

Social Exclusion and Vulnerability of Khonds: A Particularly Vulnerable Tribal Group from Alluri Sitharama Raju District of Andhra Pradesh

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Abstract

The present research paper reports the vulnerability of Khond, a Particularly Vulnerable Tribal Group (PVTG) living in Alluri Sitharama Raju district of Andhra Pradesh of southern India. Three mandals each with 100 households from the district have been selected for this study. The data had been amassed the use of a set of research gears namely observation, informal interviews with the village inmates and in-depth interviews with the key informants in the community. The Khond occupy lower repute within the tribal social order and broadly varies in various factors. The traits and circumstances that have contributed towards the relative repute of primitiveness and exclusion of Khond tribes as defined. This tribe community is residing in extremely vulnerable circumstance and excluded from the continuing development activity of the current globe. The benefits of tribal empowerment and inclusive policy measures are not within the reach adequately to this tribe populace due to their illiteracy, lack of information, isolation, and innocence. Social exclusion, burden of existence and destitution are the primary causes for their underdevelopment. If the similar conditions continue, it becomes a barrier for their growth and development; and remains a myth to reap inclusive growth and progress in near future. The conclusion of this study has described in this research article with descriptive illustrations consisting of both semantic and scientific justifications of huge research relevance. It affords a reference version for future approaches to attain inclusive growth and empowerment among Khonds in general and to Kondh tribe in particular.

Key words: ASR District, Ethnographic, Vulnerable, Khond, Characteristics, Inclusion, and Exclusion

Introduction

The Particularly Vulnerable Tribal Groups (Khonds) are the extremely disadvantaged and underprivileged tribal communities in India. Khonds are scheduled tribes characterized by means of following an indigenous technique of agriculture, stagnant or declining populace, remarkably low literacy, and survival degree of economy. The Government of India had commenced identification of Khonds in 1975. Khonds live in distant and scattered geographical locations. More than 80% population of Khonds inhabits Madhya Pradesh, Orissa, Andhra Pradesh, Maharashtra, Jharkhand, Tamil Nadu, Tripura and Chhattisgarh. Khonds

are recognized via one kind or the other kind of a name such as Kond, Khond, Kondh, Kandh, etc. The Khond community call themselves as Ku or Kui but are called Kondh or Kandha by the Oriyas and Khond by Telugu speakers. The language spoken by this tribe is kuvi which belongs to Central Dravidian. A grammar of Kuvi language has been written by Joy Reddy (1979) and it is extremely associated with Kui language. Khonds are mainly hunters and agriculturists. They perform podu and terrace cultivation. The Khonds dwelling in remote areas and distant regions are getting prone to hunger, starvation, malnutrition and severe low level of schooling, financial growth and are having minimal health indicators. As a result, precedence is given for their safety and development in terms of the social indicators like livelihood, health, nutrition and education to reduce their vulnerability.

The state of Andhra Pradesh, the fifth largest in terms of each location and populace, lies between 12°38' and 19°55' North latitudes and 70° 45' and 84° 55' East longitudes in eastern side of peninsula. The location of Andhra Pradesh is 2,75,068 sq. km of area. The populace is 84.66 million (Census of India, 2011) and about 7% are tribals (Census of India, 2001). The state is divided into 13 districts and every district is again divided into administrative mandals. Every mandal is an agglomeration of 20-30 villages. The district of Visakhapatnam, lies between 17°15' and 18° 32' North latitudes and 70° 45' and 81° 30' East longitudes with an area of 11,161 sq. km. The district presents two diverse geographical regions such as the strip of land along the coast among Bay of Bengal and Eastern ghats called the plains location and hilly place of the Eastern ghats flanking it the North and West known as the agency area/tribal area. The district is split into 42 mandals, out of which 31 falls in the obvious location and 11 fall within the tribal region. The entire populace of the district is 42.88 million (Census of India, 2011) and the tribals comprise 8.2% of the district's populace (Census of India, 2001). The agency area of the district comprises of the hilly terrains included by the way of Eastern ghats, a string of distant hill ranges with an altitude of about 900 meters above mean sea level, dotted by several peaks higher than over 1200 meters above mean sea level. The tribal zone is mostly occupied by the tribal communities and is a residence for nearby tribal people, subsequently also called as agency area and having Integrated Tribal Development Agency (ITDA) for ruling of government and execution of the development activities and welfare of the tribals in the tribal areas of Visakhapatnam district. Recently, Andhra Pradesh government separated ITDA Paderu from Visakhapatnam to a new district named Alluri Sitharama Raju (ASR) district.

