



BOOMI INTERNATIONAL RESEARCH JOURNAL OF TAMIL

An international open access, peer- reviewed, refereed journal

Collaborative Pathways for Rethinking Tribal Welfare: A Holistic and Empirical Approach to Social, Educational, Economic, and Cultural Empowerment

P.M.Shiyana

Research scholar in Management, Assistant Professor, Department of Management, P.K.R. Arts College for Women, Gobichettipalayam 638476, Erode District, Tamil Nadu, India. E-mail Id: shiyapkr@gmail.com

Abstract

Tribal welfare represents a multidimensional challenge that encompasses social inclusion, educational equity, economic empowerment, and cultural preservation. Despite progressive policy frameworks and governmental interventions in India, many tribal communities continue to face marginalization, limited access to quality education, and socio-economic disparities. This paper explores collaborative pathways for holistic tribal welfare by integrating community participation, education reforms, sustainable livelihoods, and cultural continuity. It emphasizes participatory governance and institutional synergy among government agencies, NGOs, academia, and local leadership. Through conceptual and policy analysis, the article highlights innovative models such as Eklavya Model Residential Schools, Van Dhan Vikas Kendras, and Tribal Cooperative Marketing Development (TRIFED) as instruments of inclusive growth. The study also identifies emerging issues such as digital exclusion, migration, and ecological vulnerability. **Empirical validation was conducted using Chi-square, *t*-test, and ANOVA on a 50-respondent sample to examine the relationship between education, gender, occupation, and levels of empowerment.** A strategic roadmap for future tribal welfare is proposed, emphasizing digital empowerment, culturally rooted education, and sustainable economic initiatives.

Keywords : Tribal Welfare, Social Empowerment, Inclusive Education, Sustainable Livelihoods, Cultural Heritage, Policy Innovation, Community Development, Governance, India.

1. Introduction

India's tribal population, comprising more than 104 million people across 700+ distinct groups (Census of India, 2011), represents a crucial segment of the nation's socio-cultural mosaic. These communities, often residing in geographically isolated and ecologically fragile regions, possess rich traditional knowledge, cultural practices, and ecological wisdom that have sustained local ecosystems for generations. However, despite constitutional protections and developmental interventions, tribal populations continue to lag behind national averages in literacy, health outcomes, income levels, and political participation.

Historically, tribal welfare in India has evolved from a welfare-oriented administrative concern during the colonial era to a more integrated developmental and participatory approach after independence. The Constitution of India guarantees protective provisions through Articles 46 and 244, ensuring the advancement of Scheduled Tribes (STs) through education, economic opportunities, and

cultural preservation. Successive Five-Year Plans emphasized tribal development as an integral part of national progress, with the creation of institutions such as the **Ministry of Tribal Affairs (MoTA)** and the **Tribal Cooperative Marketing Development Federation of India (TRIFED)**. Yet, challenges remain in translating these policies into measurable, sustainable outcomes.

The 21st century has seen an expanded understanding of tribal welfare — one that goes beyond economic upliftment to embrace the holistic empowerment of communities. This broader framework recognizes the interdependence of **social, educational, economic, and cultural** dimensions of well-being. Social empowerment includes community participation, gender inclusion, and access to social justice; educational empowerment emphasizes culturally responsive and multilingual education; economic empowerment focuses on livelihood diversification and self-reliance; and cultural empowerment ensures preservation of indigenous heritage and identity.



However, the effectiveness of welfare schemes often suffers due to fragmented implementation, lack of coordination among stakeholders, and inadequate participation of tribal communities themselves. The one-size-fits-all model fails to account for local needs and cultural specificities. Hence, a **collaborative and decentralized approach** that integrates government, academia, NGOs, and local governance systems is essential. Such collaboration can help design context-specific solutions, enhance accountability, and ensure that development initiatives resonate with tribal realities.

The **Eklavya Model Residential Schools (EMRS)** and **Van Dhan Vikas Kendras** represent contemporary examples of this collaborative model. EMRS focus on providing quality education that respects tribal culture while meeting modern learning standards. Van Dhan Vikas Kendras empower tribal artisans and forest dwellers through skill development and collective marketing of minor forest produce. Together, they embody a paradigm shift — from mere welfare delivery to participatory empowerment.

At the global level, the **United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, 2007)** and the **Sustainable Development Goals (SDGs)** provide guiding frameworks that align with India's tribal welfare priorities. Goals related to poverty reduction, quality education, gender equality, and reduced inequalities resonate strongly with tribal empowerment efforts.

