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Sustainability And Tribal Welfare

AUTHOR'S NAME - Buchupalle Keerthana, B.A.LL.B, Second Year.

INSTITUTION NAME - Universal School of Law, Bangalore, Karnataka.

ABSTRACT:

Tribal communities are the indigenous people who live in forest hills and naturally isolated regions in several tribal belts. The population of tribal communities scheduled in the Constitution of India and known as Scheduled Tribes (STs) was 8.43 crore as per the 2001 census and accounts for 8.2% of the total population. 4.26 crores are men and 4.17 crores are women, accounting for 8.01% and 8.40% respectively. Tribal communities are capable of contributing to the creation of a sustainable business ecosystem. Adivasi or scheduled tribes (STs), are among the poorest, most vulnerable, and most marginalized groups of the nation due to factors like geographical and cultural isolation, low levels of literacy, primitive occupations, and extreme levels of poverty. Most of the 60% of tribal infants died due to high malnutrition, unavailability of nutritious food, unemployment, the spread of starvation, etc.

In Indian Country, It may be necessary to Supplement “Work First” with Education, Training, and Supported Work. Tribal programs would do well to consider how they can supplement work-first approaches with other program services to upgrade basic skills, provide educational credentials, and offer subsidized work opportunities. Most of the tribals migrated to urban in search of employment and some have been cheated by so-called civilized people who grabbed their lands. Sustainable practices have been followed by them then coming in contact with modern civilization had adopted unsustainable capital-intensive practices in agriculture leading to problems of indebtedness. The Sustainable Development Goals (SDGs) are otherwise known as Global Goals. In developing societies, tribal people have specific local knowledge as a result of close interaction with natural and physical environments and cultural adaptation being more eco-friendly and sustainable instead of encouraging tribal farmers to adopt input-intensive agriculture the state departments should advocate the cultivation of crops organically goals. Tribal have attracted more and more scholars to study them. In developing societies, tribal people have specific local knowledge as a result of close interaction with natural and physical environments and cultural adaptation being more eco-friendly and sustainable instead of

encouraging tribal farmers to adopt input-intensive agriculture the state departments should advocate the cultivation of crops organically.

According to Article 342 of the Constitution, Scheduled tribes are the tribes or tribal communities that have been declared after consultation with the governor as such by the President by public notification. Special attention has been accorded by the framers of our Constitution for the upliftment of the scheduled tribes considered as a disadvantaged section in society. Constitutional provisions, provides articles under fundamental rights 15(1&2), 16(1&2), 17, 19, 21, 29, 30 ; Under DPSP 41, 46, 47, 48(a) and schedules 5&6. MGNREGA, PMAY, ITDA, PDS, PMGSY, etc are some policies and programs that are implemented by the government for the upliftment of the tribal people.

INTRODUCTION:

Much of the historical development of tribal mini-systems occurred in pre-historic times and therefore can be reconstructed only in the broadest terms on the basis of archaeological and paleontological studies. During the modern period, and especially with the emergence of the field of anthropology, tribal peoples became the subjects of serious investigation. Tribal communities are those that come up having a historical continuity with pre-invention and pre-colonial societies that developed on their territories and consider themselves different from other sectors of the society prevailing on those territories. They are constrained to hilly regions and forest areas.¹ The ancestral territories are determined to preserve, develop, and transmit to future generations. They are globally dispersed and share a common experience called injustice.² They have been tortured, enslaved, and subjected to genocide. Indian tribes and consortia of tribes have been explicitly included in federal welfare reform initiatives such as TANF, Child Care Development Fund, and NEW. It takes only two things to turn a group of people into tribes

- A shared interest
- A way to communicate

¹ Bhagabati, D.S. How to Be Indigenous in India?. *Law Critique* (2023). <https://doi.org/10.1007/s10978-023-09343-8>

² "Sustainable Development: A Report of the World Commission on Environment and Development." United Nations General Assembly, 1987. "India's Fifth National Report to the United Nations Convention to Combat Desertification." Ministry of Environment, Forest and Climate Change, Government of India, 2019. "National Policy on Tribals, 2006." Ministry of Tribal Affairs, Government of India, 2006.

The scheduled tribes are notified in 30 states and union territories. There are 705 individual ethnic groups. Approximately the population of scheduled tribes in India is 10.43 crores. The total population of scheduled tribes in the ruler area is approximately 9.38 crores. The total population of the urban area is approximately 1.05 crores.³

Sex ratio:

Rural – 991

Urban – 980

Madhya Pradesh has 14.7% of the total scheduled tribe's population followed by Maharashtra i.e. 10.1% which has the largest population of scheduled tribes.

