

Does Foreign Aid Act as an Instrument of Economic Growth in India and Sri Lanka?

NARAYAN SETHI¹

Department of Humanities and Social Sciences
National Institute of Technology (NIT) Rourkela, Odisha,
INDIA

email-nsethinarayan@gmail.com

&

PADMAJA BHUJABAL

Department of Humanities and Social Sciences
National Institute of Technology (NIT) Rourkela, Odisha,
INDIA

email-padmaja.1806@gmail.com

&

MALAYARANJAN SAHOO

Department of Humanities and Social Sciences
National Institute of Technology (NIT) Rourkela, Odisha,
INDIA

email-sahoomalayaranjan4@gmail.com

&

SANHITA SUCHARITA

Department of Economics
School of Social Sciences
Central University of Jharkhand, Ranchi
INDIA

email-Sanhita.sucharita@gmail.com

¹ Corresponding Author

India holds the largest concentration of tribal peoples in any part of the world, except perhaps in Africa. Tribal children by nature and their lifestyle are conditioned by the ecosystem. India with a variety of ecosystems presents a different tribal population in all on territory. Areas inhabited by tribal institutions. The tribes live mainly in isolated villages or villages and now in villages and permanent cities. About the total geographic area of the country, Tribes, castes and tribes disaffiliated in the scheduled traditionally, the indigenous populations of India are out of the reach of the Hindu caste system. The tribal communities interacted with non-tribal Hindu caste communities separated from the social structure. The biggest challenge being facing by the Government of India after the early provision of social justice to Scheduled tribes is improving their socio-economic conditions. Scheduled Tribes and Scheduled Castes are the weakest of the Indian population, from an ecological, economic and educational point of view. Constitute the matrix of India Anywhere tribes are children of the same land and citizens of the same country, are born and grow as children of nature. From the historical point of view, they were subjected to the worst type of social exploitation. They are practically deprived of many civilizations and isolated from modern and civilized lifestyles, as they have been for many centuries. British rulers have really done something by providing some facilities in the city, such as education, transportation, communication, medicine, etc. therefore inadequate and mainly with personal interest. But he did nothing to improve the socioeconomic conditions of the indigenous peoples, except for people in the non-regional region of the country, due to certain reasons. In the first place, the British administrators considered it convenient to leave the tribes alone, since the area of the government in the mountain areas was difficult and expensive. The tribe as a social formation can be devised in two ways: first as a stage at the history of the evolution of societies; second, a society organized on the basis of kinship ties that allow it to be multifunctional grouping. A tribe can thus overcome its primitiveness and maintain its social limit, an essential characteristic of its identity. Within this conceptualization of the tribes, what were the limits of their development in northeastern India, the problems and prospects of tribal development can be considered along two axes: (a) as ethnic entities and (b) as a class of status.

Pandit Jawaharlal Nehru in 1957 in his preface to "Philosophy for the NEFA" by Verrier Elwin, established in five principles, namely "Panchasheela", the politics of integration. The tribal "Panchasheela", as he said, is the following:

- (i) Nothing should be imposed on tribal peoples. They must be allowed to develop in line with their own genius. We should try to encourage their traditional arts and culture in every way.
- (ii) Tribal rights on land and in forests must be respected.
- (iii) We must try to train and train a team of its people for the work of administration and development. At the beginning, some members of the technical staff will be of great help. But too many foreigners should not be sent to tribal territory.
- (iv) Excessive administration of tribal areas or overlapping with too many patterns should be avoided. We should not work in rivalry with our social and cultural institutions.
- (v) The results of the work must be judged by the quality of the human character that has evolved and not by the statistics or the amount of money spent.

The Ministry of the Internal Affairs and the Ministry of Community Development (under Article 46 of the Constitution) established 43 sub-multi-functional tribal tribes in the various states of India to promote the welfare and integration of the tribes.

