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Tribal Economy & Development in Lalwadi

INTRODUCTION

Background of tribals in India

Tribals are also known as 'adivasis', which means the original inhabitants. Garos, Khasis, Gonds, Bhils, Katkaris, Santhals, Mundas & Bodos are some of the major tribes in India. Studies have defined a tribe, historically, as a homogeneous and a self-contained unit without any hierarchical divisions. This definition essentially describes the structure of a tribe before the dawn of the Brahminic Age, when caste system did not exist & there was no grouping of tribes. However gradually tribes organized themselves into various groups & were controlled by a Chief. The concept of a tribe has undergone a change from a political unit of olden days to a group of people identified with poverty and backwardness. This transition in the status of the tribals, marked with exploitation & underdevelopment, is a result of the lack of understanding of the needs of tribals, over the years, by the policy makers. Common understanding of the tribals is that they are extremely backward & isolated, due to their primitive approach towards life & their resistance to change. I also held this perception until I actually visited a tribal area for this exploratory project on the study of the tribal economy. The study was based on the economy of tribals in the Lalwadi area, which is in Kashele region of Karjat district in Maharashtra. The visit has not only cleared many preconceived notions but also gave a comprehensive

insight into various aspects of tribal life and their development.

Tribal movement & development

Tribals constitute 8% of India's population & are spread across all over the country. They are based in the remote areas of the country & have a distinct identity, which they strongly believe in conserving. Tribals have a distinct culture, live close to nature, have a simple life, are completely dependent on forest for their survival & are self-sufficient. It has been said that tribals have been left behind in the development process due to their primordial approach of life. This lack of development is however not applicable to all tribals alike.

For example in the Northeast the tribals are in majority & are highly developed socially as well as economically. However the region has always been in conflict with the state. There have been tribal movements in different parts of the country. Tribal movements have not been monolithic in nature. Throughout the country it has been different as tribals have different issues of concern due to diverse regional & cultural ethnicity. In northeast part of the country where tribals are in majority & there is no threat to their cultural & social identity the movements have been political in nature seeking goals ranging from limited autonomy to complete self-rule, using strategies like constitutional agitation to armed insurgency. This movement is secessionist in nature, as it demands independence from the country. Hence they are more of a political motive. However in the rest of India tribals are in minority because of influx of outsiders in their territory. In central India, tribal regions are rich in mineral reserves, which is completely overtaken by the outsiders & have set up many mining plants that are affecting the health of the locals & also ruining the flora & fauna of the region. In many places in India for the sake of the development projects tribals are being dislodged forcefully from their lands & are not even compensated.

The definition of development

So the question that arises is, what is the meaning of the tribal development? Who decides the development of the tribals - the tribal themselves or the bureaucrats who never study the region, its culture & the needs of the indigenous people? Attempts have been made for tribal upliftment through various positions for the Scheduled Tribe in the constitution, however its implementation has not only been difficult but also ignored. The history of the tribal development has been briefly explained in the literature review of this report.

This study is also an attempt to understand the crucial issue of the meaning of tribal development, which is generally perceived as the merger with the main stream. However this approach, the researcher believes is antithetical to the very definition of tribals, which outlines the fact that their survival depends on the forest & their distinctive cultural identity. Merger is essential in terms of education, health & economic progress, which can be done without any displacement of tribals if a careful thought & determination is put in before making or implementing the policies meant for tribal development.

A non governmental organization in Lalwadi

The tribals living in Lalwadi have a different story altogether, which shows the impact of outside agency to facilitate tribal development. This outside agency is the non-governmental organization (NGO) called academy of development sciences (ADS), which has been working with the tribals in the Karjat district since 1979. This report includes the study conducted through interaction with the tribals highlighting the positive impact of ADS in their lives due to various employment & educational programmes introduced for them. The interaction of the NGO with the tribals of Lalwadi for development projects clearly shows that tribal progress is possible without dislocating them from their land. However the ADS has temporarily stopped functioning due to management problems, therefore giving only a partial view of how the development programs were designed and how were they implemented. The report finally examines the impact of this closure of the ADS, in the lives of the tribals working in the handicraft & food processing units who seem to be unhappy with the shutting down of the NGO. Following are the objectives which precisely illustrates on the whole the focus of this study:

OBJECTIVES OF THE STUDY:

The main objective of the study is to know the overall economy of the tribal area of Lalwadi. Some of the aspects of this objective are as follows-

- To know the sources of living of the tribals.
- To show the role-played by the NGO for tribal development.
- To know the government welfare schemes for tribals in Lalwadi.
- To understand the problems faced in the development process.