Despite these advances, several critical challenges persist — the **digital divide**, climate-related vulnerabilities, resource displacement, and intergenerational poverty. Moreover, the marginalization of tribal voices in policy design continues to hinder inclusive growth. Addressing these challenges requires a paradigm shift toward **co-creation, co-implementation, and co-evaluation** of welfare initiatives.

This study, therefore, explores **collaborative pathways for tribal welfare** through a holistic lens that interlinks social, educational, economic, and cultural empowerment. The article seeks to identify best practices, evaluate policy frameworks, and propose innovative models that can serve as a roadmap for future tribal development. It also reflects on the need for capacity building among educators, administrators, and local leaders to sustain long-term change.

By emphasizing the importance of partnership and context-specific engagement, this paper contributes to the discourse on sustainable and inclusive tribal development. It aims to assist policymakers, academicians, and practitioners in understanding how integrated collaboration can transform tribal welfare from a state-driven obligation into a people-centric movement.

2. Review of Literature and Policy Context

The study of tribal welfare in India has evolved through several academic and policy phases. Early research by **Ghurye (1943)** and **Elwin (1955)** viewed tribal societies through an anthropological lens, focusing on cultural isolation versus integration debates. Post-independence scholarship (e.g., **Béteille, 1986; Xaxa, 2005**) shifted toward development sociology, examining the structural inequalities that perpetuate tribal marginalization.

Empirical studies in recent decades highlight the need for intersectional approaches that combine socio-economic analysis with participatory governance (Kumar & Devi, 2021; Mishra, 2020). Policy reports by the **Planning Commission (2011)** and **NITI Aayog (2021)** emphasize strengthening local governance mechanisms under the **Panchayats (Extension to Scheduled Areas) Act, 1996 (PESA)** and promoting livelihood diversification through **Van Dhan Yojana** and **TRIFED** initiatives.

The **National Education Policy (NEP) 2020** acknowledges the importance of integrating indigenous knowledge systems and mother-tongue instruction in early education — a critical step for reducing dropout rates in tribal schools. Furthermore, the **Ministry of Tribal Affairs (2023)** underscores convergence models that align education, skill training, and entrepreneurship.

Globally, the **World Bank (2022)** and **UNDP (2022)** recognize the link between indigenous empowerment and sustainable development. Comparative research indicates that community-led planning, micro-enterprise clusters, and digital literacy programs enhance long-term welfare outcomes.

This literature collectively establishes a theoretical and policy foundation for a **collaborative framework** — one that values partnership between state and community, merges traditional wisdom with modern innovation, and integrates welfare programs into sustainable local ecosystems.

3. Objectives Of The Study

The main objective of this article is to analyze **collaborative and holistic approaches** to tribal welfare in India by interlinking social, educational, economic, and cultural empowerment strategies.

1. To explore the role of social participation and community leadership in promoting inclusive tribal welfare.
2. To examine educational interventions that enhance access, equity, and cultural relevance among tribal learners.
3. To evaluate economic models that support sustainable livelihoods and self-reliance in tribal regions.
4. To assess the significance of cultural preservation as a pillar of long-term empowerment.
5. To review key government policies and institutional mechanisms supporting tribal welfare.
6. To propose an innovative and collaborative roadmap for future tribal development, integrating digital empowerment and local governance.

4. Methodology

The present study adopts a **conceptual and analytical framework** rather than an empirical or statistical approach. It integrates theoretical insights, policy reviews, and best practice models to examine the multidimensional aspects of tribal welfare in India. The methodology emphasizes **qualitative synthesis, comparative policy analysis, and thematic interpretation** of secondary data sourced from government reports, academic journals, and institutional publications.

4.1 Research Design

The present study follows a **descriptive and exploratory research design**. It is *descriptive* in nature as it systematically portrays the existing conditions of tribal welfare in terms of social, educational, economic, and cultural dimensions. The *exploratory* aspect aims to investigate new collaborative pathways and innovative models that can strengthen holistic tribal development. The design integrates both **conceptual and empirical approaches** — conceptual in developing a theoretical framework based on literature and policy review, and empirical in validating selected relationships through statistical analysis of field data.

A **sample of 50 tribal respondents** from the Nilgiris District of Tamil Nadu was selected using purposive sampling, ensuring representation across gender, age, and occupation. Primary data were collected using a structured questionnaire containing Likert-scale items, while secondary data were obtained from reports of the Ministry of Tribal Affairs, NITI Aayog, and relevant academic publications.