Two committees were established in May 1959 under the presidency of the anthropologist Verrier Elwin and the other in April 1960 under the presidency of Debar, to examine the schedule and projects of these blocks. Both Committees presented their reports in 1960 and 1961 respectively. The reports emphasized and amplified the five fundamental principles enunciated by Nehru in 1957.

The history of land alienation among the tribes began during British colonialism in India when the British interfered in the tribal region in order to exploit tribal natural resources. Along with these tribal lands were occupied by lenders, Zamindari and merchants making loans in advance, etc. The opening of mines in the heart of tribal habitat and even some factories have provided wage labor and employment opportunities in the factory. But this has led to an increase in poverty and displacement. After the rise of the British to power, the British government's forestry policy was more prone to commercial than human considerations. Some forests have been declared confidential, in which only authorized contractors can cut timber and forest dwellers have been deliberately isolated within their habitat without any effort to improve their economic and educational levels. The expansion of the railway in India has devastated the forest resources in India. The government began to reserve teak, salt and deodar forests for the production of railway sleepers. The forest and its resources provide the best means of subsistence

for the tribal population and many tribes, including women engaged in agriculture, food gathering and hunting depend heavily on forest products. Therefore, when outsiders take advantage of the land and resources of the tribe, the natural life cycle of tribal ecology and tribal life is severely disrupted.

Poverty and Indebtedness

The tribes of the majority live below the poverty line. The tribes follow many simple occupations based on a simple technology. Most jobs fall into the main occupations, such as hunting, harvesting and agriculture. The technology they use for these purposes belongs to the most primitive type. There are no profits and surpluses in such an economy. Therefore, per capita income is very low, much lower than India's average. Many of them live in extreme poverty and are in debt in the hands of local credit institutions and Zamindars. To pay the debt, they often mortgaged or sold their land to creditors. Indebtedness is almost inevitable because a great deal of interest must be paid to these lenders.

Health and Nutrition

In many parts of India, the tribal population suffers infections and chronic diseases of which waterborne diseases are life-threatening. They also suffer from deficiency diseases. Himalayan tribes suffer from goiter due to lack of iodine. Leprosy and tuberculosis are also common among them. Infant mortality was very high among some tribes. Malnutrition is common and has affected the overall health of tribal children, as it reduces the ability to resist infections, leads to chronic diseases and sometimes leads to brain impairment. Ecological imbalances, such as logging, have increased the distances between villages and forest areas, forcing tribal women to travel long distances in search of forest products and firewood.

Education

From an educational point of view, the tribal population has different levels of development, but in general formal education has had a very limited impact on tribal groups. The previous government did not have a direct scheduled for their education. But in the following years, the reserve policy made some changes. There are many reasons for the low level of education among indigenous peoples: formal education is not considered necessary to fulfill their social

obligations. Superstitions and myths play an important role in refusing education. Most tribes live in extreme poverty. It is not easy for them to send their children to school, as they are considered further aid. Formal schools do not have special interests for children. Most of the tribes are located in inland and remote areas where teachers would not want to go out.

Cultural Problems

Due to the contact with other cultures, tribal culture is undergoing a revolutionary change. Because of the influence of Christian missionaries, the problem of bilingualism has developed which has led to indifference towards tribal language. Tribal peoples mimic western culture in different aspects of their social life and are abandoning their culture. It has led to the degeneration of tribal life and tribal arts such as dance, music and different types of crafts.