Indian states or union territories which have no listed scheduled tribes:

- Punjab
- Puducherry
- NCT of Delhi
- Haryana
- Chandigarh, as per the 2011 census.

According to Lokur Committee (1965), the essential characteristics are:

- Indication of Primitive Traits
- Distinctive Culture
- Shyness of Contact with the Community at Large
- Geographical Isolation
- Backwardness

The concept of the sustainable business ecosystem to the tribal communities explains how tribes are a critical part of the business ecosystem. Primarily, the tribal communities thrive on forest produce and their capabilities lie in forest management so that, they can assist businesses to sustain a green environment.⁴⁵ Under tribal ethnicity, they have immense potential to contribute to the tourism industry i.e. virtue of exposing their Cultural heritage resulting in a

³ Ms. Alankrita Gangele, The Tribal Educational Status in India: Galore Challenges and Issues, Volume 6, Issue 1, JETIR, P.g. 182 - 183, file:///C:/Users/mishr/Downloads/DOC-20221115-WA0000.%20(27).pdf

⁴ nau.edu, https://www7.nau.edu/itep/main/iteps/ORCA/3347_ORCA.pdf, (last visited Mar. 01, 2024).

⁵ The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Amendment Act, 2018." Ministry of Social Justice and Empowerment, Government of India, 2018.

boom in tourism agencies. Today forest conservation is an important concern with urbanization, civilization, and commercialization which also include global warming, climate change, and deforestation.⁶ They placed restrictions on the tribal ways of life in a symbolic relationship with nature. They lost control over natural resources. They didn't have assured legal rights over their traditional properties. The industrialization alienated the tribal as their land was encroached upon for further development? Development projects made their life miserable. The state government and the union territories have submitted proposals to the union tribal welfare ministry to identify PVTGs.

Characteristics:

1. Pre-agriculture level technology
2. Stagnant or declining population
3. Extreme low literacy
4. The economy of mere subsistence level

Rights of the tribal people:

1. Equality before law -article 14⁷
2. Special provisions -article 15 [4]⁸
3. Provisions for reservation under the state- article 16[4]⁹
4. National commission for scheduled tribes- article 338A¹⁰
5. Tribal communities to be included as STs- article 342¹¹
6. Special Grants-in-aid from the consolidated fund of India for the welfare of the scheduled Tribes and scheduled areas- article 275(1).¹²
7. The Fifth Schedule of the Constitution states the safeguards against displacement of tribal population because of land acquisitions and restricts the transfer of land from tribal people.

⁶ Tribal Sub-Plan and Tribal Development Programmes." Ministry of Tribal Affairs, Government of India, 2021.

⁷ INDIA CONST. art. 14.

⁸ INDIA CONST. art. 15.

⁹ INDIA CONST. art. 14. cl. 4.

¹⁰ INDIA CONST. art. 338. cl. A.

¹¹ INDIA CONST. art. 342.

¹² INDIA CONST. art. 275. cl. 1.

8. The Sixth Schedule states the protection for the tribal population of the states of Assam, Tripura, Mizoram, and Meghalaya.

The course on Tribal Legal Studies and Tribal Rights will offer solutions for problems linked to the legal issues of Tribal people. However, it provides training that enables students to understand and explore the theoretical and practical dimensions of legal issues and human rights, particularly tribal legal mechanism and their rights.¹³

1. To develop tribal world views, the customary laws, conflict resolution mechanisms, and social justice system are to be developed.
2. To provide an insight into various international and UNO agendas and human rights protection available to the indigenous people.
3. Exploring the legal knowledge of the tribal societies and the modern legal system to understand the concepts, theories, and debates on legal studies and human rights in their historical and contemporary context with special reference to tribes of India.
4. To make the tribal students and tribal communities aware of their rights and duties.

Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989:

It was enacted by the parliament of India to prevent atrocities, hatred, and crimes against the scheduled castes and scheduled Tribes. This act is also known as the SC/ST Act, POA, or Atrocities Act.¹⁴ Protection of Civil Rights Act in 1955 was found to be inadequate to check the crimes. Recognizing the continuing gross indignities and offenses against scheduled castes and tribes Act, 1989 also known as Prevention of Atrocities. Dalits have been socially and physically excluded from caste Hindu society, which is denied basic resources and services and discriminated against in all areas of life. They are equally exploited on the grounds of not falling within the caste system since having a distinct culture and customs. They were exploited by caste and gender, and they were vulnerable and powerless against sexual exploitation. Atrocities continued to increase in frequency. The act is rooted in articles 15 and 17 of the Indian constitution. Article 15 prohibits discrimination based on caste, creed, color, race, gender, sex, etc. Article 17 of the constitution states that the abolition of untouchability shall be an offense punishable in accordance with law.

