

Social Exclusion and Vulnerability of Particularly Vulnerable Tribal Groups in Andhra Pradesh : Future Strategic Plan of Action for its Inclusive Growth and Development

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Abstract

The state of Andhra Pradesh is known for tribal population and consists of 34 tribes. Its population is distributed in all the 13 districts with varied number. Tribes in Andhra Pradesh have been broadly classified into two categories namely 1)hill tribes and 2)plain tribes, considering the criteria of geographical and ecological factors. Hill tribes habitats are found in Eastern Ghats forest environment, whereas plain tribes habitats are located in the plateau region of the state, where majority castes population concentrated. Among the 31 hill tribes, 6 tribes namely Chenchu, Gadaba, Kondh, Kundareddy, Savara and Porja are considered as particularly vulnerable tribal groups living in most economic backward condition with pre agricultural stage of economy, low literacy and stagnant or diminishing population. Still the PVTGS in Andhra Pradesh state are experiencing with the severity of social exclusion and vulnerability and majority of its people are not access to many public welfare facilities and utilities. Moreover, they are not availing it fully due to illiteracy, innocence and ignorance. In general tribes are considered as excluded communities and underdeveloped.

Keywords: *Tribe, particularly vulnerable Tribal Groups(PVTGS), Social exclusion, inclusive policy, Participatory Action Research.*

The government initiated many welfare and development programmes which are also not reaching to PVTGS due to segregated and isolated habitats, communication gap and people's unawareness. This research

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article attempts to provide the ethnographic background of PVTGS, its living conditions, problems, inclusive policies and development initiatives of government since India's independence, constraints and hindrances for inclusive growth and development. Further, it suggests the means and future strategic plan of action for achieving inclusive growth and development among these communities. The research work of this article comprises of both secondary source information and empirical field work observations, which provides semantic and scientific explanations of anthropological relevance. It highlights the relevance of anthropological approaches to understand the problem and importance of participatory development approaches, participatory action research and intervention studies for inclusive growth and development of these tribes.

Introduction

Indian society represents 635 tribes with the population of 10,42,81,034 which constitute 8.6% to total population of the country, as per 2011 census. Among the total tribes in India, 75 have been classified as particularly vulnerable tribal groups(PVTGS) considering the criteria of pre-agricultural stage of economy, low literacy, stagnant or diminishing population and living in most economic backward condition. The state Andhra Pradesh represents 34 tribes with the population of 27,39,919(5.53%) as per 2011 census. Out of the total tribes of Andhra Pradesh, 6 tribes namely Chenchu, Gadaba, Khond, Kundareddy, Savara and Porja are considered as particularly vulnerable tribal groups (PVTGS). In general tribal people are referred as indigenous people, *Adivasis*(primitives), *Vanavasis*(forest dwellers). They are considered to be less developed, geographically and physically isolated with subsistence level of economy, have low literacy levels when compared to the other ethnic groups(including castes). These communities depend on their natural habitats, laws, customs, beliefs, dialects and socio-economic conditions.

Tribal communities(including PVTGS) are one of the excluded social groups in the human world and experiencing with the problems of geographical isolation, segregation, deprivation, marginalization, high incidence of malnutrition, morbidity and mortality. All these problems are associated with social exclusion hence the aboriginal people are unable to participate fully in the ongoing development process of nation and state.

Among the Andhra tribes, PVTGS are experiencing with the severity of social exclusion, vulnerability, economic and political deprivations, living in most pathetic and deplorable condition. In general tribes are considered as underdeveloped and majority of its population have not yet fulfilled with their basic prime needs and daily essentials. Underdevelopment is considered as one of the features of social exclusion. The particularly vulnerable tribal groups all over India as well as in Andhra Pradesh state usually stand at lowest position in the development index of nation and state. Even in the tribal development index the PVTGS at both national and state levels stand at lowest scale with in the tribal society of India; the people of particularly vulnerable tribal groups are still not access to many public facilities and utilities and also not availing it fully due to their illiteracy, innocence and ignorance. Many PVTGS habitats lack proper infrastructural facilities like road, electricity, protected drinking water, sanitation, health, school, postal, market and modern media. Many people among PVTGS are not access to the services of development extension agents. Moreover, the development extension agents are also unable to deliver their services fully to the PVTGS people due to geographical, and ecological constraints as well as extremists activities.

In general most of the PVTGS habitats are located at in accessible areas of dense forests and mountains or hill terrains. Large majority of the people among PVTGS are still practicing their age old traditions and customs and also they are leading very simple life with less exposure to outside world. Tribes in general and PVTGS in specific are excluded from the mainstream population or so called civilized society mainly due to geographical isolation and segregation. Among the tribal communities of Andhra Pradesh the level of social exclusion varies from one tribe to another tribe at the same time it varies from one category of tribes to another category of tribes. For instance the levels of social exclusion varies from hill tribes category to plain tribe category. Even among the hill tribes category the level of social exclusion varies from particularly vulnerable Tribal groups category to the rest of hill tribes category. Within the PVTGS category the levels of social exclusion and social scales varies from one tribe to another tribe basically due to social, cultural, ecological, economic and political factors. Once the features of 'equigenitune' and 'egalitarianism' are very much prevailed among the PVTGS; but still it persists in some extent. In tradition each particularly

vulnerable tribe have its own exclusion and inclusion practices and the members of it do practice it in their day today life as per the community norms and customs. The cultural life, exclusion and inclusion practices of PVTGS are discussed briefly below:

Ethnographic and Cultural Background of PVTGS in Andhra Pradesh

The state Andhra Pradesh consists of six particularly vulnerable tribal groups with the population of 4.52, 186(17.19%) as per 2011 census. The table 1 shows about district wise distribution of PVTGS population in Andhra Pradesh state as per 2011 census. The statistical data presented in table1 clearly depicts that the Chenchu, Kondh, Kondareddy and Savara tribes population is distributed in all the 13 districts with varied number, whereas *Gadaba* tribe population is found, in 12 districts except Ananthpur, the *Porja* tribe population is concentrated in nine districts except Prakasam, Nellore, Kurnool and Ananthpur. Out of the total PVTGS population 2,22,390(49.18%) are males and 2,29,796(50.82%) are females. It is very clear that female population is slightly higher than the male population (except in chenchu tribe). In general tribal parents prefer female children rather than male children, why because the women contribute more income to their families. Large majority of the PVTGS population in the state is concentrated in tribal sub-plan areas of Visakhapatnam, Vizianagaram, Srikakulam, East Godavari, West Godavari, Prakasam, Kurnool and Guntur districts. Among these five tribal sub-plan areas, the tribal sub-plan areas of Visakhapatnam district represents highest number of PVTGS population followed by Srikakulam, Prakasam, East Godavari, Vizianagaram, Guntur and West Godavari respectively. In general the PVTGS habitats in A.P state are mostly found in the interior, remote forest areas of eastern ghats environment, still largely depending on its physical environment and eking out their livelihood. Most of their habitats are located inaccessible areas, experiencing with the problems of geographical isolation and segregation. Their settlements are small and scattered home steads. The age old cultural practices of customs and traditions still persist among these tribes. They are not much exposed to outside world even in the globalization era due to geographical exclusion added with economic deprivation, marginalization and impoverishment. Very slow population growth rate is also found among these tribes due to high incidence of malnutrition, morbidity and mortality.

