

## Conservation of Resources by Promoting Sustainable Livelihoods for Fostering the Virtues of Tribal's in India – A Need for Participatory Management

C.Mrinalini Sasanka<sup>1</sup>, Dr.B.Kishore babu<sup>2</sup>

<sup>1</sup>MBA,MA (Eng), M.Phil,Research scholar, Koneru Lakshmaiah Education Foundation, Vaddeswaram, Guntur, Andhra Pradesh

<sup>2</sup>Associate professor, Koneru Lakshmaiah Education Foundation, Vaddeswararam, Guntur, Andhra Pradesh.

### **ABSTRACT:**

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

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

### **Introduction:**

Poverty and hunger constitute major global problems. Nearly one and a half billion people in the globe live in wretched (unhappy) poverty, and close to one billion go without sufficient food for the day, the majority in rural areas. In sub-Saharan Africa about half of the

population lives in poverty. State policies and interferences in rural regions have been associated with continuous changes in the formal institutional framework, as well as insecurity regarding land and natural resource ownership. bucolic people and their livelihoods thus also face a situation of governance that is often characterized by lack of trust and

unpredictability and which obstructs productive development. Often women are discriminated against through a heavy domestic work burden and weak rights to land and resource ownership. Rural people's responses include efforts to organize in new ways, to explore the benefits of markets and commercialization and also to continue to rely on indigenous institutions and norms for guidance in rural livelihoods and resource allocation. The outcomes are complex and vary between agro-ecological systems, within countries and between continents.

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

process of democratization that is occurring in many parts of the world. One future question is whether an increased level of self-governance and political autonomy over natural resources will boost the level of legitimacy when it comes to governance of natural resources and whether it may overlay the system for broader rural development initiatives.

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

in India are protected by the Constitution and special legislations.

### **Constitutional Laws for Tribals:**

While most of these protections are available to groups named in The Constitution (Schedule Tribes) Order 1950, there are some tribal communities that fall within the categories of Scheduled Castes (SC) and Other Backward Classes (OBC) and some that don't fall into any of these categories. Within the category of Scheduled Tribes (ST), there are over 500 groups listed of whom roughly 70 are part of the sub-classification Particularly Vulnerable Tribal Groups, a small cluster of groups that include the Jarawas of the Andaman Islands, the Chenchus of A.P. state and Telangana, and the Baigas of Chattisgarh. These groups face an acute crisis of survival, evident in their rapidly dwindling numbers. Therefore, they are in need of special protection even within the larger ST category, protections in relation to non-tribal population as well as in relation to other tribal communities. Notwithstanding these complex intersections and overlaps (and exclusions in some instances), tribal communities, especially the STs, are the subject of special constitutional attention.

The right of tribal peoples to development through pathways that affirm their sovereignty and self-respect, as set out in Article 21 and under Schedules V and VI of the Indian Constitution, is often seen as the core of Adivasi rights. And indeed, they are. The oft-quoted Samata verdict of 1997, rich in its guard of the rights of Adivasi communities to their homelands, posits an inter-reading of Articles 14 (equality), 15 (non-discrimination), 16 (equality of

opportunity), 17 (abolition of untouchability), 21 (life and liberty), 23 (right against exploitation) from the Fundamental Rights chapter of the Constitution and Articles 38 (securing a just social order), 39 (guiding principles of policy) and 46 (promotion of didactic and economic wellbeing of SCs, STs, and other weaker sections) from the Directive Principles of State Policy.

The constitutional arguments in the High Court of Andhra Pradesh resisting the Polavaram dam centred on whether the state could alter (diminish) the boundaries of a scheduled area without presidential assent. Submergence, in fact, alters boundaries, causes disappearance of villages and village institutions, and renders people from these communities vulnerable through dispossession by displacement — all of which are the subject of special protections for the STs. The largest volume of litigation in scheduled areas has to do with non-tribal occupation of tribal land and the blatant derogation of land transfer regulation laws. Financial inclusion poses the third major problem: despite policy commitments to financial inclusion of vulnerable communities as a measure to lift them out of debt bondage and predatory money lending and usury, moneylenders continue to thrive in tribal areas.