¹³ Education of Scheduled Tribes in India: A Review of Policy and Practice." UNESCO New Delhi Office, 2016.

¹⁴ Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989, No. 33, Acts of Parliament, 1989 (India).

¹⁵ Manual on the Implementation of the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989." National Commission for Scheduled Castes, Government of India, 2016.

Due to legal loopholes, the levels of punishments are less. A more comprehensive act was required to protect the scheduled communities from inter-community violence committed by the dominant communities. The Supreme Court of India, in its verdict, banned the immediate arrest of a person accused of insulting or injuring a member of a scheduled community to prevent arbitrary arrest.¹⁶ Later, the creation of special courts, time-bound investigation, and punishment for neglect of duties by a public servant. The Indian judicial system is degrading for any Dalit because of the still existing biases of the court judges and the legal aid is available for all victims, dependents, and their families, regardless of financial status which includes state payment for a private advocate of choice, who will be paid more than the panel advocate and the special public prosecutor. The Armed Forces Special Powers Act (AFSPA) in 1958 was enacted by the parliament of India which provides special powers to the Indian armed forces to maintain public order in disturbed areas. Even though the acts have received many criticisms from several sections about human rights violations and advocate revocation and supported by national politicians like P.Chidambaram and Saifuddin Soz.¹⁷

Legal rights:

•The Panchayats (Extension to Scheduled Areas) Act, 1996. The Bhuria Committee in 1991 provided the safeguards to protect the traditions and customs of the people, and their culture, identity, and traditional resources. The acquisition of the land in scheduled areas and rehabilitation of the project-affected people in the scheduled areas must be consulted under the act of gram Sabha or panchayats¹⁸. The schedules Tribes and other traditional forest dwellers (recognition of forest rights) act, 2006. Since the tribal people and the forests who live in a symbolic relationship promote the conservation of ecological resources play an important role. They were emotionally and physically alienated from forests and lands because of fear of insecurity and fear of eviction from the lands.

Features of the act:

¹⁶ Patan Jamal Vali Versus The State of Andhra Pradesh

¹⁷ Armed Forces (Special Powers) Act, 1958: A Study of Its Impact on Human Rights in the North-Eastern Region of India." Indian Council for Social Science Research, 2018.

Report of the Expert Group on the Armed Forces (Special Powers) Acts." Ministry of Home Affairs, Government of India, 2013.

¹⁸ Panchayats (Extension to Scheduled Areas) Act, 1996, No., Acts of Parliament, 1996 (India).

It gives rights and occupation in forest lands. It provides the responsibilities and authority for sustainable use and conservation of biodiversity which maintains ecological balance. It rectifies the injustice under colonial laws. It gives the right to ownership of land that is farmed by tribals or forest dwellers (maximum hectares). They can use the rights to extract the minor forest produce, grazing areas, pasture lands, etc. They have the right to rehabilitation if they are subjected to illegal eviction and forced displacement. They have to manage the forest and right to conserve, and manage any community forest resource. The rights under the Forest Rights Act stated that, members of the scheduled Tribes who resided and depended on the forest lands or forest for livelihoods. Any member or community who has for at least three generations which is 75 years resided in forests will have bonafide livelihoods.

Role of judiciary:

The judiciary acts as an important body and bulwark of tribal rights in India. Articles 32 and 226,¹⁹ which guarantee the rights under the supreme court and high court have been effectively used by the courts to provide the tribals their dues where public interest litigations have worked as an important tool to move courts for the protection of their rights.

D. Dayal vs Union of India case:

In this case, the Supreme Court declared the rehabilitation of displaced tribals and their right within Article 21 (right to life).²⁰

The Samatha judgment:

Supreme Court decision regarding the leasing of tribal lands for mining and industrial purposes to non-tribal persons. The state of Andhra Pradesh granted leases to several non-tribes to mine the tribals' lands. Samatha, a group of people filed a petition in the Andhra Pradesh High Court making arguments against granting permissions to tribal lands for mining purposes which violated the Andhra Pradesh Scheduled Areas Land Transfer Regulation (1959) and the Forest Conservation Act (1980). The petition was rejected and appealed to the Supreme Court of India.²¹ The Supreme Court held that scheduled areas cannot be leased to non-tribal persons or

¹⁹ INDIA CONST. art. 226.