There are 573 tribes and sub-tribes in India. They were generally classified into different classes, groups based on their current state of development and factors, namely, the lifestyle in the forest, changing villages, forest villages, community villages and income villages. They have a heterogeneous cultural model with a varied economic condition and activities based largely on ecological environments and ethnic backgrounds. The basic economic activities of the tribes can be classified into the following items. (1) Collection of food (2) Pastoral (3) Cultivation of hill in displacement, (4) Crafts, (5) Cultivation, (6) Trade and commerce, (7) Work. The need for tribal development in India just needs justification. Their primitive lifestyle, economic and social backwardness, low level of literacy, disrupted production system, lack of value of the system, poor physical infrastructure in the backward tribal areas and demographic quality of the tribal areas together make a systematic process of development of tribes and tribal areas. Indian tribal society is a unique society with the diversity of nature and people. In our country, known for the extreme poverty of the masses, the tribes are the core of the poor. Poverty, poor health and sanitation, illiteracy and other social problems among the tribes are having an influence on the Indian economy.

The five-year plans have formulated the implementation of a set of investment support schemes and projects to improve the conditions of the tribes that live in rural and urban areas. Many of the tribes with their forest culture do not have the motivation or capacity for a stable crop. As a result, their land has been alienated from their best tribal or non-tribal neighbors. There have

been many tribal studies in India based on tribal economics, alienation from land, socio-economic development, tribal culture, etc. It is absolutely necessary to take a look at these tribal studies of various anthropologists, research scholars, etc. A new trend in the ethnic methodology that emerged during the British period was a theory proposed by Verrier Elwin (1943) that suggested that tribes should isolate themselves in their hills and forests. Elwin's theory is known in social anthropology as a "public park theory". He suggested that non-tribal people should not normally be allowed to enter tribal pockets without the permission of the state government. This system would guarantee the isolation of the tribes. G. S. Ghurye (1943) protested against the theory of the Public Park. He claimed that the tribes were nothing more than a retrograde Hindu caste. They should be treated along with the Hindus. Following the argument of Ghurye, D.N. Majumdar (1944) took a slightly different position. His suggestion was to maintain the cultural identity of the tribes as much as possible. He feared that if the isolation broke, the tribes would lose their ethnic identity. To maintain it, he formulated the hypothesis that there should be a "selected integration" of the tribes. While explaining in detail, he argued that not all elements of civilization should enter the tribal area. Only those that are relevant to tribal life should be allowed in that area. Such a policy would keep the tribes away from the ordinary crowd. All these studies focus on the main problem of tribal problems and, if we want to develop a nation, we must first solve the problems of the indigenous peoples and be part of our society. Over the past 20-25 years, the tribal community has tirelessly attempted to draw the attention of the world's major energy blocks to save them from perpetual suffering. The World Health Organization (WHO) has emphasized that indigenous populations have higher rates of infant mortality, lower life expectancy and more cases of chronic disease than non-indigenous populations in their countries of origin. It is claimed that the indigenous peoples are among the poorest of the poor. They suffer extreme discrimination and lead a life of misery and suffering. Therefore, the development discourse must focus on finding an effective strategy to mitigate these crises. Some of the main problems facing tribal peoples today can be divided at sectoral level such as problems of poverty, health problems and social problems such as lack of education, but it is more pertinent to consider each category in more detail, carefully considering nuances of a problem

Problems with the alienation of the earth

The earth as a main resource has been a source of problems in the tribal life due to two related reasons: first, dependence, i.e. the tribal dependence of the earth and, secondly, inadequate planning by government agencies.

Indigenous peoples in India can be classified according to their economic activities as follows: feeders, shepherds, craft producers, farmers, hill farmers, workers and businesses.