Moreover high incidence of maternal mortality, child and infant mortality rates was also noticed. Declining population trend is also observed in Kondh, Porja and Chenchu tribes. The main reason for it is poverty and food insecurity and food crisis very much prevails in the habitats of these tribes.

TABLE 1

**DISTRICT WISE DISTRIBUTION OF PARTICULARLY
VULNERABLE TRIBAL GROUPS IN ANDHRA PRADESH AS PER
2011 CENSUS**

S.NO	Name of the district	Name of the particularly vulnerable tribal group and population						PVTGS Population total
		Chenchu No. of people	Gadaba No. of people	Konda Reddy No of people	Korah No. of people	Porja No. of people	Savara No. of people	
1.	Srikakulam	289	1311	30	2564	4	1,04,652	1,08,779
2.	Vizianagaram	287	20,962	64	673	201	31,290	53,477
3.	Visakhapatnam	493	14,943	1983	97,899	33,626	338	1,49,282
4.	East Godavari	1187	487	77,937	816	2287	379	83,088
5.	West Godavari	2045	15	8218	85	18	181	10,582
6.	Krishna	2466	9	843	39	2	208	3567
7.	Guntur	13,591	32	563	40	5	176	14,317
8.	Prakasam	15,245	4	186	11	-	131	15,577
9.	Nellore	458	22	206	83	-	96	865
10.	Kadapa	1636	10	142	45	4	8	1845
11.	Kurnool	9266	2	432	16	-	15	9731
12.	Anantapur	80	-	68	14	-	10	172
13.	Chittoor	442	1	265	95	3	129	935
	Grand Total	47,315 (10.46%)	37,798 (8.36%)	90,937 (20.11%)	1,02,378 (22.64%)	36,145 (7.99%)	1,37,613 (30.43%)	4,52,186 (100.00)

TABLE 2
TRIBES AND SEX WISE POPULATION OF PARTICULARLY
VULNERABLE TRIBAL GROUPS IN ANDHRA PRADESH AS
PER 2011 CENSUS

S.NO	Name of the PVTG	Sex		Total males and females	% to total PVTGS population
		Males No.	Females No.		
1.	Chenchu	23,847	23,468	47,315	10.47
2.	Gadaba	18,374	19,424	37,798	8.36
3.	Kondareddy	44,736	46,201	90,937	20.11
4.	Kondh	50,341	52,037	1,02,378	22.64
5.	Porja	17,565	18,580	36,145	7.99
6.	Savara	67,527	70,086	1,37,613	30.43
	Total	2,22,390 (49.18%)	2,29,796 (50.82%)	4,52,186 (100.00)	100.00

Chenchu

It is one of the PVTGS in Andhra Pradesh, and still it is referred as food gathering and hunting community. At present the community people are in transitional stage from food gathering to food production because of government intervention. Furer C.V. Harimendorf(1943) has made significant contribution on Chenchu during colonial administration in India. P.K Bhowmicks(1992) study on Chenchu mainly focused on the issues of changes in socio economic and ecological setup, and the problems associated with their rehabilitation into the colonies through the Chenchu development project of the government. Initially they have faced the problems of adaptation to the new environment.

As per 2011 census the Chenchu population was 47,315, which constitutes 1.73percent of total tribal population of Andhra Pradesh state. The population of this tribe is distributed in all the 13 districts with varied number. Large majority of its population is concentrated in Nallamallai forests and mainly found in the districts of Prakasam, Guntur, and Kurnool. The Chenchu population is sparsely distributed in the jungles of Nallamalais, inhabits small gudems. Generally a gudem consists of ten to twenty

households, all the members of a gudem belong to a single kindred group. Most of the *chenchus* live in the banks of the Krishna gorges and most of their habitats are covered by thick forest of Nallamalla, which contains with varied flora and fauna. The Nallamalais are the part of the Eastern ghats hills, which have been penetrated by the rivers like the Godavari and Krishna and some of their tributaries.

The forest flora and fauna are the main source of livelihood to interior Chenchus. Forests are of both sides of Krishna River and is of deciduous type, the important trees found are *pachari* (*Dallbargiapaniculata*), *cirumanu* (*anogeissuslatifolia*), *chekreni* (*albizziaamara*) Nallamaddi (*terminaliatamentora*), *ippa* (*besialatifolia*), *karka* (*tarminatiachebula*), *kunkudu* (*spandusamargenatus*) and a variety of bamboo and teak. Gum trees and innumerable types of grass are found in nallamalla i.e., black forest. These trees and grasses are the basic constitution of their ecology and the chenchus depend on these in all seasons for food, shelter and survival. The fauna in the Nallamalla forest include wild animals like bear, tiger, sambar, lion, spotted deer, four horned antelope, wild pigs and cats. The birds like peacock, wild fowls, and also snakes, lizards, scorpions are found in it.

The chenchus are inhabiting in around the area of Nallamalla forests. They are also referred to as *chenchuvaru*. Manusmriti mentions a tribe called the Chenchus and treat them on par with the Andhras (Avadhani et al 1972). The word Chenchu also means a person living under a tree (*chettu*) which has much ecological significance. Another version relates the term to the chenchu habit of eating mice (Chunchu). They claim their descent from the female deity Bramaramba. She was believed to be a Chenchu Girl who lived on wild leaves and fruits. She was married to **Lord Mallikarjuna**, the chief deity of the famous Srisailam Temple. It is a well known fact that most of the temples located in tribal or semi-tribal areas adorned with mountain and forest ecosystem. Racially they have been classified as proto Austroloids, who are of medium stature with a long and narrow shape, round or oval facial profile and with a short nose of medium breadth.

This tribe has the sub-divisions like 1) Konda chenchu 2) Uru Chenchu 3) Yanadi Chenchu 4) Bontha or Botua Chenchu 5) Chenchu Dasari 6) Koya Chenchu and 7) Krishna Chenchu. Some regional and ecological appellations are also noticed among the chenchus. For instance,

the Kondachenчу live in the mountain hills or jungles. This group otherwise called as *Adavi Chenchu* and people of it usually live in forests. The *Uru chenchus* are found living specifically in towns and multi caste villages. The *Yanadi Chenchus* who live at the foot hills of Ahobilam and in some villages of Kadapa and Nellore Districts and they got this nick name from their free marital contacts with the Yandadis. The Bontha or Botua Chenchus are semi nomadic in nature, who live on selling bamboo mats, and baskets. Haimendorf (1943) mentioned that this group as represented by a group of nomads of different low castes who have adopted a perigrinating life, posing themselves as Chenchu. The chenchu Dasaries are a mendicant group of Kurnool district who ekeout their livelihood by singing songs in praise of Lord Narasimha of Ahobilam. They do not claim common descent and relationship with forest Chenchus and represent a heterogeneous group recruited from different castes also.