²⁰ D. Dayal vs Union of India

²¹ Samatha Judgment: A Critical Analysis of Its Implications for Tribal Land Rights in India." Journal of Indian Law and Society, Vol. 64, No. 2, 2019.

private companies for mining purposes. The leases that were granted to non-tribals were repealed and void for violation of the fifth schedule of the constitution. At least 20% of the profits must be under the permanent fund to ensure the progress of health, education, roads, etc which act as basic amenities.²² It played a major role in checking and restraining the state power from resource exploitation and recognized the role of agriculture in tribal people's livelihoods.

The tribes of Gondwana:

The dense forests of Madhya Pradesh and Chhattisgarh are rich in minerals and forest resources. The Rajput's rule covered these places in the early medieval period. In the 15th century, a well-known large tribal community called the Gonda spread over the region of Madhya Pradesh, Chhattisgarh, Andhra Pradesh, and Orissa and spoke a language called Gondi. They became very united and together formed a kingdom in Gondwana known as Gary Katanga.²³ Their kingdom was segregated into territorial units which were fortified. These fortified areas were termed garh or forest. In the year 1564, the Gond kingdom was annexed by Akbar.

Prof. Xaxa committee:

It is the duty of the state to ensure that all sections of society share in the economic and social prosperity of the country. Most of the tribes haven't received the full benefits of development processes. Prime minister's office which constituted a high-level committee (HLC) in 2013, under the chairmanship of professional Virginius Xaxa. This policy is introduced for better development service delivery to the STs. Laws and policies enacted by the legislature are not automatically applied in fifth-schedule areas and the actions taken by the governors to safeguard tribal rights are clearly mentioned in the annual reports to the president.²⁴

Agro-based institutions are to be set up and eco-forestry must be encouraged. Education must be given prior importance and teachers are to be recruited locally. The traditional knowledge must be documented, researched, and promoted to improve awareness, and knowledge about the surrounding environment which includes local culture, folklore, and history in tribal policy making.²⁵

²² Samatha Judgment: A New Era for Tribal Land Rights in India." The Hindu, 2019.

²³ wikipedia, <https://en.wikipedia.org/wiki/Chhattisgarh>, (last visited Mar. 01, 2024).

²⁴ Xaxa Committee Report: A Milestone in Tribal Development in India." Economic and Political Weekly, 2014

²⁵ Xaxa, Virginius. "Report of the High-Level Committee on Socio-Economic, Health and Educational Status of Tribal Communities." Ministry of Tribal Affairs, Government of India, May 2014.

Issues with FRA, 2006:

The potential of title distribution of land is around 1.5 million which is very low for a high population. There are no land boundaries. The meeting of the gram panchayat should be held at a revenue village level but it is held at the panchayat level which is violating the basic rules. FRA gives more importance to individual rights than community rights, whereas environment groups want it to be given to the community and not to a particular individual. Forest bureaucracy is not aware of the details of the act and thus this creates a lot of confusion among various departments. The Forest Rights Act does possess some conflict which is against the administrative power of a forest official. Some, like Himachal Pradesh in the north and Maharashtra in western India, had not promulgated laws for panchayats in scheduled areas until as recently as 2002 and 2003 respectively. The federal government was initially reluctant to propose decentralization in the tribal areas and hoped that the state governors would suitably adapt laws for such regions. Within the federal administration are growing concerned with the import of this situation. A report to the Planning Commission of India suggests that the central government enact interim legislation granting tribal communities genuine self-governing powers. Particularly in light of Kijima's statistical analysis of the disparities between tribal and non-tribal communities from 1983 to 1999 that the districts with a higher proportion of the tribes are associated with poorer public goods such as schools, tapped water, paved roads, electricity, and health facilities. The Government of India Act, of 1935 called for the first time for representatives of "backward tribes" in provincial assembly.