RESEARCH METHODOLOGY

MAIN AREA OF STUDY - Tribal Economy.

I selected my main area as tribal economy. The reason for choosing this sub area is that, it is interrelated to tribal health, education & overall development of the tribals thus giving an insight into many aspects of tribal empowerment. It also gives an understanding of the role of the government & NGOs in the development of tribals.

STATEMENT OF THE RESEARCH PROBLEM

What is the state of economic development of the tribals in Lalwadi?

OPERATIONALIZATION OF CONCEPTS

Tribe : A tribe is a self-contained unit. It is a group of individuals who share a common culture, rules and regulation, a geographical area and in most cases a common lineage. These groups of individuals are known as tribals or adivasis. My study population comprised of the tribals living in the Lalwadi region in Kashele, who belonged to the Thakar community.

RESEARCH DESIGN

In my research project the universe is the tribal population of Lalwadi, which is in Karjat.

Sample: My sample population constitutes tribal men & women in Lalwadi.

Sampling

Method used for sampling : **Accidental sampling.** This method was used, as the exact size of the study population was not known. In all six individuals were selected for the study.

Method used for data collection for this project: Interview

Interview schedule

The locals speak & understand only Marathi. Therefore the interview was conducted in Marathi to avoid any miscommunication of the data. An interview schedule was prepared to facilitate the process.

Limitations of the study

The major drawback of the study was inability to access information from the NGO, which would have provided some useful inputs for the study, to gain an overall understanding of the tribal economy & history of development programs.

Due to the closure of the NGO, the researcher could not incorporate the perspectives of the development planners & therefore the data available was limited.

Another limitation was the inconsistent information obtained on the second field study that could not be verified with any other source.

Voices from lalwadi

Interview 1

The first group to be interviewed was Ganesh Walko Ughade's family. There were in all five members present during the interview, which was taken outside their house. It was a mud house with a thatched roof that didn't seem to have electricity, as it was very dark inside. The five members present were Ganesh his father, wife, daughter & a grandson. They all were occupied with some work or the other. Ganesh's father who seemed to be an octogenarian was shedding bamboo to make baskets or containers to store grains. Before taking their interview & photographing them we asked for their permission. They were very cooperative & immediately asked us to take a seat on their veranda. Following are the inputs from the interview:

Source of income:

Farming is their main occupation and all members of the family are involved in farming. They do not own a land, hence they are into peasantry that is they cultivate on others land and get a decided share of the produce as their income. They grow crops like rice, nachani and wari. Their son worked as a wireman with ADS. But after its closure he continues to work independently, as farming alone does not suffice.

Role of ADS:

When asked about the role of ADS in their lives specially in terms of housing facility it was known the house they live in was their own & not built by ADS. They have been living in the area for around 30 years but they couldn't get a house from ADS, as their name wasn't registered in the academy. Due to this they couldn't avail themselves with other facilities like provision of grains & oil by ADS. However she did say that her son was employed by the ADS as a wireman and therefore could earn a stable income. When asked about the age of her grandson Tuisi had to think & she said, approximately 7yrs. The boy was enrolled in a school set up by the ADS however he was at home that day for no apparent reason. This was also observed in another house where a girl as young as 8 year old was at home helping her mother out with farm & domestic work. There is no other alternative source of income for them other than

peasantry, which does not give them enough cash in hand as they get a share of the produce. Although free medical is provided in the government hospital they are not aware of any government employment welfare schemes.

Interview 2

The second interview was taken in the handicraft industry. It lasted for around 10 minutes.