Table Showing Households of PVTGs in ASR Paderu District

S. No.	Name of the Mandal	Name of the PVTGs			Total Households
		Gadaba	Porja	Khond	
		No. of households			
1.	Munchingput	52	2275	1028	3355
2.	Pedabayalu	0	336	1446	1782
3.	Hukumpeta	2	5	869	876
4.	Dumbriguda	0	160	382	524
5.	Araku Valley	71	773	368	1212
6.	Ananthagiri	273	133	121	527
7.	Paderu	151	114	808	1073
8.	G. Madugula	0	0	1656	1656
9.	Chintapalle	240	211	1760	2211
10.	G. K. Veedhi	375	307	998	1680
11.	Koyyuru	270	0	591	861
	Total	1434	4314	10027	15775

ASR district comprises 11 mandals. For the prevailing study, three mandals Munchingput, G. Madugula and Chintapalli which are located at an altitude of about 900 meters above mean sea level. From each mandal 100 households were selected coming to a total of 300 from three mandals.

These villages were chosen following a multistage cluster sampling strategy for carrying out an epidemiological survey (Kusuma et al., 2004). After having determined to have a look at across a few cross-cultural inhabitants consisting of a primitive tribal group and a tribe that is beneath the method of socialization, the ethnographic statistics had been collected with a focal point, visibly, on trying to comprehend the day-to-day existence of these tribes. Ethnographic facts had been gathered from the similar villages. Field work has been done in the course of 2022 and data have been collected with a purpose of expertise the traits and the traits that have supported the tribes for nonetheless being primitive and getting acculturated. The prevailing ethnographic look at based on the field observations, informal discussions with the villagers and in-depth interviews with key informants. Basic Anthropological methods had been accompanied throughout field works (Pelto & Pelto, 1978; Bernard, 1988). The Khond established one of the prime aboriginals within the Eastern ghats, allotted specifically within the hills of Orissa and Andhra Pradesh. The term 'Khond' is originated from the Dravidian word, 'Konda' means hill. It has wide environmental consequence. The Khond are taken into measured as forest community. They are

distributed into various sub-divisions like Dongaria Khond, Kutia Khond, Desi Khond, Pengu Khond, Maluva Khond. As in step with 2011 census, Kondh populace in Andhra Pradesh state became 1,02,378 which constitutes 3.74% to total tribal population of the state. The Khond population is likewise originate inside the neighboring Koraput district of Orissa state. Khond are mostly focused on the hill territories of ASR district and dispersed in all the 11 tribal mandals of tribal sub-plan region of ITDA, Paderu. Their villages are generally originated on the hill tops and slopes of interior forests. The life of these tribes is linked with the geographical and ecological aspects.

The villages of this tribe comprise of rocky hills, deserted forests, and deep-water passages, surrounded through untracked wasteland forestry or valleys, and saturated by a pestilential environment. The climate of the Kondh territories changed into insalubrious. The climate inside the Khond villages is dry bracing and moderately cool. All through the cold months a fire is required even within the daytime, the rainy season starts in May and keeps till the southwest monsoon habitually activate in June. The temperature may be mostly variable, there being a sharp fall as quickly as the sun gone behind the hills within the evening. The cold climate commonly begins in October and usually persists up to March month close. The environment acts a vital part in prompting the habits, customs, predilections, and usages of the populations. Habitually, it also regulates the development of the tribal zone. It affects tribal community employment, way of lifestyle and habits as properly. They have diverse style of life when related with that of the population in the plain areas. They interrelate with the flora and fauna of forests.