All these occupations imply a direct or indirect dependence on the land; Property rights and changes to the rules go unnoticed. Tribals do not know the rules that govern the rights to the land of India. Tribals do not have access to land registry documents, not even to the registry of rights. This allows them a greater probability of exploitation by non-tribal people and, in some cases, by local officials. Wherever lands are given, skids are not given or skates are delivered, but the earth is not shown. There is a discrepancy in the delimitation of the scheduled areas. In some places it is a wise people and in some places it is wise. There should be clear demarcation of the village in the planned area to avoid ambiguity and exploitation of tribal lands. Some of the tribal villages surrounding the planned areas are administratively called tribal subsoil areas, where the alienation of the land is high and there are numerous pending cases. The restoration of land and the issuance of property titles to the tribes, as required by the Land Transfer Law (LTR), should be implemented immediately in all these areas. This problem must be addressed immediately, since only the lands located in those villages that are within the planned areas are protected by Law LTR 1/70 in Andhra Pradesh. Agents from the agency's revenue division act as judicial magistrates and direct agency tribunals in the planned areas. I am not aware of legal issues and LTR, as they are seconded by the revenue department. Due to their inexperience, numerous cases of land alienation are pending in said courts. Some of these SDCs are in charge of more than one district or have to deal with both flat areas and planned areas, causing all kinds of logistical and experience problems. They need to be trained in their LTR and judicial functions effectively.

The revenue authorities (SDCs) are not returning the land to the tribes, even after the Supreme Court has issued orders. The implementation of the LTR law seems to be limited to small properties of non-tribal lands, while large landowners with large tracts of tribal lands are not affected. Lands are taken by non-tribal people; while the tribes do not have access to their ancestral lands. In fact, the Department of The Endowments intends to sell these lands to private bidders. These developments are in contrast with the Fifth Schedule and the LTR Act and therefore these movements must be withdrawn immediately. Non-tribal people are using judicial

detention orders and even Supreme Court awards to halt land restoration in case of LTR. Measures must be taken to ensure that residence orders do not interrupt the restoration process. One possibility would be to consecrate the LTR law under the ninth annex of the Constitution. Non-tribal people are taking possession of land in areas planned to marry tribal women. In most cases, the women of the tribe, who own land and income, become concubines and are denied the enjoyment by non-tribal men of these rights. The sons of a non-tribal father should not be granted tribal status because most tribal groups in the country follow a patriarchal identity and ownership system. It was felt that this system should also be followed in the tribal area to avoid the alienation of the land. Section 3 (1) of the LTR Act should be amended accordingly, prohibiting the transfer of land to the children of tribal women married to non-tribal men. The alienation of land within the tribes is a serious problem. Special protection should be given to local tribes through a process of categorizing the tribes in order to prevent the alienation of land from the less developed tribes and a fairer distribution of reserves and other constitutional provisions. Because common goods are difficult to manage, tribal peoples have often been denied their land rights. Their constraint leads to a situation in which the tribes borrowed seeds and other components from local credit institutions that eventually moved them out of their land due to chronic debt. The unsatisfactory state of the land documentation contributed greatly to the problem of alienation from the land.

The tribes were never legally recognized as owners of the lands they cultivated. The second form of alienation from the land reportedly took place due to "benami" transfers. Another form of alienation of the land is linked to the lease or mortgage of the land. To increase loans for various needs, tribes must give their land as a loan to local lenders or wealthy farmers. Invasion is another form of expropriation of the tribes from their lands and this is done by newcomers in all places where there have been no adequate records of land. Bribing the local Patwari for manipulating the date on which land disputes, previous dates, etc. were resolved, have been used to reclaim tribal lands. However, as the natural owners of the forests and their adjacent lands, the tribes are deprived of their rights to own them. They have been relegated from their previous state of "self-affirmation" to an "employee". Along with non-tribal exploitation, state laws have also proven to be detrimental to their interests. Therefore, to understand the root causes of the process of alienation from the land of tribal communities, its relation to changes in socio-

