

LIVING AND WORKING CONDITIONS OF TRIBAL LABOUR: A STUDY OF KORAPUT DISTRICT, ODISHA

Rajendra Mahanandia*, Bharat Chillakuri**

Abstract India is a developing country and considered to be world's fastest-growing economy. Though India has witnessed tremendous progress since Independence, the country is still working on providing the basic infrastructure in the rural areas. Geographically, it is the seventh largest country in the world. Based on the gross domestic product, it is also 7th largest. The country is poised to become the third largest by 2030. Concurrently, 70% of the population living in rural areas is below the poverty line of which tribals living in the villages form the greatest pie. This paper is an attempt to study the living and working conditions of tribal labour with a focus on Koraput district, Odisha. A research study is undertaken to study the working and living conditions of tribal labour like drinking water and shelter. Further, an attempt is made to capture their source of income and expenditure pattern. Based on the first-hand information, the study provides findings and suggestions for the better improvement of lives of tribal labour.

Keywords Tribal, Labour, Working Conditions, Odisha

INTRODUCTION

As a community compared with the mainstream society, the tribal labour of Koraput district is more dynamic with regards to the rate of changes in their working and living conditions. Because of the prevailing extreme poverty, illiteracy, and inaccessibility to the schemes and services of the government, their development is slow since Independence. With the seamless efforts of the government and some NGOs, a slight improvement in the working living conditions of tribal labours is seen. The history of Koraput district dates back to 3rd century B.C.. It originally belonged to the valiant and dreaded ATVIKA people, who fought the Kalinga War to restore the empire's glory. The medieval period was marked by the frequent change of rulers of several dynasties such as the Satavahanas, Ikshvakas, Nalas, Gangas king, and kings of Suryavansa. Most of the kingdoms belonged to central and southern states; however, it passed into the hands of Mughal Emperors with time. In 1965, Robert Clive obtained the Dewani of Bengal, Bihar, and Odisha from the various Mughal Emperor. However, later Koraput was made part of Vizianagaram district under the Madras presidency. The undivided Koraput was formed into a district under the province of Odisha on 1st April 1936, when the latter attained independent statehood. The district was one of the largest districts of the county. Now, it has been bifurcated into four districts named Koraput, Rayagada, Nabarangapur, and Malkangiri from 1st October 1992 onwards.

LITERATURE REVIEW

Socio-economic changes of tribal labour in the district of Koraput is linked with the development of the villages in the district. An important demographic feature of Koraput is that the growth of tribal population has increased at the report 3.57% in the district; whereas, it increased at 2.52% rate in the state as a whole during the decades 1961-1981. The percentage of tribal population of the state is gradually increasing. In 1981, the percentage rose to 23.12%, which was only 17.57% in 1951. Tribal society is male dominated where the sex ratio is 954 and 985 for the different major tribes of the district. In case of the non-tribal also, the theory is same with 980 female per thousand males. The tribal literate and growth in literacy is also not significant. Productive education is a vital link in the process of development, but the education level among the tribals is far below the average compared to non-tribal population. Work participation rate of the tribals is high in comparison to non-tribal population. Unemployment, therefore, is minimum. The tradition-bound activities are predominant. These are seasonal in nature and where the norms of work discipline is absent collected by Debanjani Baxipatro M.Phil. 2008 BU. Beteille (1992) argued that when anthropologists speak of tribes, they mean communities of people who have remained outside of the state and civilization, whether out of choice or necessity, which was the reason of calling them 'non-civilized,' but not uncivilized. In India, they all stood more or less outside

* Research Scholar, School of Management, University of Hyderabad, Telangana, India. Email: rajphd2016@gmail.com

** Client Account Manager, Deloitte LLP.

of Hindu civilization. Fernandes (1995) writes in his article that the tribes are called *Adivasi* in Sanskrit and Hindi, which literally means the original settlers. The fact that most of them still live in rural, forest and mountain areas proves that they have been living here from the beginning or very ancient times. The Government of India, however, does not recognize the tribals as “Indigenous People” and have not signed the ILO Convention No. 169 of 1989, which restricts the displacement of the tribals, and demands adequate rehabilitation and safeguards for the tribals’ culture. Several Indian scholars have expressed disagreement with the UN definition of the “Indigenous People”

Singh K.S. (1995) has given a detailed account in his work on Tribalism and Sanskritization phenomena. Due to long association with the tribal people, the minority non-tribal communities also adopted many social customs and traditions of tribal culture, which clearly had distinct advantage over their own tradition and social customs, e.g., cross cousins marriage of tribal tradition has been adopted by the non-tribal castes to win over the dowry problems. Tribalism of larger society is the function of upper hand of tribal culture. Singh A.K. (1997) explains this in his article on concept of tribe. He is of view that the colonial period witnessed the transformation of forest dwellers into tribes and the process of transformation of tribes into castes. All the ethnographers earlier described communities as tribe. But the distinction between tribe and caste did not fully emerge until the census of 1901.

The tribes were successively described in the censuses and ethnographic literature as hill tribes, forest tribes, primitive tribes, and backward tribes. It was under the Government of India Act of 1935 and the Constitution of India that the nomenclature of the Scheduled Tribes fully emerged. Soon after Independence, the tribes were somewhat differently defined for administrative reasons. It should be noted that primitiveness and backwardness were the tests applied in preparing the list of Scheduled Tribes in 1950 and 1956. In revising the list in 1965, other criteria looked for were indications of primitive traits, distinctive culture, geographical isolation, shyness of contact with communities at large, and backwardness. In different language area, the tribes started defining themselves locally and nationally as *Adimjati*, *Adivasi*, *Janajati*, etc. Globalization paradoxically has highlighted identity of all groups particularly tribes and galvanized their resistance and consolidation. The basic problem today is to guarantee the rights of tribal people over their resources and create an apparatus that will ensure their own benefit.

Srivastava (2006) in his article ‘*A note on the Tribal Situation in India*’ reveals that the all tribal societies were pre-literate scantily dressed, relatively out off from other

societies of the wider world, had few personal effects, and lived in similar types of habitations; in addition, the values of accumulation, investment, gain, profit, and surplus were largely alien to them. Consensus does not exist on the number of communities in India that could actually classified as ‘tribal’ because of the changes that have occurred (and are occurring) among them, are in line of argument that Indian tribes do not subscribe to their textbook definitions.