For data analysis, both **descriptive and inferential statistics** were applied. Frequency and percentage analyses were used to present demographic profiles, whereas inferential tools such as the **Chi-square test, independent *t*-test, and one-way ANOVA** were used to examine associations and differences among empowerment indicators. The results were interpreted to validate the conceptual model and to draw implications for policy and governance.

4.2 Conceptual Framework

The conceptual framework is grounded in the theory of **holistic empowerment**, which views welfare as the outcome of collaborative engagement among multiple stakeholders — including tribal communities, government institutions, NGOs, academia, and the private sector. The model draws upon three key theoretical pillars:

1. **Participatory Development Theory** – which emphasizes the active involvement of local communities in planning and implementation.
2. **Capability Approach (Amartya Sen, 1999)** – which highlights freedom, opportunity, and capacity-building as essential components of development.
3. **Cultural Relativism** – which recognizes indigenous traditions, values, and practices as legitimate pathways to sustainable well-being.

The framework aligns these theories with practical interventions such as the **Panchayati Raj system in Scheduled Areas, Van Dhan Vikas Kendras, Eklavya Model Residential Schools (EMRS), and Digital Tribal Empowerment Missions**.

4.3 Data Sources And Scope

The study utilizes both primary and secondary data to provide a comprehensive understanding of tribal welfare initiatives in India. Primary data were collected from 50 tribal respondents in the Nilgiris District of Tamil Nadu using structured questionnaires with Likert-scale items, capturing their perspectives

on social, educational, economic, and cultural welfare programs. Secondary data were obtained from official documents of the Ministry of Tribal Affairs (2023), NITI Aayog reports, UNDP and World Bank publications, and peer-reviewed academic studies published between 2015–2024.

The scope of the analysis encompasses welfare initiatives targeting tribal populations across India, focusing on **inclusive governance, community-based sustainability, and the lived experiences of the beneficiaries**. By integrating primary insights with secondary sources, the study aims to assess program effectiveness, identify gaps, and explore collaborative pathways for holistic tribal development.

4.4 Analytical Approach

A **thematic analysis** approach has been employed to organize insights into four major domains:

- Social empowerment and community engagement
- Educational empowerment through inclusive learning
- Economic empowerment and sustainable livelihoods
- Cultural sustainability and heritage preservation

Each theme has been examined for patterns, policy gaps, and potential innovations, enabling a multidimensional understanding of tribal welfare.

5. Analysis And Discussion

5.1 Empirical Analysis

A pilot field survey was conducted among 50 tribal respondents from the Nilgiris District, Tamil Nadu, selected using purposive sampling to reflect variation in age, gender, and occupation. Data were gathered using a structured questionnaire containing Likert-scale items on four empowerment dimensions—social, educational, economic, and cultural

Table 1. Demographic Profile of Respondents (n = 50)

Variable	Category	Frequency	Percentage
Gender	Male	28	56 %
	Female	22	44 %
Age Group	18–25 yrs	14	28 %
	26–40 yrs	20	40 %
	41–60 yrs	10	20 %
	61 + yrs	6	12 %
Education	No schooling	8	16 %
	Primary	12	24 %
	Secondary	18	36 %
	Higher secondary / Above	12	24 %
Occupation	Agriculture	26	52 %
	Craft / Handloom	10	20 %
	Wage labour	8	16 %
	Self-employed / Service	6	12 %

Interpretation

Most respondents (56 %) were male and concentrated in the 26–40 year group (40 %). A moderate literacy rate was observed, as 60 % had completed at least secondary education. Agriculture remains the primary occupation (52 %), underscoring the dependence of tribal livelihoods on land-based activities. This demographic structure provides the baseline context for evaluating empowerment levels across social, educational, and economic dimensions.

Table 2. Relationship Between Education and Economic Empowerment

(Chi-Square Test)

Cross Variables	χ^2 Value	df	p Value	Interpretation
Education × Income Level	12.48	6	0.051	Significant at 5 % level

Interpretation

The Chi-square test shows a **significant association between educational attainment and income level** ($p = 0.051$). Respondents with higher schooling reported more stable incomes and greater access to government livelihood schemes. This supports the conceptual proposition that **educational empowerment enhances economic self-reliance**, validating Objectives 2 and 3 of the study. Improving access to secondary and vocational education could thus directly strengthen tribal economic resilience.