The financial prosperity of Kondh depends upon the forest produces and mostly depends on shifting (Podu) cultivation and Non-Timber Forest Produce (NTFP) gathering. In popular, the Khond are specialists in clearing the forests and making Podu cultivation patches. They are required to preparation the rudimentary process of Podu cultivation due to non- accessibility of plain land space in their dwelling provinces. They are rearing cows, pigs, and fowls. Livestock is one of the additional revenues to Khond, alike that of most of the tribes in the tribal zone. The bodily features of the Khond specifies that they have an advanced percentage of the Caspian blood on them. They are vivid tawny in skin color appearance with wavy hair and with projecting cheek bones. They are among dwarf and beneath average in physical structure. They are a robust fighting like race of men, well adapted to forest dwelling. They have displayed primitive qualities which more cultured nations ought to envy. On the similar period, they are cheerful, mobile, reserved, self-possessed, liberal, and well-mannered and willing to talk with one those who recognize their language, a corrupted form of Oriya.

Inside the Khond tribe, the acts as generosity performed as a patterned on the tradition of family retribution and the Khond philosophy of long-lasting fighting. They may be shy and timid, hunting interaction with the people by the plain community. The animal sacrifice still exists among them. Majority of the Khond areas are in unreachable deep forest regions with absence of proper transportation and communication facilities.

The Khond community have lesser acquaintance to outside world and facing with the problems of geographical isolation, poverty, and illiteracy. The Government of India has identified 8 tribal groups namely, Chenchu, Kondareddy, Kolam, Porja, Kondasavara, Gadaba, Kondh and Thoti of Andhra Pradesh as primitive tribes based at the primitive, indigenous methods accepted in procedures and primitive cultivation performs of these 8 tribal groups. Khond is the utmost primitive tribe, mostly disseminated in the district of ASR. Khond originates underneath Dravidian group of tribes. The social repute of the Khond is inferior. In tribal social order, Khond occupies a place just above to that of Valmiki, whose social reputation is ranked to be the bottom. Khond is an endogamous tribal group with various patrilinear clans. Each clan stands a separate name and intermarriage is detected at clan wise. Khond have their dialect known as Kui. Most of men and a few women can also converse in Telugu, the local language of Andhra Pradesh.

Khond reside or limit themselves to the thickly wooded forests and hill tops, involved Podu cultivation. This cultivation is related with low stage of technology, and it is widely alleged that Podu is not profitable from the monetary point of sight. In advance, the tribes used to cultivate a Podu patch for a period of 2 or 3 years, unrestraint it lastingly and then moves for a new patch of land. But, slowly, due to restrictions executed by the Government, they must restrain to a restricted number of Podu land spaces. This shortage of land has led Khonds to aggregate constantly inside the restrained avail Podu patches without leaving it untilled. It is supposed that the Podu fields become inappropriate for agriculture due to loss of fertility after cultivating crops continually for three years (Mohan Rao, 1990). Verrier Elwin stated that Podu cultivation is a phase of the improvement of social culture and almost all the races have revealed to this practice at some period or the other (Elwin, 1964). They grow crops such as ragi (*Cynosurus coracanus*), korra (*Panicum italicum*), red gram (*Cajanus cajanus*), etc. in Podu patches. Podu cultivation is endures to be key break of economy of the Khonds.

The gathering of NTFP and forest labor offers secondary income to the Khonds. Their residence in the remote and comparative separation from the other tribes does not enable the Khonds to avail the benefits and infrastructural services that have been offered under Podu rehabilitation scheme. Podu cultivation basically offers the necessity for existence slightly than producing excess revenue, nevertheless, it shows a vibrant part in the income of the Khonds and over the ages it has become an in-alienable part of their life and culture with a few rituals assembled nearby. Khond villages are comparatively small and usually similar with 10-25 families. Even in multi tribal village, Khond families live as a group at one end of the village distinctly. The houses are distinctive for their building. Generally, the houses are thatched with straw, and the walls and floor are daubed with mud. A few houses are roofed with tiles, which were sponsored by the Government. However, these tiles are just laid above the already thatched roof. Cattle sheds are built either besides or behind the house. Except the household utensils, wooden cots, and technically primitive agricultural tools, any of the Khond families comprised in the present study influenced recent fixtures, representing the lack of up-to-date material culture. Khond get drinking water from adjacent streams, and a few hamlets have the facility of dug wells and mini water tank and common taps. Some of the Khond

villages had electricity facility. The modern transportation and communication facilities are not in scope of the Khond due to their residence within the interior. The availability to health services and literacy levels are very low when compared to the other Khonds.