economic structures should be understood correctly. Strong movements and tribal protests led to the decision of the Supreme Court to form the sixth scheduled and the fifth scheduled to protect indigenous peoples from external exploitation. The analysis of forest policies historically shows that the forest was seen as a commodity. It was a vision mainly linked to colonial administrators. In the period after the colonial period, forests continue to be seen as a commodity, but there was a substantial concern for the protection of forests. This protection initiative eventually led to the protection of forests to the detriment of tribal rights. The Indian tribes have a historical connection with the forest. They are functionally and emotionally connected to the forest. Functionally they collect food, fuel and fodder three most important ingredients of their daily life. The Forestry Map of 1855 imposes for the first time restrictions on the exploitation of forests by the tribes. Subsequently, the acts of 1878, 1898, 1927 and 1935 systematically reduced the access of the tribes and their control over the forests. As the tribes gradually lose their access, commercial exploitation increases. After independence, the nature of the deeds remained practically the same until 2006. When the demands of modern industries located outside the tribal areas led to the commercial exploitation of forests. These then became an important source of income in the state, and to regulate the extraction of wood and other products, vast areas of forest were designated as "confidential" and placed under the control of a government department. Tribal communities living in enclaves within the forest were evicted or denied access to forest products they depended on to meet many needs. Thus a conflict arose between traditional tribal property and the right of the state to all the riches of the forest. Numerous revolts were the direct result of the denial of the right of the local tribe in the forests that had always considered their common property. While it was forbidden to take enough wood to build their huts or forge their plows, they saw contractors from the plains tearing down hundreds of trees and carrying them in the trash, usually with the help of labor from abroad. When the tribes were allowed access to some forest products, such as grass or dry wood as fuel, this was considered a "concession" that could be withdrawn at any time.

The traditional de facto ownership of tribal communities has now been replaced by the de jure property of the state, which eventually led to the exploitation of forest resources with total disregard for the needs of the tribal economy. However, in 2006, India reaffirmed the access and rights of the tribes on the woodlands they had depended on for centuries. Lack of land was

probably the main cause of indebtedness among Indian agricultural tribes. In India, 58% of the tribal populations are below the poverty line with a high concentration in states like Andhra, Rajasthan, UP, Bihar, Orissa and West Bengal. The alienation of the earth with its long history has a natural consequence of indebtedness, which also leads to the expropriation of tribal lands. Poverty, the indebtedness of land alienation and the lack of land are working cyclically. Economic indebtedness is the result of a deficit in family income and social constraints. Since ethnographic study shows the autonomous tribal life between hunters and gatherers and their lack of a concept of loan and interest, it is reasonable to assume that indebtedness is the result of interaction between non-tribal and tribal people. The lack of education and understanding of the loans and interests of the tribe has provided incentives for non-tribal people to systematically exploit them. The Convention on Slavery in Forced Labor (1926) and the International Labor Organization (ILO) (1930) argue that forced labor must be defined on the basis of the work and services extracted by a person as a penalty in which the person does not participated voluntarily. The United Nations considers forced labor as a special type of forced labor (1956). However, in India forced labor is typically more complex. The main reasons for forced labor are: the link between caste, social structure and slavery, traditional feudal social relations and forced labor. The small scale and localized mining and extraction invite workers from nomadic tribes and rural poor. They are paid irregularly and are paid without adequate protection at the workplace. The instances are reported by Haryana, U.P, M.P, Rajasthan, Karnataka and Tamil Nadu. India has an act of abolishing the strong and substantiality forced labor of 1976. It recognizes a) overlap between forced labor and bound labor, b) contract work and problems of interstate migration, c) incorporation within social customs. However, as states have shown reluctance and it is difficult to identify restricted jobs, the Supreme Court has instructed the National Human Rights Commission to monitor the implementation of the act. Health Problems Malnutrition, as expected, is the most common health problem among tribals. Furthermore, communicable diseases such as tuberculosis, malaria and sexually transmitted diseases are important public health problems. Some tribal groups are also at high risk for sickle cell anemia. Tribal diets are generally deficient in protein, iron, iodine and vitamins. According to the NFHS-3 survey, 47% of tribal women have a Chronic Energy Shortage (CES) compared to 35% of the general population. The most common diseases observed among the tribals are respiratory tract infections and diarrhea disorders. 21% of children suffer from at least two diarrhea attacks each