The Vth schedule regions in India are found in the following ten states. Jharkand, Chattisgarh, Himachal Pradesh, Madhya Pradesh,, Gujarat, Maharashtra, Odisha, Rajasthan, Andhra Pradesh and now, Telangana. This covers about 8.6% of India's population according to 2011 census. Constitution has aimed to protect Adivasis even as the law and

administrative practice reduced them to an subsistence where they were at sufferance of the state. In the forest and backward areas they were characterized as illegal encroachers and they had no power to know their own fate. The laws has been changing dramatically as the Forest act (2006) and the provisions of panchayat extension of protection to scheduled areas (1996) show, in practice, the administration is yet to acknowledge and proceed on this change.

The PESA (Provision of Panchayat extension of protection to scheduled areas Act enacted in the year 1996, to safeguard the interests of Adivasi interest. It accounted for “the customary law, social and religious practices and traditional management practices of community resources and would be left to manage its affairs in accordance with traditions and customs. The PESA is about panchayat areas. There is still no companion law to the PESA to apply to municipalities. A bill was introduced in the Rajya Sabha in 2001the municipalities (Extension to Scheduled Areas )Bill, but that is lying forgotten and untended.

In 2006 came the Forest Rights Act (FRA) The Ministry of Tribal Affairs is the nodal agency for implementing the provisions of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006. The Act seeks to recognize and vest the forest rights and occupation in forest land in forest dwelling Scheduled Tribes and other traditional forest dwellers who have been residing in such forests for generations but whose rights could not be recorded. The Act was notified for operation with effect from 31.12.2007.

The Scheduled Tribes and other Traditional Forest Dwellers (Recognition of Forest Rights) Rules,2008 for implementing the provisions of the Act were notified on 1.1.2008. As per the provisions of the Act and the Rules framed thereunder, the onus of implementation of the Act lies at the level of the State/UT Governments. The Act seeks to recognize and vest certain forest rights in the forest dwelling Scheduled Tribes and other traditional forest dwellers. The Ministry, to ensure that the intended benefits of this welfare legislation flow to the eligible forest dwellers, has also issued comprehensive guidelines to the State/UT Governments on 12.7.2012 for better implementation of the Act. Further, to strengthen the Forest Right Rules, 2008, the Ministry has also notified the Scheduled Tribes and other Traditional Forest Dwellers (Recognition of Forest Rights) Amendment Rules,2012 on 6.9.2012.

The terms “Gram Sabha” and “village” for purposes of FRA are already defined in Sections 2(g) and 2(p) of the Act, where any forest village, old habitation or settlement and unsurveyed village may also be treated as village. Such entities, even if not notified or recorded as village, are acknowledged as village for the intention of this Act. The FR Rules (as amended on 6.9.2012) clearly mention that



even in case of villages not falling within Fifth Schedule areas where PESA is

applicable, Gram Sabhas should be held at the village/hamlet level. Forest Rights Act 04 This means that whether in Scheduled Areas or non-Scheduled Areas, the Gram Sabha should be held at the hamlet level or the village level.

### **Role of PESA and FRA:**

Lakhs of people live in and near India's jungle lands, but have no officially authorized right to their homes, lands or livelihoods. A small amount of government officials have all authority over forests and forest inhabitants..

What are called "forests" in Indian law often have nothing to do with actual forests. Under the Indian Forest Act, areas were often declared to be "government forests" without recording who lived in these areas, what land they were using, what uses they made of the forest and so on. 82% of Madhya forest blocks and 40% of Orissa's reserved forests were never surveyed; similarly 60% of India's national parks have till today (sometimes after 25 years, as in Sariska) not completed their process of enquiry and settlement of rights.

The Act basically does two things:

Grants legal gratitude to the rights of conventional forest residence communities, partly correcting the injustice caused by the forest laws.

Makes a beginning towards giving communities and the public a voice in forest and wildlife conservation.

There are three phases in the FRA Act it clearly states that in Phase 1: 1947–1970 This was the phase of commercial exploitation of forests for industrial

development as Time well as for creating farmland for the large peasantry class.

Phase 2: 1970–1988 This lasted till the commencement of the 1988 National Forest Policy; it was a phase of conservation with increased Government control. During this phase, forest conservation was made a directive principle, a fundamental duty in the Constitution, and brought to the Concurrent List for greater control of the Government. It was also the time when powerful legislative instruments like the Wildlife Protection Act and the Forest Conservation Act were put in place. This phase, like the previous one, had no space for forest dwellers and tribal's in the fortification and supervision of local forests.

