing to enter various development agents or agencies into their areas.

Exploitation of tribals by the non-tribal money lenders and traders in the area of marketing creating unrest among them. The recent forest policies are also against to the practice of shifting cultivation and prohibiting the tribals entry in to reserved forest even for collection of non-timer forest produce items. Coruompton in government and non-government sectors also barring the tribes to avail the welfare facilities and to take their due share in natural wealth violence and rape against Khond women in Vakapalle is a recent incidence, in which eleven Khond women were assaulted. Forest and land disputes become

a common feature in the tribal areas of Visakhapatnam district, many such cases are pending in the court of law.

Trinadha Rao (2015) traces all the historical movements of tribes in Andhra Pradesh against the tribes own land rights, through various social action groups liaisioning for tribes to get back their lands; it is becoming a serious issue. Irregularities in 1/70 land act also led to the movement among the tribes very recently in Araku Valley, which is considered as tourist place of visakha agency. Poverty alleviation Programmes and constitutional provisions are considered as the new strategies for the inclusive growth and development for these tribal communities.

### **Social inclusion of tribes through Constitutional Provisions**

There are as many 29 Articles and two schedules in the constitution of India, concerning the welfare of tribals. The most important one is Article 46, which states that “the state shall promote with special care the educational and economic interests of the weaker sections of the people in particular of scheduled castes and tribes and shall protect them from social injustice and all forms of exploitation. Article 244 of the Indian Constitution empowers the president of India to declare any area, where there is substantial tribal population as scheduled area and to include or exclude a tribe in the list of scheduled tribes in the Vth schedule on the recommendations of the concerned state Government and with due to approval by the Government of the State.

Article 275 of the constitution provides for assistance to the states for the implementation of the provisions of the constitution and provides for Grant-in-aid from the consolidated fund of India to states for implementation of tribal development programmes. Articles 330, 332, and 344 provides for reservation of seats for scheduled tribes in the House of the people and state legislatives. Articles 385 provides for reservation in the services. Articles 15, 16 and 19 are provisions facilitating measures for ensuring equality. The government extend reservation facilities are mostly availed by only the elite among dominant advanced plain tribes which in turn resulted to formation of *‘Tudumdebba*; regional tribal organization demanding for social justice to all the tribes in providing job opportunities through categorization, sub-categorization and sub-grouping in the listed tribes need to be done with the population data reservation percentage to be allocated for each group in proportion to its population.

### **Role of I.T.D.A in Tribal development and Social Inclusion**

Integrated Tribal Development Agency at Paderu was established since V<sup>th</sup> five year plan period in order to initiate various development programmes among

the Scheduled tribes to improve their socio-economic conditions and for the protection of tribes against exploitation. Tribal sub-plan approach definitely helpful for tribal welfare and development, it is adopted fully and properly, all the poverty alleviation programmes are very effectively implemented with the tribal peoples participation. But there are certain lapses at implementation level. Under sub-plan strategy all the development programmes are rooted through one channel of government agency i.e. I.T.D.A (Integrated Tribal Development Agency).

Some of the Non-government/ voluntary agencies like NATURE, Chaitanya Sranvatni, Aranyaka, Samata, Laya, and care India, are also working in these areas for the welfare of tribes. These NGOs are concentrating in capacity building and creating awareness about development programmes for the tribes in addition to strengthening education and health programmes.

## **Conclusion**

The empirical research in Visakha agency area and Pasuvulabanda, multi tribal village of Andhra Pradesh state clearly indicates that still social exclusion and inclusion practices prevails in multi tribal villages. The severity of social exclusion is experiencing by the Particularly Vulnerable Tribal Groups like Gadaba, Khond and Porja, due to relative geographical isolation, economic backwardness, high levels of illiteracy, poverty and food insecurity. In general, tribes in India and the study area are invariably encountering with the problem of social exclusion due to geographical isolation, segregation, spatial distribution, marginalization, deprivation and impoverishment. Once the tribal society was egalitarian in nature and sustained with limited resources available in ecology and habitat environment by way of gathering and hunting. With the introduction of Agriculture into the tribal areas too during the Neolithic period several tribes taken up farming either shifting (Swidden) or settled modes of cultivation. The forest dwelling tribes in variably collect the Non-Timber Forest Produce (NTFP) along with the farming. The pastoral tribes and Artisan tribes primarily depending its hereditary calling in addition to farming and NTFP collection. The tribes inhabiting nearby water bodies forcefully depending on fishing for its survival. In general, majority of the tribal population in India and study area live in the scanty food resources available ecology. Geography and ecology are the major mechanisms for the exclusion of aboriginal people in India. In recent times certain caste elements also entered into the tribal society in the process of acculturation, modernization and globalization. The outcome of it is the practice of hierarchy principle by the tribal people at regional, local and village levels alike that of

the castes, which resulting to the existence of inequality and discrimination in the tribal society too. The features of isolation, inequality and discrimination are considered as hall marks of social exclusion.

The cultural inbuilt mechanism of egalitarianism, reciprocity and ceremonial gift exchange among the different tribal communities in India and also elsewhere, once were considered as a remarkable inclusion practices which culminates for maintaining cohesiveness, equality and integration among themselves. But now some of the features of egalitarianism slowly disappearing among the aboriginal people due to their exposure to outside and adoption of certain cultural traits of so called civilized people of mainstream. In due course of time, the tribals lost their cultural identity too. The development intervention of government also bringing certain cultural changes among them especially in the spheres of economy, polity, indigenous science and technology, and also in food habits. The tribal development administration should consider the Nehru's view of "*Panch Sheel*" in regard to tribal development, without disturbing the age old cultural traditions of aboriginal people and let them to allow to develop their own as per cultural norms and customs. It is the responsibility of tribal development administration and Ministry of Tribal Affairs to ensure for keeping the cultural identity and tribal identity of aboriginal people in the context of "cultural heritage of India". The tribal development plan in India should be always in *emic* perspective and it can be *etic* perspective too in some extent with the concern of tribal stake holders as per their cultural norms and traditions. In sum, it is the social responsibility of the academics, administrators, researchers and social activists to protect and preserve the cultures of different tribal communities in India without vanishing it in the near future and also see to promote inclusive growth and development among them by means of evading them under the *clux* of exclusion from ongoing development process of nation, state, regional and local levels.

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Policy measures of government to promote inclusive growth and development among them during the post independence period. The qualitative data with descriptive explanations provided in this research paper is primarily based on the empirical field work evidences of tribes in visakha agency area in general and a multi tribal village Pasuvulabanda in specific. It compruses of Anthropological semantic and scientific explanations of both emic and etic perspectives .

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