APPROACHES AND POLICIES OF GOVERNMENT AND CONSTITUTIONAL SAFEGUARDS FOR SCHEDULED TRIBES

Verrier Elwin (1959) says that keeping the sketchy general background of the tribes in mind, we may now pass on to the tribal policies of the colonial government and the present Independent Government, the exposition of which would automatically justify the usefulness of assigning safeguards to the Scheduled Tribes by the National Government. The approaches of these two administrative machineries show a striking difference in terms of deep motivational principles. Although the approach adopted by the British Government was fundamentally political being purely guided by their colonial interest, the present government’s attitude prompted by a desire of welfare and an uncompromising concern for the socio-economic upliftment of our tribal folk. This basic difference in attitudes is, thus, an important point to note which should not be lost sight of while assessing the nature of their respective policies towards our tribal brethren.

Sahay (1968) writes about their general policy of isolation characterized by non-intervention or limited intervention under dire political need was their often covert and sometimes direct encouragement to the Christian missionary activities, in the tribal areas. It is, of course, an undeniable fact that the Christian missionaries had done something for the wellbeing of the tribes, the scope of which was wide. That was an act of high-spirited social service and reforms because of which, many of the tribal areas had schools, hospitals, etc. The missionaries, therefore, must be deemed as the pioneers who initiated the process of socio-economic transformation in the hitherto stagnant tribal life. Although the “service for the suffering humanity, is considered to be a duty for the Christian missionaries but at the same time it is coupled with the right of conversion”.

Shrinivas M. N. (1944) stated that the large-scale conversion of many tribal groups, especially of the States in Eastern India, had far-reaching implications. With the passage of time, it became more and more apparent to the people here that the primary goal of the missionaries was conversion

and “the opening of schools, hospitals, and either welfare agencies (were) only bait in the trap of conversion”. Instances are not lacking about their resorting to unfair means of all sorts including material inducement, political favour, etc., for conversion. A careful analysis of the missionary activities thus leads to the conclusion that under the garb of humanitarianism, the obnoxious political motives of the colonial rulers were rampant. It was a sort of intellectual and moral aggression on Indian life strongly patronized by the British Government, which aimed, gradually, to alienate a chunk of the population from the main national stream by generating a kind of “sentimental and emotional detachment with the rest of the people – a process which could be effectively carried out under the auspices of the policy of isolation”.

INDIAN ATTITUDES TO THE TRIBALS IN EARLY POST-INDEPENDENCE INDIA

Dube (1982) writes that one can very well understand in the context as to why the British Government’s creating the “excluded” and “partially excluded” areas and giving separate political representation to the tribes had invited criticism of the Nationalists who “viewed both these measure as part of a diabolic conspiracy to create a new separatist minority”. However, with the independence of the country, this policy had undergone a qualitative change. Contrasted with the British policy, the present Government of India’s foremost concern, which melded its policy, was securing the welfare and socio-economic upliftment of the tribal people. The polity, imbued with a high sense of respect for the tribal cultures and traditions, is stoutly opposed to any kind of interference by outside agencies, which are likely to contribute to the destruction of the tribal art, culture and so on. This has amply been demonstrated in the five fundamental principles of the tribal development evolved.

Singh K.S. (1995) writes that the tribals in India were not treated with the cruelty and harshness, the way they were subjected to in the USA and Australia. The tribals were exterminated in the New World and Australia destroying their civilization and culture. There were no bloody encounters in India with the exception of Aberdeen in the Andaman Islands where 5000 tribals were mowed down by British gun in 1858. India also did not have the social isolation policy of reservations for the tribals as was the case in America where the tribals (Red Indians) were restricted to the reserved areas.

TRIBAL ARE DEEPLY ATTACHED TO THEIR LANDS AND FORESTS

Nehru’s Panchsheel for the tribal included respect for the tribal rights on land and forests. However, the Government of India and the State Governments have not honoured this commitment. On the contrary, they have pursued an anti-tribal policy despite their hypocritical sympathetic pronouncements. The Forest Policy is an illustration of this. The 1894 Forest Policy of the Colonial Government was the first onslaught on the rights of tribals on their forests. The rights were converted into concessions. The tribals were allowed forest lands for cultivation. There was no State control over the private forests of the tribals. Behura (1995) reported that there was no restriction on free-grazing in the forests.

The 1952 Forest Policy of Government of India withdrew the concessions given to the tribals by the 1894 policy. The 1988 National Forest Policy prohibited the *Jhum* or shifting cultivation because of its alleged adverse effects on forest environment and land productivity. Several scholars have argued that *Jhum* cultivation with 18-20 year cycle is environment-friendly. *Jhum* (shifting) cultivation was practiced by at least 109 tribes in 233 blocks of 62 districts spread over 16 States affecting 1 million hectares. Fernandes (1995) noticed that together with *Jhum*, the Minor Forest Products (MEP) contributed 50% or more of the food of the forest dwellers. Chopra K (1989) wrote that the alienation and destruction of the tribal lands and forests have disrupted the very basis of tribal life. The Commissioner for Scheduled Castes and Tribes in 1961 Report had complained that more and more rights of the tribals were being taken away. The Government did not pay any attention to this.

The article written by Gare (1983) found that the tribal backwardness in the fields of Education, Social and Economic life was responsible for continuous exploitation of tribal in various areas. He found that the enrolment rate of tribal students has risen to 2% from 1 – 2% through educational programme in last 30 years. Anthropological literature of the last two decades has sensitively documented the stories of the victims of development. Their hopes were belied when development programmes, instead of ameliorating their condition, displaced them to barren lands, jeopardizing their life support systems and making them perpetually dependent upon the state for doles. In some cases, on their lands, from which they were evicted under the name of development projects, stand multi-storeyed housing complexes for middle and upper classes. During the second half of the twentieth century, poverty among tribal people has multiplied several folds and their oppression has continued unabated.

Belshaw (1972) writes that though a lot has been done for their social and economic betterment, a great deal remains to be done. Before analyzing the strategies of tribal development programmes, it seems imperative to comment on the background of policymakers, planners, and administrators. Anthropologists everywhere have been acknowledged as doctors specializing in tribal and their problems. Unfortunately, the government could not utilize their specialized knowledge due to some pre-conceived notions cultivated and promoted by some vested interests that successfully influenced the thinking of our early leaders and administrators. This situation led us to a stage where important decisions, often involving vital policy issues about tribal, their problems and developments, were taken without taking any advice from anthropologists or considering their views. Such a state of affairs continued until a decade back or so when government realized its folly and started involving anthropologists in various committees and commissions, though on a very modest scale. But the damage had been done.