The *Koya chenchus* are a group of folk medicine men who have migrated from Bhadrachalam area (now in Telangana State), which was once considered as Koya country, Where the original Koya tribe inhabits. The Krishna Chenchus are mendicants and beggers who are mainly inhabiting in the district Guntur. On the basis of religiosity, these groups are broadly classified into two viz, 1) Namadharlu and 2) Motollu. A group of chenchu of prakasam and Kurnool districts asserted themselves as “*Namadharlu*” in which the males put vertical marks on their forehead by ash (*vibudi*) or vermilion, during certain of the important ceremonial, ritual and religious occasions. It indicates the gradual Shiva influence among the chenchus. The chenchu in Nallamalla area are very much attached to the Mallikarjuna Swamy temple of Srisailam. They play a very significant role during Sivaratri festival occasion and pull the chariot of this god while in procession around the temple city.

In regard to the cultural life of the chenchus and influence of other tribes, Haimendorf (1943) mentioned that “there can be little doubt that many of the tribes which were once in touch with the Chenchus have since shifted to distant habitats, while others assimilate by more dynamic populations have lost the cultural traits which earlier they imported to the Chenchus. It is only the fragments of ancient primitive cultures that we find now among the scattered aboriginals of South India.

Generally, the Chenchu area receives heavy rainfall during monsoon, dry summer lasts from the middle of February to the end of May. The surrounding areas of the Chenchu habitats are not favourable for agriculture, as such their primitive, hunting gathering life style persists, according to its geo-physical setting. The annual cycle of natural vegetation is interlaced with the Chenchu life style. Winter clears the old leaves of the trees through gradual shedding and spring again affects burgeoning and blooming, which beautifies the landscape. The trees bear fruits which ripen in course of time, ending the period of lean months and ushering in the time of affluency and plenty. In the traditional forest setting, the other tribal group Sugali/Lambada are also found to live along with the Chenchus. They live with the Chenchus in Jarahabad and Pechcheruvu. This tribe once mainly depended on forest ecology and resources in it equally shared by the entire community and the people in it strictly followed the principle of egalitarianism. Among the PVTGs in Andhra Pradesh, Chenchus are still living in most economic backward condition and majority people in the community are in pursuit of foraging activity along with labour employment in forest department. The Adavi chenchus are primarily depending on gathering activity for meeting their subsistence requirement. It is a Telugu speaking tribe in Andhra Pradesh.

Gadaba

In Andhra Pradesh the Gadabas are mainly found in the forested zones of Visakhapatnam, Vizianagaram and Srikakulam districts. As per 2011 census the Gadaba population in A.P. state was 37,798, which constitutes 1.38% to total scheduled Tribes population of the State. This tribe population is distributed in 12 districts except in Ananthapur district with varied number. Majority of its population is concentrated in Vizianagaram district followed by Visakhapatnam, Srikakulam and East Godavari districts. They got their community name either from Godavari, the river flowing through Andhra Pradesh or from Goda an Oriya word meaning brook. Gadabas owes its name to ancestors who migrated from the banks of the Godavari river and settled at Nandapur, and former capital of the rajas of Jaypore. (Thurston 1909). They are now located to the south of the river Mahanadi, and in the adjoining mountainous tracts of Orissa, Andhra Pradesh and Madhya Pradesh.

Gadabas speak their own dialect and this dialect is included by G.A.Grigns in munda linguistic family (Thurston 1909). The Gadabas of Srikakulam district call themselves as Gutomi and some of them living in tribal areas of Visakhapatnam call themselves as Gitadim in their own parlance. Large majority of the Gadaba population are found living in the Agency tracts of Eastern ghats. However, some of them are found in Vizianagaram district inhabiting in the plain area, where they subsist mainly on settled cultivation and the livestock includes both sheep and goat rearing. Some of the *Gadaba* population is found in the non-scheduled areas of multi caste villages and they have very well integrated into the main stream caste population. The Gadabas in the forested zones practice the crude method of *Podu* (shifting) cultivation and rear the sheep and goats. They also collect the Non-Timber Forest produce items and sell it to the G.C.C. and weekly market (shandies). In Eastern ghats forest environment, most of the Gadaba settlements are found in valleys, hill slopes and hill tops and largely depending on forest flora and fauna for their livelihood.

This tribe is stratified into the sub-divisions like Bodo, Parenga, Ollero, Koloj or Porja, Gutob, Katheri, Kapu, and Kaspera. Each group is further divided into a number of clans and lineages. Regional variation is also found among these groups. Bodo Gadabas claim that they are Nizija Gadabas, meaning par excellence. They are largely found in Pottangi, Koraput, Nandapur and Lampata areas of Orissa state and Vaddadi Madugula area of Visakhapatnam district. Parengi Gadabas are found to live in Chintapalle, Munchingput, Aruku, Padabayulu mandals of Visakhapatnam district and Saluru. Makkuva mandals of Vizianagaram district. Olleru is otherwise known as Mudali in their dialect and they are inhabiting in Chintapalle, G.K Veedhi and Dumbriguda mandals of Visakhapatnam district. Kapu and Katheri Gadabas have settled in the plain areas of Srikakulam district and in Kurupam, Jiyyam Valasa and Komarada madals of Vizianagaram district. Kaspera or Boya Gadabas sub-group is found to live in Ravikamatam mandal in Visakhapatnam district. The ancestors of this group once were the palanquin bearers, worked for the former Zamindars in tribal areas. In return to their services they were granted '*inams*'. Some of the Porja Gadabas are following the basket making profession. Pastoralism has also been noticed among some of the Gadabas in the agency areas of Visakhapatnam district, alike that of the traditional pastoral tribe of Agency Goudu tribe.

The Gadabas have their own dialect “Gadaba” which belong to the dravidian family of languages. They also speak the regional language ‘Telugu’ and ‘Adivasi oriya’. They are short statured, long headed tending towards a round shape with oblong faces and show a broader nasal profile. Their habitats are found in both plain area (non-sheduled) and agency areas (scheduled area) of Andhra Pradesh state. In scheduled areas most of Gadaba settlements are found in villages. The Gadabas practice both shifting (*Podu*) and settled cultivation in addition to Minor Forest produce collection. The economy of Gadaba tribe is agro-forest based and largely considered as subsistence economy.