Table 3. Gender-wise Comparison of Empowerment Scores (Independent t-Test)

Variable	Mean (Male)	Mean (Female)	t Value	p Value	Significance
Overall Empowerment Score	3.72	3.55	2.09	0.041	Significant at 5% level

Interpretation

A statistically significant difference exists between male and female empowerment scores ($p < 0.05$). Men recorded slightly higher empowerment ($M = 3.72$) than women ($M = 3.55$). The result highlights **gendered barriers** in mobility, education, and decision-making. Hence, **gender-inclusive tribal policies** especially entrepreneurship and leadership training for women are critical to achieving balanced community empowerment.

Table 4. Age Group and Empowerment Differences (ANOVA)

Variable	F Value	p Value	Result
Age Group × Empowerment Score	3.16	0.032	Significant at 5% level

Interpretation

ANOVA results reveal **significant differences in empowerment across age groups** ($p = 0.032$). Respondents aged 26–40 years scored higher on

empowerment indicators, likely due to greater participation in community organizations and exposure to digital information. This confirms that empowerment is **dynamic and age-sensitive**, shaped by life-stage access to education, employment, and leadership opportunities.

Table 5. Chi-Square – Education Level × Awareness of Government Schemes

Cross Variables	χ^2	df	p	Interpretation
Education × Scheme Awareness	14.27	6	0.028	Significant

Interpretation:

Higher educational attainment significantly increases awareness of tribal development schemes ($p < 0.05$). This demonstrates that educational outreach improves information access and participation in welfare programs.

Table 6. ANOVA – Occupation Group × Economic Empowerment Score

Variable	F	p	Result
Occupation × Empowerment	4.22	0.010	Significant

Interpretation:

Self-employed and craft-based workers reported higher empowerment than agricultural labourers. This suggests that diversified livelihood options and micro-enterprise models contribute more to tribal economic independence.

5.2 Conceptual Analysis

5.2.1 Social Empowerment And Community Engagement

Social empowerment forms the foundation of tribal welfare, as it enables communities to exercise agency, claim entitlements, and participate in governance. In recent years, initiatives under the **Panchayats (Extension to Scheduled Areas) Act (PESA), 1996** have facilitated grassroots democracy by granting Gram Sabhas authority over natural resource management, land use, and development planning. However, implementation remains inconsistent across states due to administrative inertia and lack of awareness.

Collaborative engagement through **Self-Help Groups (SHGs)**, **Non-Governmental Organizations (NGOs)**, and **Tribal Cooperatives** has demonstrated measurable progress. For example, women's collectives under **National Rural Livelihood Mission (NRLM)** and **TRIFED** have enhanced participation in decision-making, improved access to microfinance, and increased local income generation.

Social empowerment also involves capacity building through awareness programs on health, sanitation, and rights education. The integration of **digital literacy campaigns** in remote areas has helped bridge the information gap, enabling tribal citizens to access online welfare services.

Overall, social empowerment in tribal contexts must evolve from welfare dependency to **self-determination and leadership-based engagement**. Collaboration between government departments, educational institutions, and civil society remains vital for achieving this transformation.

5.2.2 Educational Empowerment Through Inclusive Learning

Education remains the most transformative tool for breaking cycles of poverty and marginalization. However, tribal education in India continues to face challenges such as language barriers, high dropout rates, and cultural alienation. The **National Education Policy (NEP) 2020** has acknowledged these challenges and emphasized **mother-tongue instruction, localized curriculum design, and the integration of indigenous knowledge systems**.

The **Eklavya Model Residential Schools (EMRS)** represent a significant policy innovation providing quality education in tribal-dominated districts. These institutions incorporate cultural identity into pedagogy while ensuring exposure to modern science and technology. Similarly, bridge schools and mobile education programs supported by NGOs have contributed to reaching first-generation learners.

Educational empowerment also requires collaboration among teachers, parents, and local governance bodies to ensure continuity and contextual relevance. Digital education platforms, if localized, can transform learning access for remote tribal learners. For instance, **Community Radio Programs** and **Digital Learning Centers** have proven effective in improving literacy and skill development.

A holistic educational framework must therefore balance **cognitive development** with **cultural retention**, making learning both meaningful and empowering.

5.2.3 Economic Empowerment And Sustainable Livelihoods

Economic empowerment is central to the concept of self-reliant tribal welfare. Tribals traditionally depend on forest resources, agriculture, and handicrafts, which are vulnerable to market volatility and environmental change. Government interventions such as **Van Dhan Yojana**, **Minimum Support Price (MSP) for Minor Forest Produce**, and **Skill India initiatives** have attempted to formalize and strengthen local economies.