SATISFACTION OF MINIMUM NEEDS

Broadly, the minimum needs in the tribal areas include food, work in the lean season, potable water, health and sanitation, housing fodder, fuel communication and primary and non-formal education. The most important strategic questioning the matter of satisfaction of minimum needs is whether it should be done as a welfare measure or by rescheduling the productive activities. Generally, the approach has been to satisfy the minimum needs as a welfare measure. This tends to destroy the self-reliance of the tribal and makes them dependent on bureaucratic management. In addition, this leads to a distortion in the utilization of the productive resources at the disposal of the tribal communities. A complete reversal of the approach is called for. In other words, as far as possible, the minimum needs of the tribes are to be satisfied through harnessing the forces of production and orienting the social relations of production in conformity with the tribal ethos of self-management and national objective of building up a socialistic pattern of society.

The observations made by Aphale and Bairagi (1984) on realities of Tribal Sub Plans state that in spite of the budget provisions, some schemes were not implemented and funds of individual benefits were diverted. The observations about educational improvement revealed slight increase in tribal literacy rate, low student enrolment rate, low quality of education, less number of secondary schools with temporary arrangement and poor hostel facilities. It has been observed that the health facilities are neither efficient nor sufficient for tribal due to non-availability of staff, medical facilities,

vehicles, etc. There have been facilities like drinking water, roads and communication means, which were useless due to poor maintenance. Haimendorf (1982) has discussed the pattern and causes of disintegration of the traditional tribal system, failure of welfare programmes by taking the example of two tribes: Apa Tanis of Arunachal Pradesh and Gonds of Andhra Pradesh. He found that the two tribes stood at opposite ends of a spectrum today. While Apa Tanis was clearly set on upward path, the Gonds were threatened by an apparently irreversible decline in their fortunes. He claims that Apa Tani tribe of Arunachal Pradesh, numbered about 15000, achieved development and integration without losing its identity because of protection given by the Government of India.

Heredia Rudolfe (1995) reveals his view that "if the developmental dilemma that confronts our tribal is to be successfully addressed, tribal integration will require their mobilization not just to preserve their cultural autonomy but to redress their minority status as well. So, they can participate in their own development. For this, tribal education will have to play a major role". Deogaonkar S.G. (1982) traces the origin and growth of the efforts for the development of tribal population in India. Apart from examining various approaches to tribal development, it enumerates the administrative structures and organizational strategies adopted during the last many years of planning, the outlay on tribal development during the plans and the priorities adopted have also been indicated. The Tribal Sub-Plan strategy and its implementation have been examined elaborately. The personnel policy adopted in tribal development finds a special and critical treatment.

Deshmukh (2003) found that the existing welfare strategies did not overcome the tribal from inferiority and atrocities on them. It is now recognized that the welfare needs of tribal consists of purposive efforts by tribal, self-motivation and self-determination course of action which will enable the tribal to achieve the quality of lifestyle they aspire. Mehta (2000) presents an overall review of the tribal development measures adopted during the 20th century. According to Mehta, the government failed to provide the basic minimum needs for their subsistence. The British Government and the local rulers administered the first halves of the century. They were not bothered about their needs and welfare. Hence, during the first half of century, the then rulers exploited them.

Pandey (1997) presents an important correction to the tendency of western researchers and conservative scholars. He has successfully tried to investigate the problem of underdevelopment, the culture of powerlessness and culture of poverty among tribals vis-a-vis the Indian society.

TRIBAL'S ARE IN DIFFERENT LEVELS OF DEVELOPMENT

According to Singh (1997), "The Tribal in India is the most adversely affected ethnic group due to development in post-Independence India. The new economic policy is likely to worsen their conditions. The efforts can be made to salvage and improve their socio-economic conditions within the possibilities and constraints of their existential realities which inter alia, include rural, illiteracy, poverty, ill-health and unproductive agriculture". In general, there has been a situation, where the government's efforts of tribal welfare with protective and developmental measures do not make any remarkable impact on tribal development. The tribal development has been a challenge for government in the area of Economic, Education, Social, Political and human backwardness and exploitation of tribal. Hence, the present study intends to find impact of welfare measures on tribal backwardness, exploitations, and underdevelopment. Sharma (1995) wrote the span between the most "primitive" and most "modern" is about 10,000 years old. Thus, the profile of an average tribal person is characterized by:

- i. Rural residence,
- ii. Engaged in agriculture and agriculture-forest related occupations,
- iii. Poverty,
- iv. Illiteracy,
- v. Ill-health and malnourishment,
- vi. Accustomed to an Informal Economy, and
- vii. Deeply attached to land and forest.

Behura (1995) wrote that the tribal groups differ greatly in their present level of development. They are Hunters and Gatherers as in pockets of South and Central India and in the Andamans's. They are settled agriculturists on par with other peasant communities in many parts of Madhya Pradesh, Bihar, Odisha, West Bengal and other States. And, they are urban industrial workers. On one extreme are Jara who has no contact with people other their tribe. On the other, there are workers in the industrial cities of Ranchi, Jamshedpur, Bokaro, Rourkela, and Bhilai. Singh and Jabbi (1996) write about empirical studies in different parts of India, which have demonstrated that the health, education and employment status of the tribals in India is very low, lower than other social groups, including the Scheduled Castes. They claim that tribals of Singbhum were being attacked and killed by moneylenders, forest contractors, government officials and other agents of development in the same way as Abhimanyu was killed by the seven great warriors in the epic *Mahabharata*. The tribal in India, like Abhimanyu, is

fighting an unequal war. The teenage Abhimanyu had entered the *chakravyuh* knowingly and willingly. But the tribal has been trapped in the developmental *chakravyuh* unwillingly. Similarly, several papers in the book entitled *Tribals in India: Development, Deprivation, and Discontent*, they have documented the large-scale developmental deprivation. A substantial literature on this topic is now available. We will briefly highlight a few major aspects.