Phase 3: 1988 onwards The third phase began with the introduction of the National Forest Policy in 1988, which not only made forest a local resource but also made the participation of local forest protecting communities mandatory in the regeneration of degraded forests. Land alienation and exploitation also continued which lead to the dislocation of the communities and loss of their major sources of livelihood further increasing their vulnerability added to the disenchantment with governance.

The Role of PESA Panchayat (Extension of Schedule Areas) Act 1996 is the most important law meant for the natives of India that can radically change the sociopolitical scenario of India if it is implemented honestly. PESA was enacted in 1996 which extended the part IX of the constitution to the schedule V area and provided for people centric governance and the control over



community resources and their life, with a central role to Gram Sabha. The pressures on the natural resources in these areas continued due to the large projects being set up there in unscrupulous elements indulging in illegal mining and forest abode.

### **Problems of Tribals:**

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

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

Here are some problems that Jarawas and other native tribals on the island have been facing in the recent years: Tourists who come to visit Andaman Islands and undertake jungle safari make Jarawas and other local tribals dance and pose for food. Poachers mostly from Myanmar have introduced alcohol and drugs into the reserve forests. Poachers at times in barter for alcohol and drugs abuse orphan girls and widows of the tribes. The Great Andaman Trunk Road which was built in the 1970s and which passes through Jarawas' newer western forest homeland is probably the biggest threat to the Jarawas.

2. On July 10, 2010 by continuing war on its own people security forces in

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

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

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

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

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

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

Poor adivasi women normally referred to as head loaders, walk miles all the way through dissimilar conditions, collecting wood. congregation silage, picking leaves, preparing liquor and selling them, the typical items of work of adivasi women are all exemplified by tedium, hard physical labour, harassment and exploitation. The tricks they

principally connect in are such as trade in 'minor' forest produce and fabricate and retailing of products based on minor forest produce. These tricks are characteristically low income, seasonal activities, and insignificant to the economy.

The liquor deal in tribal areas finds a prevalence of adivasi women. This may seem a jagged negation when viewed in conditions of the problems faced by adivasi women on account of chap alcoholism. But when inspected in context of the limited availability of economic choices and issues of endurance, it is possibly less astounding that such trade is taken up by women. In the little cases that service is available to adivasi women, gender based discrimination in earnings both by administration and contractors reinforces their economic marginalization. The government and its departments itself pays lesser wages to women than men.

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

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

normal condition for women, and malnutrition is rampant.

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

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

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

agitation the High Court ordered Coca-Cola to stop pirating Plachimada's water.

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

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

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

#### **Strategies for giving support to the tribal's:**

For the protection of tribal's the government has initiated programmes like



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

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

- The Gram Sabha fully empowered to determine the extent of forest rights to the inhabitants.
- renovate forest villages into revenue villages to bring modern development.
- Access to traditional seasonal resources.
- Article 15(4) and 16 (4), (4A) provides special prerequisite for the progression of any socially and educationally backward classes of citizens

or SC/STs and protective discrimination respectively. This is reaffirmed by Article 46, which express the State to promote with special care the educational and economic interests of the weaker sections and in particular of the SC/STs. By Article 335, it is provided that the claim of the members of the SC/STs shall be taken into deliberation constantly with the upholding of competence in the administration, in the making of appointments to services and posts in the Centre and State level. In truth, however, the number of SC/ST members still remains low in proportion to the reservation offered.

- Article 17 abolishes untouchability. To give effect to this Article, Parliament enacted Untouchability (Offences) Act, 1955. To make the provisions of this Act more stringent, the Act was amended in 1976 and was renamed as the Protection of Civil Rights Act, 1955. As provided under the Act, Government of India also notified the Rules, viz., the PCR Rules, 1977, to carry out the provisions of this Act. As cases of atrocities on SC/STs were not covered under the provisions of PCR Act, 1955, Parliament passed another important Act in 1989 for taking measures to prevent the atrocities. This act is known as the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 followed by Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Rules, 1995. Despite the State taking these legal measures to protect the SC and STs, it could be found that the condition of these section of people have not improved as much as it should have. There are many reasons that contribute to this abysmal situation. The lack of political will to enforce the Act rightfully, insensitiveness of the society towards SC

and STs, continuing adherence to the caste system, lack of human rights awareness etc are few to mention.

- Article 23 prohibits traffic in human beings and other similar forms of forced labour and provides that any contravention of this provision shall be an offence carrying a punishment of in agreement with law. It does not specifically mention SC/STs but since the majority of bonded labour's belong to SC/STs; this Article has a special significance. In pursuance of this article, Parliament has enacted the Bonded Labour System (Abolition) Act, 1976. For effective implementation of this Act, the Ministry of Labour is running a Centrally Sponsored Scheme for identification, liberation and rehabilitation of bonded labour, the efficacy of which is debatable to some extend.