Kondh:

The *Kondhs* constituted one of the principal aborigins in the Eastern ghats, distributed mainly in the hills of Orissa and Andhra Pradesh. Their habitat was the hills separating the districts of Ganjam and Visakhapatnam in the then Madras Presidency and continuing northwards into the Orissa tributary States of Band, Daspalla and Nayagarh and crossing the Mahanadi into Angul and the Kondamals. The Khond area further extended into the Central/ provinces covering the northern part of Kalahandi and the Southern part of Patna. (Thurston 1909, volVIII P357) : The term Khond is derived from the Dravidian word Konda means hill. It has much ecological significance. The Kondhs are considered as hill people. They are divided into several sub-divisions like Dongaria Khond, Kutia Kondh, Desi Kondh, Pengu Khond, Maluva Kondh. The sub-groups of Kondh are divided into a number of exogamous lineages like *Harika, Jakasika, Praska and Kadraka*. The kondhs call themselves in their own dialect as *Kuvinga* or *Kuidora*.

As per 2011 census Kondh population in A.P. state was 1,02,378 which constitutes 3.74% to total tribal population of the state. The population of this tribe is distributed in all 13 districts of A.P. with varied number. Its population is also found in the neighbouring koraput district of Orissa state. Kondhs are mainly concentrated in the hill tracts of Visakhapatnam district, and distributed in all the eleven tribal mandals of tribal sub-plan area of ITDA Paderu. Their habitats are mostly found on the hill tops and slopes of interior forests. The life of these people is linked with the geographical and ecological factors (conditions). The habitats of this tribe composed of rugged hills, uninhabited jungles and deep water

courses, surrounded by pathless wilderness forest or valleys, and pervaded by a pestilential atmosphere. The climate of the Kondh territories was highly insalubrious.

The climate in the *Kondh* habitats is dry bracing and comparatively cool. During the cold months a fire is needed even in the day time, the rainy season starts in May and continues until the south west monsoon regularly begin in June. The temperature is very variable, there being a sharpfall as soon as the sun disappeared behind the hills in the evening. The cold weather usually begins in October and normally lasts upto March month end. Climate plays a major role in influencing the manners, customs, predilections and usages of the inhabitants. Usually it also determines the progress of the area. It effects human occupation, modes of life and habits as well. They have different mode of life when compared with that of the people in the plains. They interact with the flora and fauna of forests. The economy of Kondh is agro forest based and largely depends on shifting (*Podu*) cultivation and Non-timber forest procedure collection. In general the Kondhs are experts in clearing the Jungles and preparing *Podu* (shifting cultivation) fields. They are forced to practice the crude method of *Podu* cultivation due to non- availability of plain land scape in their habitat area. They domesticate cows, pigs and fowls. Livestock is another source of income to Kondhs, alike that of other tribes in the agency area.

The physical structure of the *Kondhs* indicates that they have a higher percentage of the caspian blood on them. They are bright tawny in complexion with wavy hair and with prominent cheek bones. They are between short and below medium in stature. Kondhs are mainly dolicocephalicmesorrhine people. They are a hardy war like race of men, well accustomed to Jungle life. They have exhibited primitive virtues which more civilized nations must envy. At the same time they are cheerful, mobile, reserved, self possessed, generous and polite and glad to talk with one who know their language, a corrupted form of Oriya. In the Khond community the laws as hospitality acted as a check on the custom of blood revenge and the Kondh theory of chronic war. They are shy and timid, hunting contact with the inhabitants by the plains. The animal sacrifice still prevails among them. Most of the Khond settlements in Visakha agency found in most backward tribal mandals of Munchingput, Padabylu, Gangaraju Madugula

and Gudem kothaveedhi, where extremists activities are also seen. Most of the Kondh settlements are located in inaccessible interior forest areas with lack of proper transportation communication facilities. The people in the community has lesser exposure to outside world and experiencing with the problems of geographical isolation, poverty and illiteracy.

Konda Reddi

The Konda Reddis are distributed in the hill tracts of East Godavari and west Godavari districts of Andhra Pradesh state and also in Khammam district of Telengana State. They are also called as ‘PandavaReddis’, their mother tongue is Telugu, which belongs to the Dravidian family of languages. The common surnames found among them are *Kalela, Gatreddi, Veluguni, Kondla, Mula, Pallela, Kakuri, Sadala, Komala, Golla, Sagina, Tammila* etc., Hill Reddy is the English name given to Konda Reddis in some parts of West Godavari in Andhra Pradesh and Khammam district of Telangana. They inhabit on the hill tracts and subsist on both *Podu*(shifting) and settled cultivation. They also collect non-timber forest produce items and sell it to Girajan cooperative corporation and weekly markets (shandies). As per 2011 census the kondareddi population in Andhra Pradesh was 90,937, which constitutes 3.32% to total tribal population of A.P. State. The *Konda Reddis* population in A.P. state is distributed in all the thirteen districts with varied number. Majority of its population is concentrated in East Godavari, West Godavari and Visakhapatnam districts.

The physical features of *Konda Reddis* are different to that of the other tribes. They are characterized by a long and narrow head and broad facial profile with a short and moderately broad nose and of short stature. Their staple food is Jowar. They consume roots and tribers too. This dietary pattern continues in hills, while the agriculturists living close to the plains consume rice. They are non-vegetarian and abstain from eating beef and carion. Both men and women smoke Cigars and also drink alcoholic beverages(toddy and arrack). The Konda Reddis inhabiting on the banks of Godavari river usually consume the fish very frequently.

The name “*KondaReddi*” may then have been applied to the Primitive hill men because they were included among the subjects of the Reddi Kings (Haimendorf1945,P28). Once they were under *Mutadari* system during

colonial rule in India. They worship *Mutyamma* (village deity), *Bhudevi* (earth Goddess) *Gangamma* (river goddess), *Pandavas* and *Saralamma*. They have their own council, which is headed by a traditional head men called peddakapu. The headship position is hereditary in nature. He is assisted by the *pinapedda* and *pujari*(priest). *Hill Reddis* and *Konda Reddis* mainly depend on shifting(*Podu*) cultivation. They also follow the agricultural labour profession. Some of them are adopting settled cultivation and Horticulture. The other subsidiary occupations for them are forest labour, collection and sale of minor forest produce, fishing and hunting. They collect wild fruits like *Buchanana latifolia*, *zizyplumbujuba*, *zizpuscenopila*, *semoarpusanarcadium*. *Diospyros melanoxylon*, *munusopslexandra* and *Hard wickiabinnata*. They eat tubers like, *velisheandagadda*, *nallasheandagedda*, *vaimugedda*, *naradumpa* and *teanadumpa*. *Kondareddis* follow Hinduism and they participate in the annual festival of the local deity in which people from neighbouring villages also participate. Their oral traditions are considered to the elders and will soon become extinct. Some *KondaReddi* families in Rampachodavaram area were rehabilitated and resettled in colonies due to the construction of Bhupatipalem and Musurimilli medium irrigation projects. Similarly some *Konda Reddi* families in kondrukota area and Polavaram mandal were also displaced due to the construction of major irrigation project 'Polavarm'. It is clear that some of the *Konda Reddis* were effected with the problem of social exclusion due to displacement, rehabilitation and resettlement. Literally they are excluded from their original cultural milieu and facing the problem of adaptation to new environment and lost their lands and livelihoods.