Inputs:

NAME: Daji Agivle
AGE: 28years
EDUCATION: uneducated
COMMUNITY: Thakkar

Daji Agivle has been working in this industry for the past 16years. He lives in Nag Verdi, which is 2-3 kilometers away from Lalwadi. Like other workers in Lalwadi he too works on field as a farmer along with working as an artisan in handicraft. The interview could not be continued further as it was interrupted by another worker at the unit who advised me to talk to the ADS administration to get detailed information on any matter. Quiet surprisingly on asking him about the closure of ADS, he refuted that ADS has been closed permanently, unlike the information given last time in the interview, by his other colleague. I continued the interview with questions based on the functioning of the unit & the income generated by the industry. He informed that there are 12 people working in the unit. Ads had set up the industry in 1979 & trained the locals to generate an employment. He then said that it provides funds if necessary to purchase raw materials on credit basis. The products made here are mainly home furniture made from bamboo, cane & local woods like Sagvani. Their customer base is mainly from Mumbai & Pune. These customers are generally those who have a farmhouse nearby. They also sell these products in exhibitions set up in cities like Mumbai & Pune. Their annual sale varies from 4-5lakh rupees. The workers are paid anywhere between 1500-2000 depending upon the sales. Monsoon is the period when they face losses due to excess stock, which remains as pending backlog that has to be cleared.

Some of the workers from the unit had also gone to Agartala (Assam) for a training programme for handicraft artisans, sponsored by the government. However government projects do not seem to have a preference in the region.

INTERVIEW 3

This interview was taken at the food-processing unit, also known as the pickle factory. The workers were busy that day as they had school children from Mumbai visiting them, on a school trip. So the business

was soaring as many of the products were bought by the students & the teachers. We waited for the workers to complete their work & once they were free from the task we commenced with the interview. There were five women workers present at the time of the interview who were in the age group of late 30 to 60years. Their names were, Rakmi Kanu Padhir, Indu Vika Kevare, Nagi Nadhir, Anita Kamboli & Kamal Vasant Padhir. Out of these, the worker interviewed was Anita Kamboli.

Inputs:

Anita Kamboli who seems to be in her early 50's has five children. Her eldest son does a welding job in Kashele & eldest daughter is married. Her other children are studying in school & college. Like other workers in the unit she does the household chores, works on the field & in the food-processing unit as well. She said they could not sustain on farming alone. However working in the factory too does not provide them with much income. She acknowledged the importance of ADS in their lives as a great Source employment generator, They work there from 8am to 4pm. They get a monthly salary of 1200rs, which does not even suffice for one person. When asked about her knowledge on government welfare policies on tribals, she said that there might be such policies but she has no idea about it, as she is uneducated. When ADS had stopped functioning a year back, they too discontinued their work for four months. But then the tribals took the initiative to start operating on their own as ceasing work was not in their favour. She finally said that if given an opportunity they are ready to do any work to earn a decent income but there are no jobs for them. The work duration in the unit is 8 hours. Then women also work in their houses, farms & carry water home from the nearby water source. One can certainly conclude that women work much more in this region than their male counterparts. They therefore are the biggest contributory to the tribal economy, in terms of the multiplicity of work & number of hours put in the labour.

INTERVIEW 4

This was the last interview, taken in the food-processing unit, after Anita Kamboli's interview. Following are the inputs of the interview.

Inputs

NAME: Babu Narayan Pardhis
AGE: 34yrs
EDUCATION: 10th std.

Babu Narayan Pardhis has been working in the unit since 1991. His working hours are from 8am to 4pm. he lives in Lobhewadi, which is at a distance of around 2-3kms from Lalwadi. He works as a storekeeper. As others he also works as a farmer. There

are in all 11 workers in the factory-7 women & 4 men. Total expenditure each month incurred is estimated to be 22000rs. Sales per month are not more than 15-20,000rs, maximum, which is again rare due to marketing constraints faced by them. Their work is entirely dependent on the rate of sales per month. If the sales are low it directly affects their income.

The products made here are- mango pickle, karvand pickle, mango chunda, mango panna, alphonso squash, avla candy, murabba, karvand squash, lemon pickle & nirgudi oil (used as a medicinal oil for body aches). The main raw materials like mango, karvande & nirgudi leaves are obtained locally & some are bought from vashi market. The dealers are mainly base in Mumbai who generally call & place the order for the products. They also have sale in exhibitions in Mumbai (Bandra reclamation), Pune (Shivaji chowk), Kalyan, and Goregaon etc.

According to Babu before ADS established themselves here the region was just barren & there was no trace of development. But gradually with the assistance provided by the ADS, awareness about their development programmes was spread with the help of tribal volunteers Gradually people started settling in the region when ads helped them build houses & gave employment. He said that ads have actually rehabilitated the tribals of this region Therefore he said they want ads to come back as it was a great support system for them. They didn't face any problem in selling the goods, which now is a big difficulty for them to handle, as tribals are not skilled in marketing.