- Article 24 provides that no child below the age of 14 years shall be employed to work in any factory or mine or engaged in any other hazardous employment. The Child Labour (Prohibition and Regulation) Act 1986 prohibits employment of children in certain hazardous occupation and processes, the violation of which is made punishable under the Act.

- Article 330 and 332 provides for reservation of seats for SCs/STs in the Lok Sabha and State Legislative Assemblies respectively.

- Article 338 provides for National Commission for the Scheduled Castes and Scheduled Tribes entrusted with the power to examine all matters connecting to the safeguards provided to SC/STs and to testimony to the President on the working of these safeguard when the life of the tribal's are in danger.

### **Helping hand for Tribal's:**

1. The schedule castes and schedule tribes (prevention of Atrocities Act, 1989 has came to the rescue of marginalized groups when they were treated badly by the majority communities.

2. Action will be taken by the government and humiliation harassment done towards the tribes will not be excused and be punished under law.

3. The womenfolk, especially teenagers and young housewives, among the nomadic tribal people were ready to move to a settlement colony on the forest fringes, if they were provided with basic infrastructure facility like a proper shelter, water, food and clothing.

4. Distributing ration cards to all the needed families of tribal's and also by skill development of tribal people can bring them to social mainstream.

5. The agricultural program keeps Tribes abreast of state-of-the-art agricultural techniques in agronomy, soil restoration, and crop rotation through lectures, field demonstrations, and on-site visits. Tribal governments determine annual performance goals and measures of each Agriculture Extension program as part of the local priority setting process involving all program areas. These funds are expended through existing tribal contracts and compacts. In addition, the Tribes have established assistance agreements with the land grant institutions for agricultural extension support.

6. The state government recently approved a comprehensive coffee development plan for Paderu comprising the new expansion of one lakh acres, quality improvement

through wet processing using baby pulpers, organic certification as well as marketing intervention by Girijan Cooperative Corporation at a total cost of Rs 526.16 crore for a period of 10 years from 2015-16 to 2024-25.

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

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

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

With the increase in paper, timber, mining and other industries in the forest areas bringing in new populations, the pressure on the local communities and on the natural resources multiplied spreading a vicious web of exploitation of the resources and of innocent tribal communities traditionally living in these regions. The realization of the need for dialoguing with the local communities began when government failed to stop the large-scale deforestation which was caused

both by people, large development projects and by industries. The alarming rate at which thousands of hectares of forests and biodiversity have become extinct, has led to the administration's focus on re-strategies its intervention in forest conservation. Social forestry programmes were initiated in the 90's took the shape of joint forest management programmes under the influence of both internal rethinking and external financial institutions.

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

### **Conclusion:**

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

design schemes for them in consultation with them.

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

Design and implement sustainable development strategies and creating awareness on global environmental issues is a must for tribal's only thorough proper guiding and educating them the government can help the needed. Capacity building of NGO's are really encourage able so that each and every area of the backward communities can be envisaged. Review of community based activities and skill share activities are regulated for conservation and Sustainable Management in tribal areas. Health Centers with adequate facilities should be established at every Panchayat in tribal dominated areas. Primary Schools should be established at Panchayat level in all the tribal dominated areas. Children must be provided with quality (meaning culturally sensitive) education at the primary level itself. A special education component should be kept for drop-out children, where they can be given special coaching to develop their knowledge and various skills. A special skill development programme for rural tribal youth should be implemented, geared towards involving them in

production of various items in the rural areas. Tribal students should be provided with adequate funds to encourage them to opt for higher education under human resource development programmers, where the beneficiaries should be assigned with some sort of the social responsibilities. Adequate funds should be invested for welfare schemes for old age pensions, support to handicapped and poor families, etc. Adequate funds should be invested in major empowerment programmes (agriculture, forestry, horticulture, animal husbandry, entrepreneurship) for the community. The government must ensure intelligibility and responsibility for the development based on respecting the fundamental rights of tribal communities.