year and 22% suffer from at least two attacks of respiratory infections. Tribals represent 25% of all malaria cases occurring in India and 15% of all cases of falciparum Intestinal helminthiasis is widely prevalent among tribal children (up to 50% in Orissa and 75% in MP). Skin infections such as tinea and scabies are seen among the tribals due to poor personal hygiene. Sexually transmitted diseases are relatively more common (7.2% prevalence of syphilis among the Kolli Hills tribes of Tamil Nadu). The prevalence of tuberculosis is high, especially in Orissa. The prevalence of the falciform trait varies from 0.5% to 45%, the prevalence of the disease is around 10%. It is mainly seen among the tribes of central and southern India, it is not reported in the Northeast, and the prevalence of tobacco use is 44.9% among tribal men and 24% among tribal women. The tribal peoples of their basic ways of living in remote places and the shyness of mingling with the community in general are the worst source of health risks. Per capita health spending among the tribes is higher than the regular population. The available health infrastructure, ie the number of health centers, professionals and distance, is considered a determining factor in the quality of health services available. However, many recent studies have shown that sometimes even if health services are available, the tribes tend to rely on their traditional system. Therefore, the World Health Report (2000) stressed the importance of health in health outcomes. Awareness program on health and hygiene and infrastructure are available and the role of indirect intervention in which the eradication of chronic poverty and cultural change have been considered the main factor for the improvement of health and hygiene. At the time of independence, the government's health care system focused on urbanity. Rural areas depended on traditional healers and volunteer agencies, especially missionaries. The importance of making health facilities available at the micro level with greater emphasis on the tribes, as a result, health problems are addressed by mixing them with nutrition, sanitation, family planning, health education, raising awareness, etc. Health workers in the village community elected by the townspeople now follow a decentralized agenda. Education traditionally, tribal communities have experienced drastic changes due to large-scale migrations, the invasion of outsiders and the increasing vulnerability of the resources they traditionally depend on. The government of India encourages many measures, such as tribal area planning, increasing land transfer and recognition of rights over natural resources. However, the tribes face problems of land alienation, displacement, indebtedness and forced labor. Many of the problems are rooted in their growing attachment to the dominant culture and the lack of basic skills in education. Nehru advocated the

adoption of a non-isolation strategy for the tribes, but did not create the ability of the tribes to meet the challenges posed by modern culture. Capacity-building initiatives should clearly include a strong emphasis on the education sector, namely, education so that tribes gain power and self-sufficiency and to cope with and transform their material reality. Emphasis is placed on the universalization of primary education in India since the 1950s, but it has underperformed. In the last decade, a series of incentives, Mission Sarva Siksha in 2003 - provide primary education to all children from 6 to 14 years old by the year 2010.

Mid day Meal scheduled 2001, which offers a midday meal for children who go to school and drastically increases the enrollment rate. However, in the ninth floor, special provisions, including pre- and post-metric grants and reception facilities, are set up exclusively for the tribes. Several solutions have been presented to effectively tackle tribal problems. Tribal problems have been addressed from three points of view. They are as follows: Assimilation: assimilation is one of the ways to tackle tribal problems. Therefore, according to this approach, we cannot treat tribal problems on the basis of tribal culture and life, but rather transform them into the framework of a new community. According to this solution supported by social reformers and voluntary organizations, which help and encourage the tribes to assimilate them to the mainstream of national life, they can only solve the tribal problems in a permanent way. Christian missionaries, on the one hand, and Hindu social reformers like Thakkar Bapa on the other hand, have tried to assimilate them to the Christian and Hindu communities respectively. This approach has its limits. Complete assimilation is a difficult task. The tribes are not ready to give up all their traditional tribal beliefs, practices and ideas. Any attempt to impose external cultural practices on them creates feelings of guilt, confusion and mental conflicts. This solution can even create economic, religious and moral degradation between them. Isolation: Elwin suggested that the tribes should stay away from the rest of society. Keeping them isolated in some "national parks" or "restricted areas" would solve two problems: (a) the tribes would be able to maintain their independent identity; (b) they would be exempt from exploiting strangers. The defenders of this approach are of the opinion that it is necessary to give enough time to the tribes to assimilate the rest of the community. The limitation of this approach is that once the tribes remain isolated, they are likely to develop vested interests and remain permanently away from others. Integration: the third point of view, actively pursued in recent years, is that of