IMPROVING THE STATUS OF THE TRIBALS

The existential realities of the tribals provide constraints as well as possibilities for the improvement of the status of the tribals. It has also been noted that the tribals are rural, illiterate, unhealthy and poor, attached to land and forest, engaged in agriculture and forest-related occupation and are all different levels of development. The malaise of the tribal situation is now fully understood. The motives and forces behind tribal exploitation are also clearly identified the resolution logically lies in removing the causes. It is also clear that such removal is not easy because of the powerful vested interests backed by national and international support. Yet, there is no alternative than to continue the battle for the human rights of the tribals. The resolution of the crisis essentially demands, on common sense basis, two-pronged Action Plan, both taken simultaneously (i) Political and (ii) Human Resource Development (HRD). The Action Plan has to have a strategy suited to the realities of the tribal situation.

POLITICAL EMPOWERMENT OF THE TRIBAL BY LEGISLATION

Sharma (1995) says that the tribes have lost their rights because of their political powerlessness. Their authority over their resources needs to be restored. These will include:

- i. Social Change.
- ii. Revision of the Fifth Schedule.
- iii. Introduction of Panchayat system.
- iv. Prevention of tribal land and forest alienation.
- v. Restoration of tribal customary rights on community resources.
- vi. 51% share to the tribals, incase the industry is established in the tribal lands.
- vii. Rehabilitation of the entire family displaced due to developmental projects.

51% share to the tribals in the industries established on their lands. Rehabilitation of the entire family displaced by developmental projects, and not only of one or two members.

ROLE OF NGOS

The Non-Government Organizations (NGOs) have emerged as friends of the tribals and the Dalits in India. The Government of India has also acknowledged the important role of the NGOs. But, the Government wants the NGOs as their agents and not as their critics. In fact, the State and Central governments have been patronizing the Sarkari and Darbari NGOs and are hostile to independent freethinking NGOs. The voice of dissent is being suppressed with unashamed barbarism. Dr. B.D. Sharma, a former Commissioner of Scheduled Castes and Scheduled Tribes and a former Vice-Chancellor of NEHU, was stripped and paraded in the streets of Jagdalpur because he was protesting against the establishment of a steel factory on tribal lands, which he thought was against the interests of the tribals. An elderly internationally respected environmentalist, Sunderlal Bahugana, was forcibly taken away from Tehri where he was on a fast against the building of a Dam, which he considered harmful to the local people. He could obtain his freedom only on the intervention of Allahabad High Court. Ms. Medha Patkar, the leader of Narmada Bachao Andolan, has been arrested several times, moved to the hospital for force-feeding, and treated without respect and courtesy due to her. These are only a few examples. If such a treatment is given to Sharma, Bahugana, and Patkar, one can imagine the treatment received by the workers of such protest movements. The voluntary organizations have done more than the Government. For example, in Jharkhand area, the Christian Missions and Ramakrishna Ashram have done more than the State or the Central Governments.

Panigrahi (1993) writes in addition to Christian Missions and Ramakrishna Missions, several voluntary organizations have been doing dedicated service in the tribal areas, such as Adim Jati Seva Mandal, Bhartiya Adimajati Sevak Sangh, and Nagaland Gandhi Ashram. Prasad (1987) writes that the efforts of voluntary agencies are more economical than government departments and they involve greater people participation. Despite aberrations, India is committed to human democratic values. The political elite in post-Independence India has abandoned the ideals and values enshrined in the Constitution of India. However, a voice of protest and dissent has emerged and is gaining strength. This gives the hope that about 68 million tribals cannot be sacrificed at the altar of God named 'Development' that has failed. Not they can be allowed to become the pawn in the electoral politics as is being done in Jharkhand and Madhya Pradesh.

Beteille (1992) argued that tribes are far away from their traditional occupations, though anthropologists and others

who study them might likely to see them conforming to their image of primitiveness. Contemporary tribal societies differ so widely in their habitats, social organizations, modes of production, and cultural practices that to nurture a definition of tribe may turn out to be disappointing. These days, tribal societies are on the road to modernity and development. For instance, a comparative study of the lists released for the past some years of the successful candidates under the reserved category for the Civil Service examinations will reveal that over the years, the post for the Scheduled Tribes has gone to a handful of their communities. That's because the latter have done exceptionally well under the policy of positive discrimination and the other development programmes meant for tribes. The level of modernization and education is very high among tribal communities of the north-eastern part of India.

Literature review evidences some major problems like food scarcity, lack of communication, unemployment, and lack of self-awareness. The present research work is to highlight the working and living conditions of tribal labour at Dasamantapur block.

OBJECTIVES OF THE STUDY

The following objectives were kept in view while making a study:

- To understand the working and living conditions prevailing among tribal labour with their employment.
- To examine the working and living conditions of tribal labour through their economic status, education and working participation.
- To study the reasons associated with the mobility of tribal labour in the district.
- To find out their earlier and later living and working conditions.
- To understand the tribal labour problems and identify ways to bring it to Government's notice.
- To prepare systematic report on the quality of work life of the tribal labour.
- To suggest measures for improvement of working and living conditions of tribal labour.

DATA ANALYSIS

The sample for the analysis of data was randomly selected. The sample size constitutes 100 respondents from Koraput, Odisha. The respondents included both male and female from 08 Panchayats in Koraput district.

Table 1: Panchayat and Respondents

Sl. No.	Name of Panchayat	No. of Respondent	Percentage (%)
1	Dasamanthpur	11	11
2	Padagada	23	23
Sl. No.	Name of Panchayat	No. of Respondent	Percentage (%)
3	Lulla	10	10
4	Chanabad	09	09
5	P. Bedapadar	12	12
6	Chikambo	14	14
7	Girliguma	13	13
8	Gadiaguda	08	08
Total		100	100

From the above table, it is observed that the number of respondents from the different locations of the district has been mentioned in order to analyze the living and working conditions of tribal people of those areas, who are to be taken into judgment on the topic. Padagada Panchayat having 23% and next Panchayat that is Chikambo 14%, a few numbers of respondents from three panchayats namely Gadiaguda, Chanabad, and Lulla.

DEMOGRAPHICS

In the demographic aspects of the worker's schedule, the information related to gender, age, marital status, education level, activity status of the sampled worker, and his/ her family members is collected.

Generation

The responses collected from the samples revealed that 98% of the respondents belonged to the third generation and only 1% each of the respondents belongs to the first and second generations. Therefore, it can be inferred that the current generation of concerned respondent only calls for the voice of the demand.

Table 2: Statistics of Labour generation

Sl. No.	Generation	No. of Respondents	Percentage
1	1 st	1	1
2	2 nd	1	1
3	3 rd	98	98
Total		100	100

Gender

Gender is an important component of development, thinking, and practice. The gender refers to culturally expected roles and behavior of males and females. Unlike biological sex, gender roles and behavior can change historically. In this study, the Researcher had taken some samples that reveal the following Table 3.