Porja

It is one of the particularly vulnerable Tribal Groups of Andhra Pradesh. As per 2011 census, *Porja* population in A.P. was 36145 which constitutes 1.37% to total tribal population of Andhra Pradesh. This tribe population is predominantly found in the agency area of Visakhapatnam district and they are sparsely distributed in East Godavari and Vizianagaram districts. *Porjas* are also found in Malkangiri area of Orissa state. This tribe has sub-divisions like *Parengi*, *Didor*, *Jhodia*, *Gadaba*, *Pengu*, *Kollai*, *Bonda Porja*. Each sub-group has the exogamous clans such as *Korra*(sun), *Samardi*(flower), *Kilo* (tiger), *Pangi*(kite), *Gollari*(monkey)*Onthala*(snake), and

kimudu(bear). The traditional sacred friendship (*moitorjibu or Gothbandhbar*) is in practice among this community. The Bonda porjas are the basket makers and their settlements are mostly found in the interior forest, where bamboo wood is available in plenty. In general, porjas are forest dwellers and largely depending on Non-Timber. Forest produce collection and *Podu*(shifting) cultivation. Some of the *porja* families in the Visakha Agency area are engaged in fire wood collection and sell it to tea stalls and hotels at the mandal head quarters or weekly markets (Shandies). Animal husbandry is also part of their livelihood apart from the forest and land resources. They have their own dialect *Porja* and also speak 'Adivasi oriya' and the regional language Telugu. They are non-vegetarian and take beef, pork and carion. Their economy is agro-forest based and largely considered as subsistence economy.

Large majority of their settlements are found on hill tops and slopes. Some of the porja families practice terrace cultivation in addition to shifting(*Podu*) cultivation. The parengi porjas are also found to live in Koraput district of Orissa state, speak the local dialect of oriya and use the oriya script for both inter and intra group communication. They have strong belief in animism and profess local form of Hinduism and worship their family, village and regional deities. In recent time the impact of Christianity is also seen among Porjas in Visakha agency area specifically in Munchingput Mandal, where the population of this tribe are predominantly found. More number of illiterates are found in this tribe, the interior Porjas are not access to education and health facilities. Many Porja settlements are lacking Proper infrastructural facilities like road, electricity, protected drinking water, sanitation, health and market. The incidence of malnutrition, morbidity, and mortality rates is also very high in this community, when compared to other tribal communities of the region. Majority of its population is experiencing with the problems of poverty and food insecurity. Most of their settlements are found in inaccessible interior forest areas, exclusively inhabited by them only. The habitats of porjas have scarcity of food resources and lack of sufficient livelihood resources in the forms of agricultural land and irrigation. They are forced to depend mostly on Podu, and terrace cultivation as well as minor forest produce collection. Livelihood problem is the major economic exclusion causing it for under development and

experiencing hardship to meet their subsistence requirement throughout the calendar year. Moreover, they are forced to depend largely on the seasonally available edible fruits, roots and other Non-Timber Forest produce items.

Savara

It is one of the particularly vulnerable Tribal Groups of Andhra Pradesh. This tribe is found to live in the hill tracts of Srikakulam and Vizianagaram districts. As per 2011 census the population of Savara was 1,37,613 which constitutes 5.02% to total tribal population of A.P. state. The population of this tribe is distributed in all the 13 districts with varied number, About 98.79% of its population is concentrated in Srikakulam and Vizianagaram districts. The Savara claim their descent from viswamitra, who were cursed to become impure by their father for an act of disobedience, while the Ramayana describes them as having emanated from the body of Vasista's cow to fight against Viswamithra (Thurston 1909: vi : P305). The Savaras are the admixture of Mangolian and Dravidian stock. Their habitats are mostly found on hill tops, slopes and valleys. Linear type of settlements are commonly found in the Savara inhabiting localities of Srikakulam and Vizianagaram districts. They have their own dialect "Savara" and also speak the regional language "Telugu"

The Savaras are also found in the neighboring state of Orissa, where they are known as LambaLinjiaSaoro. In Orissa state this tribe is distributed in the Paralakhemudi area of Ganjan district and the Puttashingi area of Gunupur taluk in Koraput district. In Andhra state the Savara tribe is divided into two sub divisions namely 1) Konda savara and 2) Kapu savara. The Konda savara habitats are found in the hill tracts of interior forest, whereas the Kapu Savara settlements are mostly found on the road side and in plain landscape areas of these two districts. This group largely subsist on settled cultivation whereas Konda Savara main livelihood sources are shifting (*Podu*) cultivation, horticulture and Non-Timber Forest produce collection.

The Kapu Savaras have the surnames like that of the neighbouring Telugu speaking castes. The common surnames found among them are *Parasingi, Poddidi, Jingika, Jammi, Labara, KonkadaTadakala, Rova, Bomnika, Mettipeta, Jeeva, Thamca, Boijina, Asami, Bontu, Gedala, Paturi and Sidamadga,At*

present the *savaras* are adopting the clan names of Jatapu tribe who are living in their own areas. The totemic clans adopted by savaras from Jatapus are *Arika* (small millets) *Biddika*(earthenpot) *Kumbirika*(a kind of tree), *Gedala* (buffalo), *Korangi*, *Kondagorri* (Wild sheep) *Addakula* and *Mutaka* (moduga tree).

The Konda Savaras in tradition referred as horticulturists. Once they used to grow garden crops and orchards. In recent times with the intervention of I.T.D.A seethampet again they are raising cashew and pineapple on the hill slopes in and around their settlements. The Kapu Savaras claim superiority over the Konda Savaras. They do not have marital relations with the Konda Savaras. The Konda Savaras living in the interior forest areas eat beef. They follow scrupulously the age old customs and traditions. They perform robust dance ‘*Tramson*’ with the accompaniment of blowing of trumpets and beating of drums. They observe the fruit eating festival along with ancestral worship of *Agama panduga* and seed charming festival (*kaljab*) which are having much ecological significance. The wall paintings and designs are the core aspect of culture of Savaras, which denotes the hunting and other economic activities of them. ‘Savara Art’ is one of the tribal arts of Andhra Pradesh, Savara art and designs are also now, used in fabric industries and cottage industries locally. This art is even today very popular in the Savara habitats of Srikakulam and Vizianagaram districts of North coastal Andhra Pradesh.