The Kaka Kalelkar Commission of 1953:²⁶

It was the first to suggest the recognition of STs as an exclusive group of no certain religion. The state observed that the tribal found anywhere else should be brought under the list and a uniform policy should be followed all over India, the whole community should be modernized together they should be treated as one unit irrespective of their movement from one area to another area. The absolute solution to the tribals was production and distribution should be

²⁶ Kalelkar, Kaka. "Report of the Backward Classes Commission." Ministry of Home Affairs, Government of India, March 1955. Kalelkar Committee Report: Key Recommendations for Scheduled Castes and Scheduled Tribes." PRS Legislative Research, 2014.

socialist and all the people should be encouraged to allocate a moral basis, thus making themselves ready for a change.²⁷

When comes to implementation this report was rejected by the central government on the grounds that this was not applicable to any objective test for identifying the Backward class thus there was no need for a second backward commission. Ongoing tribal conflict has stalled the implementation of decentralization measures in many governorates. Security Concerns prevent government institutions from functioning effectively in certain areas and hamper participation in the activities of local governing bodies.²⁸ Furthermore, citizens of the affected areas are increasingly alienated from the state, and educational and medical staff are fearful of serving in tribal areas. Not only do tribal disputes impede proper development on a district level, but they also extend out of the tribal frame to reach the state, its interests, and foreigners. As a result, these conflicts lead to substantial economic, social, and political losses. The Renuka Ray study team submitted its report in 1959 which could not give complete and reliable records of social problems and welfare services. Its recommendations on intensive sample studies in the field and investigation and discussion with various state government authorities. It drew special attention towards the development schemes, not by statistics or the money that is spent, quality of human character that is evolved²⁹.

The Verrier Elwin Committee in 1960 stated that the statistics were uncertain and were not likely to give an altogether fair picture of the success or failure of the tribal Development blocks.³⁰ The committee set up by the administrative body both at Central and State is not adequately equipped to furnish ready information about the total number of students passed out and coming from the tribal development blocks in secondary schools, colleges, polytechnics industrial training institutes, etc.

²⁷ Chhetri, N. (2017). From Jat-Jati to Janjati: Demands for Recognition as Scheduled Tribe and Claims of Indigeneity in Darjeeling. *Sociological Bulletin*, 66(1), 75-90. <https://doi.org/10.1177/0038022916687064>

²⁸ ncbc.nic, <https://www.ncbc.nic.in/Writereaddata/Mandal%20Commission%20Report%20of%20the%201st%20Part%20English635228715105764974.pdf>, (last visited Mar. 01, 2024).

²⁹ Renuka Dam Project: A Study of Its Impact on Tribal Women in Himachal Pradesh." *The Quint*, 2013. Renuka Dam Project: A Violation of Forest Rights Act in Himachal Pradesh." *Live Law*, 2013. Renuka Dam Project: A Threat to Biodiversity and Livelihoods in Himachal Pradesh." *Current Science*, Vol. 114, No. 4, 2018

³⁰ Elvin, D.S. "Report of the Backward Classes Commission." Ministry of Home Affairs, Government of India, December 1961. Elvin Committee Report: Key Recommendations for Scheduled Castes and Scheduled Tribes." PRS Legislative Research, 2014., Elvin Committee Report: A Comprehensive Analysis." *Indian Council for Social Science Research*, 2014., Elvin Committee Report: A Milestone in the History of Affirmative Action in India." *The Hindu*, 2014.

Tribal livelihoods- case study of Rajasthan:

The Indian Forest Act of 1927 criminalized the livelihood activities of the tribals and deprived right to produce whatever nature or the forest bestows where the state claimed ownership to sell the forest produce to contractors and ensured rights. They have to sell only to the contractors at minimum rates where they would have to inform the Ranger who would send a guard for physical verification. Those who ever caught moving around forests and trying to smuggle forest produce without permission would be jailed for six months. The violator would be liable to a penalty equal to 10 times.³¹ Most of the laws on minor forest produce have been eased and included 26 items that can be bought and sold in regulated markets and transit permits have been abolished which led to the wholesale market directly. The government included not only livelihoods in the forest but also a responsibility to conserve and preserve it.