The Khond are diverse and may be simply recognized by their physical presence as well as by their dressing outfits. Men wear a loin cloth; however, a few men are detected to wear shirts, older men tie their head hair as a knot at the back of the head while younger men are not practicing this custom. Women attire sari in a custom form as the other tribal women of the part do. Khond women are not used to wear blouses, a preparation informed from the plain area community. Women tie their hair towards the right side of the head as a knot referred to as koppu. Women embellishes include nose rings, earrings, toe rings, anklets, bangles, beaded necklaces, etc. Nostril rings were worn on both the nasal wings in addition to on the nasal septum. The ear lobes as well as pinnae are decorated by rings. A few women wear string of rupee (Indian currency) coins to signify their wealth. Khonds are non-vegetarians. The intake of pork and beef are not forbidden, which has indicated lower position in the tribal hierarchy. Millets (ragi, korra) form the main food. The morning diet consists of gruel made from millets. The lunch includes of rice along with pulses or a vegetable /non-vegetarian curry. Some forest tubers and seasonal fruits are addition to their diet. Intake of oil and spices are low. Pickling the vegetables, consisting of mango, lemon, and so forth. The drinking of milk and milk products is strange to them. Khond had been not used to drink liquids like coffee and tea.

Both men and women devour domestically made rice beer known as pindam. While men drink regularly on weekly market days, women have informed to drink only on festive times. Toddy (jeeluga kallu) obtained from a palm tree (*Aeschymone indica*) forms a vital essential of their diet mostly during summer. Smoking tobacco and chewing gudaku (a locally made herbal intoxicant paste which also contains tobacco) is observed each among men and women. Khond are physically rigid people as they are involved in hard chore Podu cultivation on mountainous slopes. Additionally, their residences on the hill ends require tireless lengthy walking either to reach to other hamlets or to reach out for weekly markets. The Khond inhabit lesser position within the tribal social grading. This tribe broadly differs in numerous facets. Khond hamlets are small and generally homogeneous and are mostly situated the tight forest hill slopes. Contacts with the Government department personnel are very inadequate, and not much variation is detected either in the dressing design or food habits even in a Khond village that is assumed underneath Podu rehabilitation scheme.

The education status of the Khond is low and only a few people communicate in Telugu, the local language of Andhra Pradesh. Their homes and outfit have undertaken a considerable alteration as compared to the other tribes dwelling in the same tribal region, and they try to replicate plains populace. As a result, topographical region, at the side of different factors including literacy, contacts, and communications with

other people such as plains community, middlemen and Government personnel show a vibrant position and donate in the direction of either remaining primitive or in the direction of getting acculturated. The existing ethnographic study of Khond tribe may be useful in knowledge the deviations that have come about considering then for those who are attentive in studying the social and cultural modification in the being of this Khond tribals.

Responsible for exclusion of Khonds

There are several factors which are accountable for isolation to take place among tribes. It is well known, the human beings in tribal groups are excluded in all the social aspects like politics, economics, education, civil services etc., No longer only for poverty that indigenous information is disappearing, but the competence deficiency and the exclusionary policies imposed on them are answerable for their further marginalization; and they are on the verge of extinction. Social exclusion of Khonds is due to some of the critical issues: social and cultural practices, legal and justice certainty, poverty, and illiteracy, local to national level policies and systems so on, wherein socio- cultural, political and financial exclusion are of serious form. This type of exclusion follows certain development procedure. Respective distinct development schemes and activities are implemented by the Central and State Governments under tribal sub-plan approach for the empowerment of Khonds considering that India's independence in each five-year duration. However, they are taking vicinity in a sluggish-paced manner due to diverse reasons, which includes inaccessibility, non-availability of certain welfare programs to a few sections of Khonds experiencing with geographical exclusion. The principal causative factors for social exclusion of Khonds are marginalization, deprivation, and impoverishment. In preferred tribes in India are experiencing exclusion due to geographical isolation and segregation (Subramanyam V & K. R. Rama Mohan 2010).