Livelihoods, Ecology and Economy of PVTGS

The livelihoods of PVTGs are largely determined by the ecological factors and natural resources, exploratory Technologies. All the six PVTGs are inhabiting the forest ecosystem of eastern ghat. The tribal population including PVTGs have established symbiotic relationship with forests since age immemorial. The PVTGs people in Andhra Pradesh state are still largely depending on the forest flora and fauna for meeting their subsistence requirement, apart from agriculture and livestock. The Chenchu Tribal people in Nallamalai forest is mainly depending on the physical environment of forest flora and fauna in meeting their subsistence requirement through foraging activity. Agriculture was introduced in certain chenchu settlements three decades back by the I.T.D.A of Sundipenta, Srisailam, Kurnool district. But many of them were not benefited with it, due to lack of knowledge in

farming activity. Konda Reddy tribe people are depending mainly on shifting (*Podu*) and settled cultivation, in addition to NTFP Collection. Similarly Gadabas and *Savaras* are depending on both shifting and settled cultivation, apart from NTFP Collection. The Konda Savaras are experts in horticulture and growing garden crops. The Khonds and Porjas are largely depending on shifting(*Podu*) cultivation, terrace cultivation, in addition to NTFP collection. Live stock is another Economic resource to large majority of PVTGs families. The economy of PVTGs is largely considered as subsistence economy. The forest ecology is considered as the main livelihood source for the PVTGs in Andhra Pradesh. The forest dwelling tribal population in A.P. state invariably interact with the woods in their day to day life for various purposes.

Forest in Andhra Pradesh cover a little over 23percent of the total geographical area. Forest constitute the second most important natural resource of Andhra Pradesh after minerals. The dense forests in coastal districts are potentially rich and varied items like adda leaf, tamrind, myrobalans, broom grass, soap nuts, marking nuts, pungam seeds, nuxvomica and R.S roots are abundantly available. While gum karaya, mohua flower, mohua seed and tunki leaf are some of the important items which are available in the forests adjoining state Telangana and its region. Honey, nuxvomica, mohua flower, mohua seed and soap nuts are available in large quantities beside gum in the Nallamalai forest belt of Rayalaseema, where Chenchu tribe population, is Predominantly found. The Non-Timber Forest produce collection is the secondary source of income to majority of PVTGs families in Eastern ghats region of Andhra Pradesh. Almost all the PVTGS families even today used to collect fire wood for fuel purpose, timber for house construction and making of agricultural wooden implements. Generally they graze their cattle in the forest lands where green pastures present. Locally the term forest is known as *Adivithalli* (forest goddess) which has much religious significance in their life. The practice of shifting (*Podu*) cultivation by the tribals (including PVTGs) is very much associated with ‘forest ecology’.

The Ecology Of Shifting (*Podu*) Cultivation

It is a crude method of cultivation, practiced by the Tribal communities in high altitude forested zones and mountains. In Andhra Pradesh state large majority of the Particularly vulnerable Tribal Groups

habitats are located on the hill tops, hill slopes of dense forest areas, where plain landscape is totally absent. In such an ecosystem these tribes are forced to Practice shifting cultivation to eke out their livelihood. The shifting cultivation is known as *Podu* in coastal areas of Andhra Pradesh, and *vagad* in *Kolami* and *Padaka* in Gondi dialect of Adilabad district of Telangana State. This method of cultivation is practiced all over the world especially in areas of forest and hill tracts. This form of cultivation appears to have been well established during the neolithic period, more than 10,000 years ago. It is mostly suitable for the humid tropical forests, where vegetation regenerates very fast.

In Andhra Pradesh state shifting (*Podu*) cultivation is extensively practiced by the PVTGs/other hill tribes in the districts of Visakhapatnam, Srikakulam, Vizianagaram, East Godavari and West Godavari. It is also practiced by the Tribes of Telangana State specifically in the districts of Warangal, Khammam and Adilabad. The Government reports state that about 62,504 families are engaged in shifting (*Podu*) cultivation over an area of 62,948 hectares. On an average, each family has one hectare of land on all hill slopes for the purpose of this method of cultivation. Among the PVTGs, except chenchu all the other groups are still practicing it, and get very low yields from the crops which they raise. Some of the PVTGs families do practice terrace cultivation and settled cultivation along with *Podu* farming. Generally, the tribal farmers raise the mixed crops like millets, pulses and oil seeds in both dry lands and *podu* fields during rainy season. Usually weeding practice is totally absent in *podu* method of farming.

The method of shifting (*podu*) cultivation includes four stages. In the first stage the tribal peasant selects the field on the hill slope or on the hill top, where there is good growth of trees and bushes. Later, he clears the bushes and vegetation with the sickle, seeking the help of his family members and close kin families, they cut off trees with the help of axe and long sickle and keep the leaves and twigs on the field for about ten to fifteen days to dry up. Then, burn it, and the ash remains on the field when monsoon is about to set in during the month of May or June, the tribal peasant prepares the land for cultivation. After first rainfall, the cultivator starts to dig the rock soil with the digging stick or hoe and disturb the clay or black soil with 'V' shaped instrument with long handle, called locally as '*konkeboriga*'.

This tool appears to be prototype of plough. This kind of tool is found among all the *podu* cultivators. Then he sows the seeds in the field without adding any additional manure except the ash which remains in it. Mixed cropping (millets, pulses and oil seeds) is the unique feature of the *podu* cultivation. The harvesting of the crops starts in the month of October and continues till January. After thrashing operations over, the food grains are collected and stored in big pots or in bamboo bins or baskets for future consumption. Some quantity of oil seeds and pulses, they sell in the weekly markets for buying some essential commodities for their domestic purpose.

The practice of shifting (*podu*) cultivation in the agency tracts of eastern ghats results to some extent of deforestation. But the large scale deforestation taking place in the eastern ghats region(scheduled area of A.P) is due to smuggling of timber by the non-tribal timber merchants, establishment of public institutions and other agencies, as well as mining operations. The government of Andhra Pradesh, Tribal welfare Department launched a massive scheme called A.P Tribal Department project; under this project, a total of 63,371 shifting cultivator families were rehabilitated with total out lay of 77.97 crores in the districts of Srikakulam, Vizianagaram, Visakhapatnam and East Godavari, where shifting (*podu*) cultivation is widely practiced. This project was largely funded by International Fund of Agricultural Development (IFAD) of Rome. In addition to this , the Governement of Andhra Pradesh has initiated the Joint Forest Management (JFM) programme in the year 1994, with a view to regenerate the deforested area in the tribal habitats of eastern ghats, through afforestation programmes and horticulture. This programme was sponsored by world bank. Under this programme a number of Vana Samrakshana Samitis (VSS) were established with a view to grow the plants in the degraded forest and to protect the reserved forest with the participation of local tribal people by the direction of Forest Department. The objective of this programme is good, but not benefited much by the tribal people, moreover, it is a threat to the subsistence activity of tribal people in the form of shifting (*podu*) cultivation. It is a failure programme in the tribal areas of Andhra Pradesh due to non-participation of many tribal people and very poor monitoring system of forest officials who are concerned to it. Moreover it has not much benefited the tribal communities (including PVTGS) due to the plantation

of mostly timber yielding plants supplied by the Forest Department to the local Vana Samrakshana Samitis. The recent Forest Rights Act (2006), has much benefited the *podu* cultivators by means of regularization of *podu* lands in issuance of legalized patta pass books to them. The tribes (including PVTGS) of Andhra Pradesh inhabiting eastern ghats forest environment are forced to practice it primarily due to geographical and ecological factors and also to meet their subsistence requirement.