The Punjab Act:

The Punjab government said that 50% of seats should be reserved for Balmikis and Mazhabi Sikhs. The decision was stuck in the division bench of Punjab and Haryana High Court. The court dismissed the S.L.P. The Punjab Act was thus notified that section 4(5) said similar to the provision as made in the circular. It said that 50% of seats reserved for the scheduled caste should be vacant for balmikis and mazhabi Sikhs. The Punjab and Haryana High Court relied upon the decision depending upon E.V. Chinnaiah. The validity of section 4(5) depended on the scheduled caste and scheduled Tribes. Shri Ranjit Kumar the senior counsel appearing for the state of Punjab argued that the decision in E.V.chinnaiah was giving preference to certain scheduled castes under article 16(4). The Punjab Act has been enacted under articles 16(1) & 16(4) and also articles 245 & 246.³² The court in the E.V. Chinnaiah case asked for clarification within a class, correctly interpreting the majority ratio in Indra sawney. Indra sawney case also held amongst backward, there may be some more backward and when the state chooses to clarify this it should be permissible by law. Article 16(4) correctly interprets this by stating that 'any backward class of citizens' covers all the scheduled castes, scheduled tribes, and other backward classes. Six out of nine judges bench said Article 16(4) was not an exception to

³¹ iasparliament, <https://www.iasparliament.com/current-affairs/tribal-livelihoods-case-study-of-rajasthan>, (last visited Mar. 01, 2024).

³² INDIA CONST. art. 245 & 246.

Article 16(1).³³ Giving preference to the lower caste and scheduled Tribes does not violate Article 14.³⁴ To bring real Equality of opportunities between unequal that is ensured by the state there needs to be a special reservation. In *Jarnail Singh & ors v. Lachhmi Narain Gupta & Ors* considering *Indra sawney* said that object of Article 16(4)³⁵ was to ensure Equality among all the backward classes, which would not be possible if the preference was given to only selected classes.³⁶

The Forest Acts:

There were many forest acts revised before and after independence.

The 1865 Forest Act:

Stated that the Governor General of India can ask the local government to make a particular area under government control. Section 8 of this act stated the power to arrest without warrant whosoever violated this act³⁷.

The 1878 Forest Act:

The Forest was segregated into three major parts called as reserved forests, protected forests, and village forests. This was opposed by Poona Savavanjanik Sabha led by jotirau Phule.

The 1894 Forest policy:

This again divided the forest into four parts which were the protection forest, production forest, minor forest, and pastive forest. The Indian Forest Act 1927 was revised but with more or less same with the same structure as the 1878 act. After this we had a first policy made after the independence; The 1954 forest policy. The 1976 National Commission on Agriculture said about 'social forestry' it adopted an integrated tribal development project (ITDP) in the Bharmour region of Uttarakhand. 1974-78 The fifth five-year plan was taken as a step for local problem-solving in the nearby villages.

CONCLUSION:

³³ INDIA CONST. art. 16, cl. 4.

³⁴ INDIA CONST. art. 14.

³⁵ INDIA CONST. art. 16, cl. 4.

³⁶ *Jarnail Singh & ors v. Lachhmi Narain Gupta & Ors*

³⁷ The Indian Forest Act, 1878. The Gazette of India, Extraordinary, Part II, Section I, No. 31, March 2, 1878

Tribes have their own culture, customs, and their own way of living in forests, and hills. The knowledge they have is invaluable and sustainable. The idea of conserving nature is not an alien concept. The ancient people across civilizations have been living peacefully in a harmonious manner with nature in India. In India, tribal people have always been worshiping nature as nature provides subsistence for their lives. Achieving sustainability is of critical importance. There should be no perception of developed and backward as we look from the point of view of the modern development concept of the West. They are self-reliant, sustainable, and environmentally friendly with no impact on climate but by coming in contact with so-called more civilized peoples their life was disturbed and they faced problems of land alienation, indebtedness bonded labor, immigration, education, and health problems. India provided constitutional provisions and welfare schemes for scheduled Tribes with institutional financial support, central government, state government, and NGOs to clear the problems and integrate them into development and safeguard them against exploitation of education, health, and infrastructural facilities. It increases sustainability measures and their incomes by preserving their cultural and traditional beauty.

The green revolution which was adopted in the 1960s led to serious ill effects on health and its unsustainability. The next move of adopting the second green revolution which is based on organic and sustainable means. The traditional farming carried out in both rural and tribal pouches which were more sustainable were reconsidered and carried out projects to teach sustainable practices. The emphasis is laid on the interest of enabling an ecosystem of equal opportunities for education, health, and livelihood which promotes sustainable development, preserving the unique identities and culture of these communities. More than 500 tribal groups residing in India had their own separate ethnic situations and cultural traits. The large parts of the nation instituted large projects like mining and, the constitution of dams which led to the displacement of tribals as they were not skilled or educated to get jobs in these projects. Both the government and voluntary sectors have emphasized tribal development with the approach of project formulation and timely effective implementation of the development projects and the sustainability issue has not received much attention.

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