Table 3: Gender

Gender	Male	Female	Total
No. of Respondents	88	12	100
Percentage	88%	12%	100%

Out of 100 respondents, 12 are females and 88 are males. Hence, it is inferred that majority of the respondents are males.

Skill Category

Number of respondents belonging to different skills and category have been mentioned below. Out of total respondent, only 16% workers are under skilled and semi-skilled category and the remaining 84% are under the unskilled category.

Table 4: Different skill Categories of Labours

Sl. No.	Skilled Category	No. of Respondent	Percentage
1	Unskilled	84	84
2	Semiskilled	7	7
3	Skilled	9	9
	Total	100	100

Migration

Only 4% of workers responded that they are out-state migrants, but they do not permanently settle in particular area rather forced at times to move place to place or one state to another state. In addition, rest of the 96% workers respond that they are working within the district.

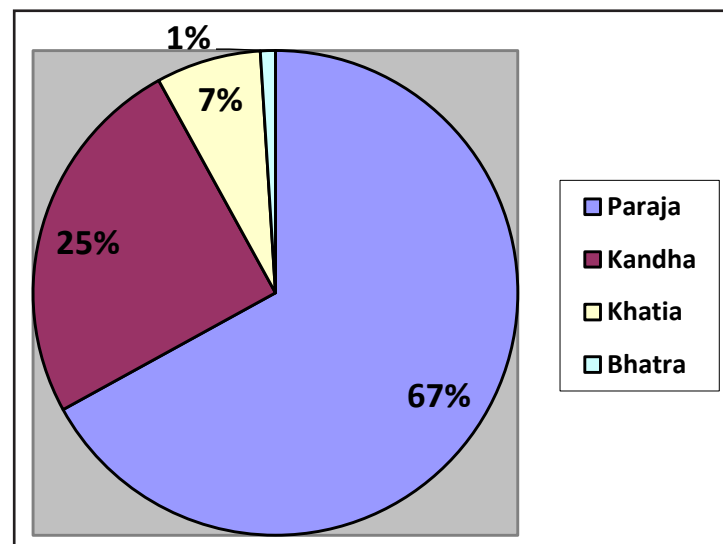
Religion

Majority of the respondents are belonging to Hindu religion and only a few are found to be of other religion especially, Christians.

Tribes

While considering the tribal status, the respondents belong to four major tribes, such as Paraja, Kandha, Khatia, and Bhatra and the percentage of different tribes is presented in tabular format systematically.

Chart No. 1: Different Tribes of the Block



It can be ascertained that 67% of respondents belong to Paraja tribe and rest 36% respondents from Kandha, Khatia, and Bhatra.

Types of Family

From the total collected sample 83% preferred to live in nuclear family and rest of them preferred to live in joint family.

General Characteristics

In this context, the perception and agreement based on permanent or temporary employment of the tribal labour are discussed and different general questions are asked based on their working rights. These are stated below.

Table 5: Demographic of the Labourer

Sl. No.	Demography	Yes	No	Do not know	Total
1	Written contract or agreement	-	100	-	100
2	Pension fund	-	100	-	100
3	Annual leave	-	-	100	100
4	Sick leave	1	99	-	100
5	Maternity leave	6	3	91	100
6	Medical claim in case of maternity	3	90	7	100

From the above table, the researcher has tried to find out the general perception of their working and living conditions by asking different general questions about their livelihood to the native of Koraput.

As shown in the table, none of the workers were employed with written contract or agreement. And in the context of pension fund, annual leave, they were not provided with such facility but in case of sickness, only 1% of them

availed with sick leave and in case of maternity, only 6% were availed and 3% of them were aware of the maternity leave, but were not facilitated; the rest of 91% of them were unaware of the procedure, rules, and facilities on maternity leave. In addition, in the case of the medical claim, only 3% are availed with medical facilities. 90% of the workers do not aware of the facilities regarding the medical claim. In addition, 7% of the workers do not ever know about the medical facility.

Period of Employment

With respect to employment, the natives hardly employed throughout the year. It is found that not even 6 months full-time employment is possible in the district. Out of hundreds, only 20% are employed only for a month, 44% for the period of 2 months, and 20 to 21% of the people engaged for the period of 3 or 4 months.

The reason behind the less employment of the district is that most of the people of the area depend on agriculture, and the employment opportunities are less and restricted for a limited period.

With respect to wage, only 1% of the workers are able to earn more than Rs. 7000, 10% are able to earn more than Rs. 2500 per month, and rest of the people able to earn only Rs.1000 to Rs.1500 per month. With respect to household expenses, 91% of the tribal labour are not satisfactory and only 9% of the workers are satisfactory on household expenses. With regard to literacy level, more than 70% are illiterate and 20% are found to complete their education below primary level. It is difficult to find people completing their secondary & higher secondary education.

As the economic status of the sample respondents was poor, it become very difficult on the part of the parents to send their children for formal education. Rather, they employed them in other activities to add to the family income, even though formal education facilities were provided by the Government of India through Sarva Sikshya Abhiyan (SSA). They made their children work to support their family income as they were facing difficulty to meet their basic necessities, that is, food, clothing, and shelter.

Children are sent to school as they are provided with Mid-day meal under Sarva Sikshya Abhiyan.

Activities Status

The activities status of the people living that area mentioned in Table 7.

Table 6: Labourer Family Activities

Sl. No.	Activities Status	No. of person
1	Worker	12
2	Self-employed	50
3	Unpaid family worker	100
4	Seeking employment	60
5	Student	106
Total		328

The above table is the statistical information collected from the sample respondents and their family members stating above their present status and involvement, i.e., worker, self-employed, unpaid family worker and student.

Housing

Housing is one of the important parameters, which determines workers' living conditions. The housing conditions describe the status of worker in the society. During the current survey, information on 100 respondents like housing ownership status, type of dwelling, type of building, approach to the house, number of living rooms, and other basic amenities available in the house are collected.

One of the basic necessities of the human being is shelter (house) and most of the people of that area were very much privileged to have their own houses. As out of total sample respondents, only two were living in rented houses.