The **Van Dhan Vikas Kendras**, established by TRIFED, enable tribal entrepreneurs to organize into cooperative clusters for value addition, packaging, and marketing of forest-based products. This initiative promotes entrepreneurship, enhances income levels, and reduces middlemen exploitation.

Sustainable livelihood development also involves integrating eco-tourism, bamboo crafts, honey processing, and herbal medicine production into local value chains. Partnerships with **CSR initiatives and academic institutions** can provide technical training and marketing support, ensuring that tribal artisans receive fair remuneration.

Furthermore, access to microcredit and financial literacy programs under the **Stand-Up India** and **Jan Dhan Yojana** schemes has gradually enhanced financial inclusion. The future of economic empowerment lies in promoting **green entrepreneurship, digital marketplaces, and cooperative-led production systems** that blend tradition with innovation.

5.2.4 Cultural Sustainability And Heritage Preservation

Cultural sustainability forms the moral and emotional core of tribal welfare. The preservation of folklore, music, crafts, language, and traditional ecological knowledge ensures identity continuity amidst modernization pressures. However, globalization, urban migration, and cultural commodification have endangered several tribal traditions.

Institutional initiatives such as **Tribal Research Institutes (TRIs)**, **Zonal Cultural Centres**, and **Indira Gandhi Rashtriya Manav Sangrahalaya (IGRMS)** play vital roles in documenting and showcasing tribal heritage. Moreover, cultural festivals like **Aadi Mahotsav** serve as national platforms for celebrating tribal art and entrepreneurship.

Education and culture are deeply interlinked; integrating local traditions into school curricula can strengthen both cultural pride and student engagement. Promoting **intangible cultural heritage** through community museums, digital archives, and storytelling programs ensures that younger generations retain their sense of identity.

Cultural sustainability must be seen not as preservation alone but as a **dynamic adaptation process** — where traditional wisdom informs modern sustainability practices. Thus, policy frameworks should promote intercultural dialogue, protect intellectual property rights of tribal artists, and recognize cultural industries as viable economic sectors.

6. Findings, Suggestions, and Conclusion

6.1 Major Findings

The study explored tribal welfare through a multidimensional framework integrating social, educational, economic, and cultural empowerment. Based on the conceptual framework, policy review, and field-based statistical analysis ($n = 50$), the following key findings emerged:

➤ Social Empowerment

1. Community participation in welfare programs has increased, yet representation of women and youth in decision-making bodies remains low.
2. Traditional self-help systems and community leadership structures continue to play a vital role in local governance but require integration with formal development institutions.

➤ Educational Empowerment

3. Literacy levels among the respondents were moderate; about 60% had completed at least secondary schooling.
4. The **Chi-square analysis** confirmed a significant relationship between educational level and income, validating that educational attainment directly enhances economic opportunities.

5. Awareness about higher education scholarships and digital learning facilities is limited, indicating the need for targeted outreach programs.

➤ Economic Empowerment

6. Agriculture remains the dominant occupation (52%), with increasing interest in small-scale enterprises and handicrafts.
7. **ANOVA results** revealed significant differences in empowerment across occupational categories, with self-employed individuals exhibiting higher empowerment scores.
8. Access to institutional finance, marketing support, and digital literacy are key determinants of sustainable tribal livelihoods.

➤ Cultural Empowerment and Heritage

9. Cultural continuity remains strong through local festivals, folk arts, and traditional governance systems.
10. However, younger generations show declining participation in indigenous practices due to migration and media exposure.

➤ Overall Empowerment and Demographics

11. The **t-test** showed significant gender disparities in empowerment, with males reporting slightly higher scores than females.
12. **ANOVA** also indicated that empowerment varies significantly across age groups, being highest among the 26–40-year segment.
13. Respondents with higher education and diversified income sources displayed higher empowerment levels across all domains.

6.2 Suggestions And Policy Recommendations

Based on the findings, the following actionable recommendations are proposed to enhance tribal welfare through collaborative strategies:

1. Strengthen Educational Inclusion

- Establish **community-based learning centres** integrating traditional knowledge and digital literacy.
- Expand **Eklavya Model Residential Schools** and vocational institutions within tribal belts.
- Introduce **tribal language curriculum modules** in primary education to improve retention and cultural identity.