DATA ANALYSIS

This chapter on data analysis would deal with detailed study of information gathered in the research process through interviews & observations made in the field. The analysis & the conclusion made, is based on the researcher's personal observations of the study population (people interviewed) only, that does not include the population of the entire area.

Results & discussions

The study area

The study comprised of Lalwadi area of Kashele region in Karjat, which is at the outskirts of Mumbai. Karjat is connected to Mumbai through local train as well as road.

- Lalwadi has a good road network & mode of transport, which makes traveling very easy. Therefore, although being a tribal area it is not an inaccessible place. Well-built road is the first step towards development as it reduces the physical isolation.

- Well-built roads were not only the first signs of development observed, but also advancement in a huge way as inaccessibility is the major cause of hindrance in tribal development in many parts of our country.
- Most of the tribals have concrete houses that were built by the ADS.

Nature of the tribals

The region is not dominated by tribals alone, as there were many farmhouses built by city dwellers. This shows that there is a mixed population of urban, rural & tribal people indicating tolerance & merger of diverse population.

- Thus Lalwadi tribals are not a closed group of people averse to outsiders.
- This was very much evident from the hospitality & co-operation received from them during the field study. The tribals were not reluctant at all while giving us information about their progress as well as problems. This might be because many students frequented the area in the past for research study, when ADS was functioning. So the tribals may have been used to such interrogations.
- However they also seemed to be naive as they gave away information without asking for proof of the researcher's credibility. But the overall experience with them was very open and amicable.

The occupation of tribals

Farming is their main occupation. All the members of a family are involved in farming & contribute in some way or the other even if they have an alternative source of income. Some families do not own a land hence they practice peasantry. They cultivate on others land & get a decided share of the produce as their income. For some families there is no other alternative source of income other than peasantry, which does not give them enough cash in hand as they get a share of the produce. So for some economy still seems to be non-monetised & income is need based.

- Farming although a main source of living but not a sustainable one.
- ADS had set up the handicraft & the food processing industry in 1979 & trained the locals, to generate employment for them.
- These programs by ADS, along with other similar welfare schemes, have been a boon to the tribals here.

CED

In the handicraft workshop only male workers were found whereas in the food-processing unit there were seven female employees & four male employees. Generally workers in both these industries work for 6-7 hours a day. However these tribals also work on their fields as an alternative source of survival.

Women workers

One interesting observation made was the absence of female employees in the handicraft workshop, which certainly cannot be attributed to the nature of the work or the duration. Although the working hours in the food processing unit is 6-7 hours, which is same as the handicraft unit, it is not inclusive of the household chores that are mainly done by women. This involves childcare, cooking, collecting water from the nearby water resource & farming too. However as in the other parts of our country, even in a tribal area domestic work, however backbreaking it may be, is considered as an invisible work done by women, as a respondent recounted, "my wife does nothing but collects water, cooks for the family, looks after the children & works in the farm."

- One can certainly conclude that tribal women work much more than their male counterparts.
- Women therefore are the biggest contributors to the tribal economy, in terms of the multiplicity of work & number of hours put in the labour.
- They are very well aware of their political rights & are economically conscious about their need to work.

Handicraft industry

It is a cottage industry established by the ADS for employment generation of the locals. The tribals who had no source of living other than farming, were trained in making cane & bamboo furniture. The workshop is called 'Swawalambhi Audhyogik Parikshan Sanshtha'. The ADS provided funds when necessary to purchase raw materials on credit basis. The products made, were home furniture made from bamboo, cane & local woods like Sagvani. Their customer base is mainly from Mumbai & Pune. These customers are generally those who have farmhouses nearby. They also sell their products in exhibitions in cities like Mumbai & Pune. Their annual sale varies from 4-5lakh rupees & at times even lesser. Monsoon is the period when they tend to meet with losses due to excess stock, which remains as pending backlog that has to be cleared. The workers are paid anywhere between 1500-2000rupees depending upon the sales.