Table 7: Different Types of Building

Sl. No.	Types of Doweling	Number of room
1	Jugi/Jugdi	6
2	Kadapa house	5
3	Ajwest	85
4	Basti	4
Sl. No.	Types of building	Total 100
1	Pucca	40
2	Semi-pucca	41
3	Kutch	17
4	Thached	2
Sl. No.	Particular accommodation	Total 100
1	1 BHK	83
2	2 BHK	07
3	3 BHK	10
	Total	Total 100

From the table, the details of house and amenities attached can be ascertained that very few people are found to have a well-constructed house with cement flooring and ceiling

and most of them have been found to well in the house made upon Ceiling Kadpa with a cement wall. From among them, six houses are made of Jugi Jhupdi and Chala.

Coming to the strength of the building, the houses are of three categories. Those are Pacca Houses, which means having the concrete ceiling with brick and cement; Semi pacce Houses, where walls are used with only bricks but walls not plaster with cement; and Kaccha houses, where no cement is used in the construction of the houses.

From the above table, it can be known that most of the houses people living in are Pacca and Semi-Pucca Houses. Coming to the number of rooms people share in living. It has been notice that most of these people live in One bedroom with kitchen (1BHK) and very few of them own 2 bedroom houses (2BHK).

The interesting part of their houses is that all the houses are having veranda or cattle shed, kitchen, store room and are properly ventilated with a window but only a few, i.e., 12 houses are furnished with bathroom facilities.

Drinking Water

Water is the main resource of a human being to survive. Therefore, it is very important to look after the source of the water and its treatment before its application. The table helps to focus on these criteria. Almost all the people, i.e., 97 sample respondents' houses were found to be having a well inside the house premises as their source of water and the rest depended on the tap water, bore well, river water and stream water.

Table 8: Drinking water facilities in the houses of the labourer

Sl. No.	Drinking Water	Number of users
1	Tap water	1
2	Well	97
3	Hand pump	-
4	Pond/Canal	2
	Total	100

Further, when asked about treating the water, only two out of the 100 sample respondents have agreed to treat it before consuming. And the treatment was found to be filtering water with the help of cloth screen and 98 sample respondents and their family members were using water without any treatment.

Source of Cooking

Another necessity, which is very much essential for a human being to live, is food and source of energy required to process food for consumption. Therefore, it is necessary for the researcher to find out the source of energy for cooking food. People of that region are 100% dependable on firewood as fuel to process their food. It is least found that kerosene is used for cooking food but it has been noticed that the kerosene they receive through BPL distribution is used for lighting the oil-based lamp in their house during the night. As most of the people are illiterate, they do not know how to use electricity to cook food for them or the use of LP Gases, which is a dream yet.

Coming to the sanitary condition of that area, it can be said that the government is yet to take many steps to improve sanitary system in that area, as there is no drainage system in the internal part of that block, the wastewater stagnated inside causing the area filthy and miserable living conditions to leading disease proneness. But in the developed part of the block, it has been found that there are well-constructed sewage passage for proper drainage of wastewater promoting the sanitation aspects of their house as compared to the underdeveloped area of the block. There is a far different in both, so far as the government is concerned, in designing and constructing drainage system of that block, residents need to be properly trained through extensive research by the researcher in hundred sample houses. It was noticed that only 10 houses had bathroom and latrine facilities and among them, only two of them had constructed a safety tank, other follow the ancient method of bathing in well, pond, canal, river, stream and use open places as the lavatory. Therefore, it is mandatory on the part of Government to take necessary steps in providing the good sanitary system in the block with the better supply of water system to ensure better living conditions of the people.

Source of Income and Expenditure

India's first Prime-Minister Pandit Jawaharlal Nehru stated that "to empower a person in any country can only be achieved to provide them employment to generate good income to lead the life". Therefore, it is highly essential on the part of the researcher to study the source of income of the people by way of informal interview. The observations made by the scholar in this regard are presented in the tabular form below.

Table 9: Statistics of Tribal labour Income

Scale	Source of Income		
	Formal labour	Animal husbandry	Agriculture
1000-2000	33	34	65
2000-3000	35	01	15
3000-4000	15	-	12
4000 and above	12	-	08
Blank	-	65	-
Total	100	100	100

Formal labour mean value is - 23750. Animal husbandry the mean value is - 8750 and agriculture mean value is - 25000. Formal labour median is - 1414.32. The above statistics tell us how labour earning their source of income in different areas. As the table indicates, major income of the people is from agriculture and animal husbandry.

- The survey also attempts to collect information from workers about sufficiency or otherwise of the present monthly earnings earned by them in meeting their household expenses. It may be observed that only a few numbers of all the sample workers feel that their present earnings are sufficient to meet their household expenses.
- Apart from sources of income that the local people generate, it is mandatory to draw the findings how they manage their expenditure on a day to day life.
- When asked about their expenditure, they revealed the following; majorly the local person expends a big amount towards to fulfill their basic needs that are food and clothes, which amounts to 65% of income and 10% towards religious activities besides 15% for medical treatment and transportation and some miscellaneous expenditure. Like chewing tobacco, consuming alcohol and other beverages which majorly on the part of miscellaneous expenditure.

After all expenditures, few only could able to save a negligible part of their income for their future needs. Very often most of the sample respondents prefer to borrow loan from Govt. agencies by mortgaging or they move to private funding agencies in borrowing money meet their other family and social needs further leading them to time pox slavery.

FINDINGS

The researchers have found many problems related to the tribal people. As their observations and interviews of tribal labourers, some of the findings are illustrated below. During the rainy season, i.e., June to September, heavy and continuous rainfall and flooded river act as a barrier and

restricts movement across the river and other water bodies. In this period tribal people generally run short of saved food for eating.

In the period heavy rains the tribal population compel them to eat the Mango seed (TAKU) and suffer from major diseases like Malaria, diarrhea, cholera. During this period the tribal people borrow loan from (GOAN SAHUKAR) on the basis of oral agreement for cent% interest. If the tribal people will not be able to return the loan at the ending of the year than it will be double in the coming year. Later it was found that there are many problems with both sides i.e. on government and tribal people.

The government should be concerned with the tribal livelihood and socio-economic development and welfare. The government should also focus on their health, education and economic sphere. But it is a great concern that the tribal not yet aware of their basic needs required to survive in the modern world. Often they assume that they are primitive, the mindset and thought the process of theirs is the cause of their illiteracy which defined them as the poorest of the poor people.