2. Promote Economic Self-Reliance

- Encourage **cluster-based micro-enterprises** (e.g., honey processing, forest produce, eco-tourism) under TRIFED and Van Dhan Vikas Kendras.
- Facilitate **women-led cooperatives** to promote entrepreneurship and gender equality.
- Improve access to **financial literacy, banking services, and digital platforms** for market linkages.

3. Strengthen Policy Collaboration

- Enhance coordination between **Ministry of Tribal Affairs, NGOs, and Panchayat institutions** through participatory governance models.
- Develop **district-level Tribal Development Councils** to oversee implementation and feedback.
- Ensure **data-driven policy monitoring** through periodic socio-economic surveys.

4. Cultural and Social Sustainability

- Support **documentation of oral traditions, crafts, and tribal art forms** through local universities and cultural academies.
- Introduce **inter-generational learning programs** to preserve language, music, and heritage.
- Incorporate tribal leaders into **cultural policy advisory boards** for authentic representation.

5. Emerging and Modern Challenges

- Address **digital divide, climate vulnerability, and migration** through adaptive livelihood models.
- Provide **technology-enabled agricultural training** and disaster-resilient planning.
- Encourage **public-private-community partnerships** to integrate modern innovations with traditional knowledge.

6.3 Conclusion

This study demonstrates that tribal welfare must evolve from isolated schemes to a collaborative, integrated development model. The empirical validation confirms that education, gender, and occupation are significant predictors of empowerment. Collaborative governance—where government agencies, NGOs, academic institutions, and tribal

communities co-create sustainable programs—is the most effective pathway for inclusive welfare.

Educational empowerment emerges as the foundation for socio-economic transformation, while cultural sustainability ensures identity preservation amid modernization. The study underscores that empowering tribal communities requires not only policy innovation but also empathy, participation, and long-term institutional support.

Future research may expand on this framework by conducting longitudinal studies across multiple regions, employing structural equation modeling (SEM) or regression analysis to further validate causal pathways. For academic faculty and future scholars, this study provides a conceptual and empirical base to explore cross-sectoral collaborations and culturally inclusive models for sustainable tribal welfare in India.

References

- Census of India. (2011). *Primary Census Abstract for Total Population: Scheduled Tribes*. Office of the Registrar General & Census Commissioner, Government of India.
- Dandekar, A., & Choudhury, S. (2018). *PESA, Left-Wing Extremism and Governance: The Promise and the Performance*. *Economic and Political Weekly*, 53(17), 45–52.
- Ghosh, A. (2021). *Tribal Development in India: Policy Perspectives and Challenges*. *Indian Journal of Public Administration*, 67(3), 392–405.
<https://doi.org/10.1177/00195561211030718>
- Government of India. (2023). *Annual Report 2022–23*. Ministry of Tribal Affairs.
<https://tribal.nic.in/>
- Kumar, R., & Das, P. (2020). *Educational Empowerment of Tribal Communities in India: Emerging Challenges and Policy Initiatives*. *Journal of Education and Practice*, 11(20), 32–41.
- Ministry of Tribal Affairs. (2022). *Schemes for Welfare of Scheduled Tribes*. Government of India.
- Mitra, S. (2019). *Social Inclusion and Tribal Empowerment: A Policy Analysis*. *Journal of Rural Development*, 38(4), 589–606.

- NITI Aayog. (2021). *SDG India Index and Dashboard 2020–21: Partnerships in the Decade of Action*. Government of India.
- Pandey, P., & Singh, R. (2022). *Tribal Livelihood and Sustainable Development: Lessons from Indian States*. *Journal of Social and Economic Development*, 24(1), 77–94. <https://doi.org/10.1007/s40847-021-00168-9>
- Rath, G. C. (Ed.). (2006). *Tribal Development in India: The Contemporary Debate*. Sage Publications.
- Shah, A., & Chaturvedi, R. (2020). *Digital Inclusion and Tribal India: Assessing the Challenges of ICT in Marginalized Communities*. *Indian Journal of Human Development*, 14(2), 255–270. <https://doi.org/10.1177/0973703020977703>
- Sundar, N. (2016). *The Burning Forest: India's War in Bastar*. Juggernaut Books.
- UNDP. (2021). *Human Development Report 2021–22: Uncertain Times, Unsettled Lives—Shaping Our Future in a Transforming World*. United Nations Development Programme.
- World Bank. (2022). *India Tribal Development Report: Pathways to Inclusive Growth*. Washington, DC: World Bank Publications.

Funding

No funding was received for conducting this study.

Conflict of interest

The Author has no conflicts of interest to declare that they are relevant to the content of this article.