integration. The policy of isolation is neither possible nor desirable, and that of assimilation would mean imposition. Therefore, integration alone can make the benefits of modern society available to tribes and yet retain their separate identity. This opinion recommends the rehabilitation of tribes in the plains with civilized people, but far from the indigenous tribes: problems and their solutions such as hills, mountains, forests, etc. This suggestion has also been criticized. It is said that this suggestion has been defended to favor the interests of industrialists and capitalists. This solution is not appreciated with the argument that it can create an economic and moral decadence for those who are separated from their beloved land in the plains. However, the integration policy that seeks to develop creative adjustments between tribes and non-tribes has been supported by thinkers and writers such as Pandit Jawaharlal Nehru. Pandit Jawaharlal Nehru in 1957 in his preface to "The philosophy for the NEFA" by Verrier Elwin, established in five principles, namely "Panchasheel", the politics of integration. The tribe "Panchasheel", as he said, is the following: (i) nothing should be imposed on the tribal peoples. They must be allowed to develop in line with their own genius. We should try to encourage their traditional arts and culture in every way. (ii) Tribal rights over land and forests must be respected. (iii) You should try to train and train a team of your own people for the management and development work. A little technical staff from abroad will be of great help at the beginning. But too many foreigners should not be sent to tribal territory. (iv) Excessive administration of tribal areas should be avoided or overwhelmed by too many schemes. We should not work in rivalry with our social and cultural institutions. (v) The results of the work must be judged by the quality of the human character that is developed and not by the statistics or the amount of money spent. The policy of isolation is neither possible nor desirable, and that of assimilation would mean imposition. Therefore, integration alone can make the benefits of modern society available to the tribes and preserve their separate identity. The integration policy that seeks to develop creative adjustments between tribes and non-tribes has been supported by thinkers and writers.

The solutions to the tribal problems mentioned above have their advantages and disadvantages. Modern culture should not be imposed on them. Only the elements of the new culture that can vitalize them for material progress must be infused into them. The tribal problems are simple but very delicate to handle. No solution can be experienced before winning the trust of the tribes. It

is essential to establish a harmonious compatibility between the tribal way of life and the material progress of the culture.

The integration of tribal society in Indian society takes time and should be promoted by keeping the good points of tribal culture. The tribes have a variety of culture and, in a certain sense, they are certainly not behind. There is no point in trying to make a second copy of ourselves. We must unite and integrate the tribes into a true unity of heart with India as a whole so that they can play a complete role in their lives. And the last one is to develop educational and welfare structures so that each member of the tribe can have the same opportunities with the rest of the citizens who work in the fields, factories and laboratories in the open field and in the plains. The socio-cultural change among the tribal communities has undoubtedly strengthened the tribes; however, their cultural identity is under severe stress. However, it is not too late to overcome the policies of exclusion and marginalization, to unearth and quickly integrate the tribal traditions in danger in India. Perhaps it is time to amplify marginalized voices and awaken contemporary national states to realize that only by establishing democratic, reconcilable and tribal gender traditions could a fairer and fairer society and a fairer world order be created. The reality is that without fast action, these native communities can be eliminated, bringing with them a vast indigenous knowledge, a rich culture and traditions and any hope of preserving the natural world and a simpler and holistic way of life for future generations. However, it will only work if the winners admit the losers. In an industrialized India, the destruction of Aboriginal life is as inevitable as the immersion of Egyptian temples caused by the Nile dykes. As things go, there can be no greatness in the primitive extreme.