#### **References:**

1. Kothari A., 1996. – “Is Joint Management of Protected Areas Desirable and Possible ?”. In A. Kotari, N. Singh and S. Suri (eds.) People & Protected Areas: Towards Participatory Conservation in India, Sage Publications.
2. Mahanty S., 2002. – “Conservation and Development Interventions as Networks: The Case of the India Ecodevelopment Project, Karnataka”. World Development, 30(8), pp. 1369-1386.
3. K. Mohan, Rao, (1999), Tribal Development in Andhra Pradesh- Problems, Performances and Prospects. Booklinks corporation, Hyderabad.
4. Traditional Knowledge Systems for Biodiversity Conservation by Deep Narayan Pandey<sup>1</sup>

5. Bews, J.W. (1935). Human Ecology. Oxford University Press, London, pp. 312.
6. Boers, T. M., and Ben-Asher, J. (1982). A review of rainwater harvesting. Agric. Water Management 5: 145-158.
7. Dhar, U., Rawal, R. S., Airi, S., Bhatt, I. D., and Samant, S. S. (2002). Promoting outreach through conservation education programmes – Case study from Indian Himalayan Region. Current Science 82: 808-815.
8. Holling, C.S., Meffe, G.K. (1996). Command and control and the pathology of natural resource management. Conservation Biology 10: 328-337.
9. AMBAGUDIA, Jagannath : Tribal rights, dispossession and the state in Orissa. (Economic and Political Weekly Vol 45 No 33 Aug 2010 p 60 -67) (NHRC).
10. BARELLI, Mauro : Interplay between global and regional human rights systems in the construction of the indigenous rights regime. (Human rights Quaterly Vol 32 No 04 Nov 2010 p 951) (NHRC).
11. NARAYANA, P S : Tribal upliftment : An immense necessity for national development. ( Supreme Court Journal Vol 1 No 2 Jan 2006 p J-27) (SCJL)
12. PADMANBHAN, Aishwarya : Tribal movements in India. (Legal News & Views Vol 24 No 11 Dec 2010 p 2) (NHRC).
13. Sailaja, V.N., Uma Maheswara Rao, T. A study on financial inclusion awareness through Pradhan Mantri Jan-Dhan Yojana in Guntur District, International Journal of Mechanical Engineering and Technology, Volume ,9462 - 468
14. B Dr. B.Kishore Babu and M.V.A.L. Narasimha Rao, A Study on Civil Engineering Students Perception towards Demonetization in Guntur District ,Andhra Pradesh, International Journal of Civil Engineering and Technology, 8(12),2017, pp. 160–174
15. Dr. B. Kishore Babu, A.Tulsi Ram Naveen and Sampath, Perception of the Engineering Students towards 7ps of Organized Retail Stores and Unorganized Retail Stores, Vijayawada- A Comparative Study, International Journal of mechanical Engineering and Technology 9(1), 2018. pp. 841–851.
16. Dr. B. Kishore Babu, Vanama Sri Harshini and A. Madhavi. A Study on Engineering Faculty Perception Towards Investment Avenues in Godavari Districts of Andhra Pradesh. International Journal of Civil Engineering and Technology, 8(12), 2017, pp.
17. Dr. B. Kishore Babu, N. Rajeswari and Naidu Mounika, An Empirical Study on Consumer Green Buying Behaviour, Vijayawada, Andhra Pradesh, International Journal of Civil Engineering and Technology,9(3), 2018, pp. 648–655
18. B. Kishore Babu, P. Pavani, Engineering Students Perception Towards Social Media Advertising For Social Causes, Vijayawada: An Empirical Study, International Journal of Recent Technology and Engineering (IJRTE), Volume-7, Issue-6, March 2019, pp. 1901-07
19. . Narasimha Rao M Kishore Babu B. Pradeep Kumar Patnaik R(2019) Engineering students' and



- faculty perception towards packaged water for drinking, Guntur, International Journal of Innovative Technology and Exploring Engineering (2019) Volume-8 Issue-12, October 2019, pp.2921-2924
20. Kishore Babu, B., & Narasimha Rao, M. V. A. L. (2017). Pre-wedding photo shoots: A socio-cultural change (perceptions of engaged couples about pre-wedding photo shoots, Hyderabad). *Journal of Advanced Research in Dynamical and Control Systems*, 9(Special Issue 18), 1486–1516.
21. Balaji C., Venkateswara Kumar K.S., Lalitha Devi G., Pravallika S., Harika K. (2019), 'Impact of acquisitions on financial performance of selected software companies in India', International Journal of Innovative Technology and Exploring Engineering, 8(9), PP.2415-2419.