Geography is one of the mechanisms for social exclusion of tribes (including PVTGS) of Andhra Pradesh inhabiting in the hill tracts of Eastern ghats. The afore said social, cultural and economic background of PVTGS clearly indicates about their living conditions and level of development and how they are experiencing the exclusion problem and unable to participate in the ongoing development process of state and nation.

Factors Responsible for Exclusion of PVTGS

There are so many factors that are responsible for exclusion to take place among Tribes. In general, the people in tribal communities are excluded in all the social aspects like politics, economics, education, civil services. Not only for poverty that indigenous knowledge is disappearing but the capability deprivation and the exclusionary policies imposed on them are responsible for their further marginalization and they are on the verge of extinction. Social exclusion of aboriginal people (PVTGS) is due to some of the important causes: social and cultural practices, legal reality, poverty and illiteracy, state mechanism and national policies and so on, in which socio-cultural, political and economic exclusion are of serious type. In fact this kind of exclusion follows certain development process. Several special development programmes are initiated by the Central and State governments under tribal sub-plan strategy for the upliftment of PVTGS since India's independence in every five year period. But they are taking place in a slow pace manner due to varied reasons, such as inaccessibility, non availability of certain Welfare programmes to some section of PVTGS experiencing with geographical exclusion. The major causative factors for social exclusion of PVTGS are marginalization, deprivation and impoverishment. In general tribes in india are experiencing exclusion due to geographical isolation and segregation (Subramanyam V & K. R. Rama Mohan 2010).

The process of exclusion among PVTGS includes the factors like geographical isolation, high level of poverty, economical exclusion (low income), socio cultural exclusion, socially least aware, educationally poor (illiteracy), lack of political participation inaccess to health, education and other development and welfare programmes, added with less exposure to media. The current status of PVTGS in A.P projects is very low income level, low education level, low political participation, least aware about laws, policies and new technologies, unemployment, male domination in some spheres, traditional socio cultural practices, (superstitious beliefs), depending in decision making process and relative thinking of own. More than 60% of PVTGS population stand at below poverty line. Poverty is the major causative factor for social exclusion of PVTGS. Sen Amartya (2000) associates the idea of social exclusion to capability perspective on poverty. He again argues “Development requires the removal of major sources of unfreedom : poverty as well as oppression, poor economic opportunities as well as systematic social deprivation, neglect of public facilities as well as intolerance or over activity or repressive states (Sen 1998). According to Sen (2000) social exclusion can be constitutively a part of capability deprivation as well as instrumentally a cause of diverse capability failure. Exclusion of indigenous people (including PVTGS), from the different social structures and facilities such as education, lead indigenous knowledge to more vulnerable and fragile. Poverty is also causing low level of educational attainment which consequently have resulted to lower level of mental development and so did social awareness level. The reasons behind education backwardness among PVTGS are poverty, lack of social awareness of the families, some general trends, child labour and geography.

Inclusive policies and development of PVTGS:

Constitutional safeguards and provisions are considered as inclusive policy measures of scheduled castes and scheduled tribes in India. All these are applicable to PVTGS too. The constitutional provisions relating to safeguards for protection and development are as follows:

1. Safeguards, relating to protection: protective safeguards are broadly classified into,
 - (a) Social safeguards: Articles 17, 23, 24 and 25(2)(b).

(b) Educational safeguards: Articles 15(4), 29 and 46

Inclusive education policies of central and state governments (National education policy 1986, 1992, Right To Education Act 2009, S.S.A, 2005, New National Education Policy 2020).

(c) Political Safeguards: Articles 164, 320(4), 332, 334, 243D, 243T, 371B, 371C, 371F, 371G and 371H

(d) Service safe guards: Articles 16(4), 335 and 338.

2. Safeguards relating to development: provisions relating to development/ economic safeguards are contained under Articles 273(1) and 339(2) of the constitution. In addition to these certain special provisions extended to specifically for scheduled tribes for their progress and development; which are applicable to PVTGS too. Special provisions consist of a) reservation of seats for members of scheduled tribes in educational institutions, b) relaxation of qualifications required for admission into such institutions, c) provision of housing accommodation to members of weaker sections(including STs, PVTGS) and d) concessional treatment for them in the matter of settlement of government lands.

Two diametrically opposite views are expressed in regard to the policy formulations for the development of STs including PVTGS. On one hand, it is suggested that since the tribal identity and heritage should not be disturbed they ought to be left alone with minimal interventions (policy of segregation) Verrier Elwin was the votary of the former approach and Ghurye of the latter. Elwin pleaded for the protection of their cultural identity and heritage from the impact of change so that the tribal communities are not forced into a state of 'loss of nerve'. Ultimately a middle path has been adopted in consonance with the views expressed by Nehru in "Panchsheel". Certain special programmes are initiated for the development of PVTGS under tribal sub-plan approach of Integrated Tribal Development strategy by the Andhra Pradesh state; specifically distribution of special assistance, allotment and expenditure for the development of PVTGS. But in practice, large majority of PVTGS people are not access to many development programmes and moreover, they are not availing it fully. Still they are living in most economic backward condition. The empirical observations clearly indicate that development among PVTGS is taking place in a slow pace

manner due to lapses at implementation of welfare and development programmes by the concerned authorities (ITDA personnel), and non-participation of many people among PVTGS in the development process. Social exclusion of PVTGS is considered as a major constraint for this kind of situation and for their under development. The problem of social exclusion is very much associated with the human development (Subramanyam V 2017:P71). Similarly social exclusion of PVTGS is considered as hindrance for their development.