- After immense of the study and observation, it can be majorly found that the tribal labour conditions are in a precarious situation in living in the society. The tribal community is the polite, honest, and open-minded. Some of the findings are illustrated below:
- The tribal labourer's livelihood is yet to change as a whole. Now the Government efforts and awareness campaigns are bringing hope and changes to their lives. The reason behind the unemployment of the block is that the Government is not provided and even also the labour is not claiming. With respect to wage, only 1% of the labour is able to earn more than Rs.7000 and rest 98% of being able to earn Rs.1000 to 2000 Rupees per month. The government has launches three flagship PMJJY, PMBSY, APY for unorganized labour being welfare for them. But still, the scheme is not implemented. Coming to the education status of the tribal labourers, they are illiterate and at the primary level. Their health is a major problem for them and Government facilities are lacking. Several places are not connected to block headquarter.
- Patients sometimes die on the road especially patients who are in the caring stage. Now it was observed that tribal people are aware of their health and taking medicine facilities from ASHA, Anganwadi. Till now some tribal's believe the mythology that Duma (Ghost) and people possessed with the ghostly spirit take treatment from Gaun Disari. It was found in one case of my research about the Girligumma Panchayat New Primary Health Centre which is near about 80 km from

district headquarter and 20 km from Dasamanthpur block. Here, more than 2000 people live near to the Panchayats. But there are no Doctors in the hospital only one sweeper and one peon who is managing the hospital. After visiting the hospital, I met the B.D.O. and local Primary Health Centre Doctor and I sought their answer in this regard. The reply was an unusual one. They explained that the Government has given appointment to them in the hospital but they are not turning up because it is situated in the remote area. And the government authorities are not checking regularly. The government should focus that area to bring some changes in their lives.

- MGNREGA: The central largest Flagship employment scheme for the Rural Labourers, give employment for 100 days. But this scheme was implemented in few areas and people get employment through this scheme. But another interesting part of the block programme is that in MGNREGA scheme there should not be any intervention of any agency or contractor, but the contractor and agency are exploiting the tribal labourers in unlawful ways. The agencies and contractors pay **Rs.80** per day as per the oral agreement. Before commencing of the work the agencies and contractors make a contract that the money which is supposed to come to the bank account will be withdrawn should be given to them otherwise they will be deprived of work. The officers at work will be of no help to the workers and cheat them and they maintain only keeping labour record for the sake of records. As per respondents views even it was found that nobody is getting employment for 100 days work in this block. And some are not claiming the unemployment wages as per the rules of the schemes.
- Education is the right of every individual which is designed to change our nation. But in my research, it was found that the tribal people are not concerned about the future of their children. For them, a daily meal is enough and they believe that future will take care of itself.
- The women of the tribal community work harder than men. They do work from early morning until late at night. After working as physical daily wage worker they cook food for their family in the evening. So they are more exploited than their male counterpart.
- The tribal go to market on Friday which is famous as **Sukrabar Hata** Weekly Market. They sell their crops and porches other home needs as per the requirements. It is generally believed that tribals are not in the habit of saving for future and spend a major part of their income in rituals and Festivities. It is a common practice among the tribals that, the male, female and

even children drink the homemade liquor. Their guests are received with alcohol. When they were preparing it for their own Consumption, the rate of indebtedness was not so high. However, nowadays, the Police and Excise Department is issuing the License to prepare and sell the liquor and most of the license holders are non-tribals, which makes the liquor expensive and the tribals highly indebted. Gradually the tribal culture and community life are getting eroded; as a result, there is no more cultural entertainment. That is also one of the reasons for drinking more to get relieved from the pain of hard working.

- Tribal labour is habitual of drinking and smoking from their childhood. Other than these expenditures, the other expenditures were on rituals, marriage, death and anniversaries. The main problem of poverty in tribal labour they are taking the huge number of taking alcohol and chewing tobacco. 50% of their income is expenditure on alcohol and tobacco. All family members take homemade alcohol.
- The tribal people are of very simple-living without much concern for the future. Still, they are in practice of the primitive methods of production. As their production is just for hand to mouth, they cannot invest or use modern technology for production to get more profit.
- The modern means of Banking and Cooperatives are yet to convince the tribal people. They still depend on village money lenders for the loan for various purposes like production as well as rituals. As it was said earlier they are deprived of loan because the land possessed by them is not in their own name. Also, because of their ignorance and illiteracy, they do not apply for the loan well in advance and go and approach the concerned authority whenever they feel the necessity. They do not get the loan in time as getting the loan from Co-operative Societies and Banks is the complex and bureaucratic process. If they get the loan after the production time, they spend it for some non-productive purposes. As a result, they face the problem of paying back the loan. The tribal people are also not aware of the types and purposes of various loans available. When the tribal were asked about their preference of loan, their reply was in the order of Bank, money lenders, and relatives. They were not very much aware of the interest rate of loans from different sources. No doubt the interest rate of Bank and Cooperatives is less, but the long and complex process prohibits them from depending on these institutions.
- Road Connectivity is very poor. The road that connects to district headquarters is very narrow. With the immense effort of the government, the

road connectivity underwent the great change in this district. However, some of the villagers do not have proper road connectivity yet.

SUGGESTIONS

In this section, an attempt is being made to provide suggestion package in the light of the above findings of the present study to improve the functioning of living and working conditions of tribal labour at Koraput district. It was observed consistently that there is a need to concentrate on the development of tribal labour working and living conditions such as an hour of works, timely payment, maternity benefit, health social rights etc.

- Just like all tribal labourers in Dasamantpur block tend to neglect their health, sanitation, and education. They must be made aware of the importance of all the basic things so that support may be extended to them for a better life.
- Wages they earn are less than minimum wages and woefully inadequate to meet daily needs let alone plan for savings. In the light of the high cost of living seen in the present day and age, it must be ensured that employers pay the legally prescribed minimum wages so that tribal labourer is not exploited and that they may be able to lead a decent standard of living.
- Apart from this, alcoholism is becoming very rampant and this is the cause of poverty and suffering of women. The government needs to conduct awareness drives warning the villagers about ill-effect of alcohols and suggest BDO start some rehabilitation centers.
- It's a high time that sanitation and hygienic in villages are not neglected. This is the main cause of spreading water-borne diseases across the region. The cause of the spreading related to the diseases should be addressed urgently. Some of the villages under the Panchayats have no bore-well facilities. Hence, they drink water from wells and from the nearby river and streams.
- The Government should increase the employment opportunities of the tribal family members so that they can get good wages which will increase their monthly income and fulfill their basic needs.
- The tribal labourer's right to decent work, inclusion in labour laws, trade union rights and employment contract to achieve good working conditions and access to social benefits including pensions etc. should be enforced.
- The government should emphasize more on the MGNREGA schemes which concerns people's need and more focus should also be given to their livelihood and excluded from Mafia or Contractor.