Problems faced

The Academy of Development Sciences not only trained the tribals in handicraft & carpentry but was

What our Brightest Youngsters think!

also a great support system in terms of marketing the goods. Now with the closure of the organization, future of these tribals seems to be precarious as they are not skilled in marketing their products that was earlier done by the ADS. Also their market base seems to be limited to those customers who have houses nearby leading to a very marginal profit

Needs & Solutions

- The handicraft unit urgently needs marketing personnel for their products. This was very much evident when one of the workers in the workshop requested the student researchers if they could forward their appeal to the right NGOs or people interested.
- Also there is a need to expand the consumer base to increase the sales unless which profits cannot be incurred.
- Once they get a steady marketing assistance, they should themselves be trained in promoting their goods, to avoid any kind of dependence or exploitation in future.
- However marketing is just one aspect of the business. One also has to ensure quality products & innovation to sustain the industry in the competition driven era. The workers should be educated about the importance of innovative thinking in their work through training programs that makes aware of the handicraft industries in other parts of the country.
- All this is possible either through committed initial government intervention or assistance from NGOs. But assistance should be empowerment oriented & not aim at charity, as tribals should be independent enough to sustain without any financial assistance in the long run.

Food processing industry

Tribal regions are endowed with a wide variety of fruits. ADS has established a food-processing unit with a production capacity of 50 tonnes per annum. This unit is also known as Tungi factory, named after the Tungi Mountain close by. Fruits (karvanda, mango, amla and jamun) and cereals (Nachni, Ragi or finger millet) are processed into products like pickles, jams, squashes, chutney, murabba, candy, satva, malt, etc. The products made here are- mango pickle, karvand pickle, mango chunda, mango panna, alphonso squash, avla candy, murabba, karvand squash, lemon pickle & nirgudi oil (used as a medicinal oil for body aches). The main raw materials like mango, karvande & nirgudi leaves are obtained locally & some are bought from Vashi market.

The dealers are mainly from Mumbai who call & place the order for their products. They also retail in exhibitions in Mumbai (Bandra reclamation), Pune (Shivaji Chowk), Kalyan, and Goregaon etc.

The unit provides fulltime employment to 15 tribal women and men. It also provides seasonal employment to tribal women through collection of fruits and work in the unit during peak seasons. Nachni satva and Nachni malt can play an important role in addressing malnutrition related issues amongst small children. ADS has created awareness about the need for increased use of Nachni in the diets of pregnant women and small children. The food-processing unit has done innovative work in developing and standardizing several food products. The enterprise demonstrates benefits of standing forests and encourages growing of fruit trees on barren, sloping lands.

Problems faced

Total expenditure in this industry incurred each month is estimated to be rupees 22000. Sales per month are not more than 15-20.000rs, which again fluctuates depending upon the previous sale & the present demand. Their income is entirely dependent on the rate of sales per month. If the sales are low it directly affects their income.

Needs & Solutions

This industry, like the handicraft unit, faces similar problems of marketing & low sales. The repercussions of the closure of ADS has been felt in the form of minimal sales due to the lack of marketing middleman which was earlier, the ADS. So the food-processing unit has the same needs and therefore same solutions are applicable as the one mentioned above for the handicraft industry.

Reasons for the closure of ADS

As said before the researcher could not include the perspectives of the other side of the whole development process that includes the actual planners or the initiators of development, that is, the organization, ADS. One could not get the exact information regarding the reasons for the closure from the management, as no member was accessible. Mismanagement by a new member & lack of funds from the funding agency were some of the reasons reported.

Analysis

According to Babu Narayan Pardhi, a storekeeper at the Tungi factory, before ADS established themselves,

the region was barren & there was no trace of development. But gradually due to the efforts of ADS, awareness about their development programmes was spread, with the help of tribal volunteers. Gradually people from the neighbouring regions started settling in Lalwadi as ADS helped them build houses & gave employment. He said that ADS has actually rehabilitated the tribals of this region. Therefore he wished ADS to come back as it was a great support system for them. They didn't face any problem in selling their goods, which at present is a big difficulty for them to handle, as tribals are not skilled in marketing. One of the women employees said that they are ready to do any work to earn a decent income, which shows their willingness to be independent. From all the interviews a common feature found was that except for government hospital in Kashele, the tribals have no knowledge of any government welfare schemes for tribal employment or development. This cannot be ascribed as lack of awareness but it is the absence of government intervention in tribal employment. The tribals here are politically active as they do cast their votes during elections and what came, as the biggest surprise was a tribal woman who also fought as a candidate at Panchayati elections.

In conclusion I would say that all the respondents acknowledged the importance of the Academy of Development Sciences in their lives and they wished it would function as before. Though the exact explanation for its closure was not known, the development work shows how committed individuals can change the lives of many tribals with sustained efforts, financial support & long-term developmental plans.