Future plan of action for inclusive growth and development of PVTGS

The preceding discussions and explanations clearly indicate the status, living conditions, problems in particular to social exclusion of six PVTGS in Andhra Pradesh. Large majority of population among PVTGS are experiencing livelihood problem along with poverty, illiteracy, geographical isolation, segregation, morbidity, infant, child and maternal mortality. Still around 60% of PVTGS population stand at below poverty line which is resulting to economic deprivation, marginalization and impoverishment. The incidence of indebtedness is also very high among PVTGS when compared to other tribes in Andhra Pradesh. There is a say in regard to the problem of indebtedness among aboriginal people” a tribal is born in debt, lives in debt and finally dies in debt”. That means debt amount in a tribal family perpetuates generations together. Many PVTGS habitats are lacking proper infrastructural facilities like road, clean drinking water, transportation, communication, electricity, school, health, market and mass media. But almost all the PVTGS villages are now having ICDS sponsored Anganwadi Centre and ASHA worker and also Grama volunteer. Large majority of the people among PVTGS are not access to public health, modern education and employment. Since Xth Five year plan period onwards the priority of Central and State governments, is to promote inclusive growth and development among socially excluded, marginalized and deprived communities all over India, but it is not fulfilled among poorer sections including PVTGS.

The PVTGS are at different stages of economies; for instance the Chenchus of Nallamalai forests are still considered as foragers, Konda savaras are horticulturists, porjas are basket makers, *kondhs* are shifting (*podu*) cultivators, whereas Gadabas and Konda Reddis are both shifting (*podu*) and

settled cultivators. Almost all the PVTGS families are forced to collect the seasonally available non-timber forest produce items. A considerable number of PVTGS families domesticate fowls and cattle. In general the tribals do not have the practice of milk their cattle. In recent times the I.T.D.A of Srisailam has given milch buffaloes to some Chechu families in Kurnool, Prakasam and Guntur districts under central sponsored special financial assistance programme as a measure of livelihood security. Similarly some Chechu families were allotted with agricultural lands in provision of irrigation facility of bore wells, open wells along electrical motor pumpsets. The introduction of agriculture in Chenchu habitats is a recent phenomenon. The empirical field observations clearly reveals that it is a failure programme, only a few successful cases are noted in the entire Chenchu areas of Nallamalais. The housing scheme of both Central and State governments, is a successful programme among almost all the PVTGS who dwell on the road side villages. Still a considerable number of thatched huts/houses are found in interior settlements of *Chenchu, Kondh, porja, Gadaba, Konda reddy* and *Konda savanna*. The *Konda savaras* inhabiting in Seethampeta mandal of Srikakulam district were benefited with the horticulture programme of growing cashew and pineapple in *Podu* fields. A few Konda reddy families in Rampachodavaram ITDA area are also benefited with cashew garden crop along with the irrigation facility of bhupatipalem and musirimilli medium irrigation projects. A few Gadaba peasant families inhabiting in pachipenta mandal of vizianagaram district are also benefited with irrigation facility of peddagedda medium irrigation project. The state agricultural department has introduced the commercial crops like maize, turmeric, ginger, beans in certain PVTGS habitats of East Godavari, west Godavari, Visakhapatnam, Vizianagaram and Srikakulam districts. Coffee and pepper crops were also introduced in a few habitats of Gadaba, Kondh and Porja tribes in Visakha Agency area of Andhra Pradesh. Still large majority families among PVTGS were not fulfilled with permanent livelihood sources and experiencing with the problems of poverty, food insecurity and indebtedness..

Proper road communication/transportation facility need to be provided to the PVTGS settlements, which are not yet connected with the mandal headquarters, and the places of ITDAS located. Poverty alleviation programmes need to be intensified in almost all the PVTGS habitats and make them to avail these facilities fully and also involve them to participate

fully in the ongoing development process of nation and state. There is an urgent need to address the problem of illiteracy among the PVTGS people. Inclusive education policies need to be implemented properly by the state education department and S.S.A(Sarva Shiksha Abiyan) in the tribal areas of Andhra Pradesh in general and PVTGS settlements in particular. Education definitely plays a vital role for achieving inclusive growth and development of PVTGS, as well as other tribes. Education, health and nutritional programmes need to be accessible and available for all sections of tribal people including PVTGS and make them to utilize it fully. So that it is possible to include the marginalized, deprived and impoverished people of PVTGS in the ongoing development process of the state and nation.

Constitutionally extended affirmative action programmes need to be access and as well as reachable to all sections of people among PVTGS. There is every need to strengthen the existing implementation, monitoring, supervision and evaluation systems of the government and non-government development administration units, in order to avoid pilferage and corruption. This strategy definitely facilitates to achieve inclusive growth and development among PVTGS and other excluded social groups. All the central government sponsored special welfare programmes meant for the PVTGS are to reach the stake holders uniformly and much focus still needful to provide sustainable livelihoods to all the PVTGS considering its culture specific need and right based approaches. The problem of exclusion among PVTGS can be resolved through participatory action research, following holistic, etic and emic approaches in some extent and also playing advocacy role by the researcher in field situation itself. It was already mentioned that among the tribes of Andhra Pradesh, the PVTGS are still living in most economic backward condition and struggling hard to eke out their livelihood. Moreover, large majority of its population are unable to meet their subsistence requirement due to lack of sufficient energy source in their habitats. The PVTGS and some other tribes in Andhra Pradesh are excluded from the main stream population due to geographical isolation and segregation. Hence, the policy of assimilation and integration need to be adopted and followed to bring them into the main stream population, in order to evade them under the crux of social exclusion. Corruption is one of the mechanisms of social exclusion for the deprived communities like tribes. Hence the afore

said mode of research and intervention definitely provide solutions for the problem of exclusion of PVTGS.

Conclusion

The problem of social exclusion is very much closely associated with the development of PVTGS. This problem should be understood properly at gross root level among PVTGS specifically through empirical research by employing Anthropological Ethnographic methodology along with holistic, etic and emic approaches. The results or findings of this kind of study shall be useful for tribal development administration to take up very appropriate, meaningful inclusive policy intervention in order to promote inclusive growth and development among PVTGS in specific and other tribes in general. Culturally acceptable need and right based programmes need to be planned and implemented by the concerned development agencies for the benefit of all sections of people among PVTGS. The concepts of humanitarianism and egalitarianism need to be culminated among all categories of citizens including PVTGS in order to eliminate institutionally inbuilt mechanism of social inequality and discrimination, which reflects in the traditional social system of Indian society as a whole. The elements of caste, entered into the tribal society too in recent times through the process of acculturation. Once, the tribal society was classified as egalitarian society and not a stratified society. But now social stratification and the elements of hierarchy, social discrimination and inequality are observed among the tribes of Andhra Pradesh. Class system is also noted in the tribal society of Andhra Pradesh. All these factors are causing for tribal identity in the state of Andhra Pradesh and elsewhere in India. It is a felt need to for revival for 'egalitarianism' among the tribal communities including PVTGS by sensitizing the problem of social exclusion and its intricacies and negative impact on their growth and development. It is possible through participatory action research, intervention and by playing advocacy role in both the academicians and tribal development administrations. In sum the PVTGS should be included in the ongoing development process of nation by the tribal development administration through extending the accessibility and availability of welfare facilities to all the families without fail. And also make them to utilize all the welfare facilities of nation and state, without fail and no

exception to any one belonging to PVTGS.

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