- In the wake of unawareness poverty and illiteracy, it is a key issue to make villagers aware of family planning and its benefits. Efforts should also be made to educate people on various family planning schemes undertaken by Government of India.

Hence, from the light of above study, it is concluded that there has been a little change in over compound growth rate during the last ten years after analysis of the primary and secondary collected data from a different source of information.

CONCLUSION

The depletion of forest Changes in the external environment can affect assets, activities or outcomes. The livelihood sources are changes in a behavior known as coping strategies. The livelihood strategy becomes a survival strategy if the coping behavior is constantly necessary, which leads to erosion of assets. environments adapt to protect their livelihoods. These strategies include existing income activities, diversification into new activities, migration, and informal credit networks, drawing upon assets and adjusting consumption patterns etc those of small, marginal farmers, landless households are diversifying first. The better-paid of and concluded that there is access to non-farming employment in Koraput. In diversifying into non- farm activities, households simultaneously draw upon social relationships and informal credit networks. The social relationships and the traditional support services as a support in various ways, though these Networks are weakening.

The consumption needs of a poor villager for whole years are partially the reserve assets, during peak seasons. As we know non-agricultural sector workers are not available in a whole year. The income and standards of living of tribes are low. The average monthly consumption expenditure of scheduled tribes is low. They should shift their consumption behavior from lower indicators to standard indicators. Effective for their need for improving their consumption standards. For economic improvement a change in occupational pattern is necessary. The minimum wage act in the case of working poor or labourers should be enforced. Schemes for improving their health standards are necessary to improve their consumption standards. Their addiction to alcoholic not only adversely affects their health but also hinders their economic progress. This also adversely affects the consumption standards of other members of the family. The main thrust of the development strategies during the recent past has been on the removal of poverty in tribal areas. The main causes of poverty are identified as illiteracy, unemployment, underemployment and low productivity in agriculture. It is believed that income generated from these productive assets would not only be sufficient to repay the

bank loans but will help the assisted families to cross the 'poverty line'. The travails of tribal development need to be understood properly. The programmes should be related to the specific needs of the tribal community. Also, programmes should be rural development for poverty alleviation. A pragmatic and holistic approach to tribal development alone can produce good results.

REFERENCES

- Agrawal, P. K., Agrawal, S., Ahmed, S., Darmstadt, G. L., Williams, E. K., Rosen, H. E., & Santosham, M. (2011). Effect of knowledge of community health workers on essential newborn health care: A study from rural India. *Health Policy and Planning*, 27(2), 115-126.
- Ahsan, S. A. A., & Chakma, B. (1989). Problems of national integration in Bangladesh: The Chittagong hill tracts. *Asian Survey*, 29(10), 959-970.
- Bauman, C., & Ponniah, J. (2016). Christianity and freedom in India: Colonialism, communalism, caste, and violence. *Christianity and Freedom*, 2, 222-253.
- Beck, P., & Mishra, B. K. (2010). Socio-economic profile and quality of life of selected oraon tribal living in and around Sambalpur Town, Orissa. *Current Research Journal of Social Sciences*, 2(6), 340-349.
- Beteille, A. (1992). *The backward classes in contemporary India*. Oxford University Press.
- Ekka, N. (2013). *Impact of Modernisation on Tribal Religious Customs and Traditions: A Case Study of Rourkela* (Doctoral dissertation).
- Elwin, V. (1959). *India's North-east Frontier in the Nineteenth Century*. Assam: Oxford University Press.
- Fernandes, W., Menon, G., & Viegas, P. (1988). Forests, environment and tribal economy: deforestation, impoverishment and marginalization in Orissa. *Forests, environment and tribal economy: Deforestation, impoverishment and marginalization in Orissa*.
- Gupta, S. S. (1991). *Varna, castes, and scheduled castes: A documentation in historical perspective: with a classified index to scholarly writings in Indian journals, 1890-1990*. Concept Publishing Company.
- <http://www.agragamee.org>
- http://www.ordistricts.nic.in/district_profile/dist_glance.php
- Jajuo, K. (2014). A Study of the socio-economic conditions of Mao Naga farmers in Senapati District of Manipur.
- Bose, K., Ganguli, S., Mamta, H., Mukhopadhyay, A., & Bhadra, M. (2006B). High prevalence of under-nutrition among adult Kora Mudi tribals of Bankura District, West Bengal, India. *Anthropol Sci.*, 114, 65-68.
- Kumar, M. (2014). An analytical study of urbanization of village and its effect on tribes health awareness and social activities. *Global Journal of Multidisciplinary Studies*, 3(3).
- Odisha, G. O. (2015). *District Portal Koraput*. Retrieved from <http://www.ordistricts.nic.in>: http://www.ordistricts.nic.in/district_profile/dist_glance.php
- Malyadri, P. (2012). Education for tribal children: An engine for human development". *International Journal of Research Studies in Education*, 1(1), 99-106.
- Padhi, S., & Panigrahi, N. (2011). Tribal movements and livelihoods: Recent developments in Orissa. CPRC-IIPA Working Paper, 51.
- Resnick, M. D., Bearman, P. S., Blum, R. W., Bauman, K. E., Harris, K. M., Jones, J., ... & Ireland, M. (1997). Protecting adolescents from harm: Findings from the national longitudinal study on adolescent Health. *Jama*, 278(10), 823-832.
- Richards, A. I. (1995). *Land, labour and diet in Northern Rhodesia: An economic study of the Bemba tribe*. LIT Verlag Münster.
- Mahalingam, S. (1990). *Role of co-operatives organization development Tribal economy*. New Delhi: Mittal Publications, New Delhi.
- Pal, T. (2011). Changing tribal culture: A photo-geographical explanation. *Current Research Journal of Social Science*, 3(6), 483-489.
- Shrivasta, V. K., Saksena H. S., & Chaudhary S. K. (2006). *Scheduled tribes and development*. Serials Publications New Delhi.
- Singh, A.K. & Jabbi, MK (1996). Status of tribals in India: Newhealth, education and employment. New Delhi: Har-Anand Publications.
- Singh, K. S. (1985). Tribal society in India. New Delhi: Manohar, 65.