CONCLUSION

In this report an attempt has been made to present a glimpse into the historical perspective of the Indian tribes, their interaction with the general population & the problems & challenges of the tribal development. The tribal struggle and the concept of tribal development is not a recent phenomenon as there have been attempts in the past centuries by the native dominant groups, followed by the Mughals and then the British, either to invade or integrate them into the mainstream through various means. Today in India for the speedy development of the tribal population various ministries and departments in the state government have been given the responsibility of implementing the constitutional provisions. Centuries of oppression & exploitation have left many tribal even today penniless & oppressed. However, the intervention of other agencies of development has made tribals aware of their true class-consciousness that was absent before.

The researches study was based on the economic condition of tribals in the Lalwadi area, which is in the Kashele region of Karjat district in Maharashtra.

The visit has not only cleared many preconceived notions but also gave a comprehensive insight into various aspects of tribal life and their development. The method of semi-structured interview was used to facilitate the process of data collection. From the interviews conducted it became very clear that the development programmes by the ADS has reformed their living standards. Handicraft industry, food-processing unit, schools, concrete houses, medical training to the local Vaidu (medicine man) & midwives are some of the programmes of the ADS that have revolutionized the living conditions of the locals. It has not only given them a different source of income but has also exposed them to the developing world in an attempt to consolidate their position in the economic growth of the country.

"I would like to do an IATA course after my 12th", informed a tribal boy studying in std10th when asked about the plans for his career. This statement amazed the researcher as it came from a 15-year-old tribal boy, thus confirming the impact of education on ones awareness level. It shows that the young generation has now come to realize their potential & is anxious to face the new challenges.

Another incredible aspect discovered during this research was the contribution of tribal women to the economy. It is incontrovertible that women are not only very hard working but are also ambitious to work outside their homes for better living standards. Tribals are generally defined as primitive and backward but these women not only refute the definition but also redefine the term modern/developed. Women there not only cast their votes but one of the respondents has also contested elections the Panchayati level. Such kind of determination is sometimes absent in the so-called urban educated 'modern' women.

The tribals were initially averse to the outsiders & a closed group. The development modal adopted by the ADS exemplifies that rather than working for tribal one should work with them. This modal protects the tribal way of life & at the same time ensures steady development of these people. However the closure of the ADS has made their future seem precarious due to the sudden absence of their support system. The biggest problem now faced by them is the lack of marketing expertise. All respondents wished that ADS could function as before nevertheless they are working independently at present.

Although the respondents did not emphasized on government role, nevertheless it should also be accredited for its contribution by building roads in this area, thus breaking the physical isolation, due to

which the development programmes could be executed in a smooth manner. In addition, this research was possible due to the accessibility of the place. Lack of roads in other tribal regions of the country not only makes the area inaccessible but implementation of programmes very difficult. However Lalwadi is markedly developed in terms of infrastructure & housing. Instead of discontinuing these efforts there is a need to consolidate them, for sustained progress.

The larger issue of development

The remarkable progress seen in Lalwadi is just a microscopic view that does not give a complete picture of the status of tribal development in India. To comprehend the actual condition of tribals one has to study their present status across the country, which presents a totally different rather a shocking picture. Like the urban-rural imbalance in development, there exists a geographical imbalance in concentration of development policies. On one hand there are regions like Karjat where progress is conspicuous & peaceful, there are many other regions where tribals are being forcefully dislocated from their own land for industrial projects. The researcher especially in the event of the recent development in Orissa has strongly sensed this imbalance where tribal agitation against the proposed steel mining plants has led to the killing of thirteen tribals. Nehru had a more compassionate view towards tribal issues. He had a great respect for tribal art and culture and advocated their promotion. He believed that tribal areas should not be overcrowded or overwhelmed with external administration, to allow their growth in an independent manner and make them self-supporting in the long run. The policies should aim at independence from any kind of charity & exploitation. The visit to an advanced tribal area like Lalwadi has definitely makes one realize that tribal development is not an easy task but it is definitely possible if government and non-governmental organizations work together dedicatedly to ensure self-employment, education & health facilities to the needy. Also efforts should be directed to make the general masses aware about tribal population, their knowledge & their living conditions so that they are no longer seen as some specimen of study but one amongst us, since diversity is what makes our country. Imbalance in tribal development & structures of exploitation should be eliminated to ensure that tribals freely exercise fundamental rights guaranteed to every individual of the country.

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