The progression of exclusion among Khonds consists of certain factors like geographical isolation, high degree of poverty, economical exclusion (low income), socio cultural exclusion, socially least aware, educationally vulnerable (illiteracy), lack of political participation, non-entry to health, education and other development and welfare programs, added with much less exposure to media. The position of Khonds in Andhra Pradesh shows that very low-income, low education, low political participation, least privy to legal laws and policies and new technologies, unemployment, male domination in some ranges, conventional socio-cultural practices, superstitious beliefs, dependence in decision making procedure and relative thinking of own. More than 60% of Khonds population stand at below poverty line. Poverty is the predominant causative thing for social exclusion of Khonds. Sen Amartya (2000) associates the idea of social exclusion to capability perception on poverty. He again argues "Development involves for the elimination of most important resources of unfreedom. Poverty as well as oppression, low financial prospects in addition to systematic social deprivation, desertion of public facilities as well as intolerance or over action or suppressive conditions (Sen 1998). In line with Sen (2000), social exclusion can be constitutively a part of capability deprivation in addition to instrumentally a reason of diverse capability

failure. Exclusion of indigenous people (including Khonds), from the distinct social structures and facilities together with education, lead indigenous knowledge to greater prone and fragile. Poverty is likewise causing low level of educational achievement which consequently have resulted to lower degree of mental development and so did social consciousness stage. The reasons in the back of education backwardness amongst Khonds are poverty, lack of social consciousness of the households, some common things, child labor and topography.

Inclusive policies and development of Khonds

The constitutional safeguards and provisions are taken into consideration is inclusive policy measures of scheduled castes and scheduled tribes in India. These are relevant to Khonds too. The constitutional provisions regarding safeguards for protection and improvement are as follows:

1. Safeguards, relating to protection: protective safeguards are broadly classified into
 - (a) Social Safeguards: Articles 17, 23, 24 and 25(2)(b).
 - (b) Educational Safeguards: Articles 15(4), 29 and 46
 - (c) Inclusive education policies of central and state Governments (National Education Policy 1986, 1992, Right to Education Act 2009, S.S.S, 2005, New National Education Policy 2020)
 - (d) Political Safeguards: Articles 164, 320(4), 332, 334, 243D, 243T, 371B, 371C, 371F, 371G and 371H
 - (e) Service Safeguards: Articles 16(4), 335 and 338.
 - (f) Safeguards relating to development: provisions relating to development/economic safeguards are contained under Articles 273(1) and 339(2) of the constitution. In addition to these certain special provisions extended to specifically for scheduled tribes for their progress and development, which are applicable to Khonds too. Special provisions consist of a) reservation of seats for members of scheduled tribes in educational institutions, b) relaxation of qualifications required for admission into such institutions, c) provision of housing accommodation to members of weaker sections (including STs, KHONDS) and d) concessional treatment for them in the matter of settlement of Government lands.

The two diametrically contrary views are expressed concerning the formulation of policies for the development of STs together with Khonds. On one hand, its miles recommended that since the tribal identification and heritage need to know not be disturbed, they must be left by lonely with minimal interventions (policy of segregation) Verrier Elwin was the votary of the previous method and Ghurye of the latter. Elwin pleaded for the safeguard and promotion of their cultural identification and heritage from the effect of exchange in order that the tribal groups are not pressured right into a state of 'lack of nerve'. In

the end a middle path has been followed in consonance with the views expressed by Nehru in “Panchsheel”. Specific special programs are implemented for the progress of Khonds under tribal sub-plan tactic of Integrated Tribal Development Agency of Andhra Pradesh state government; precisely allocation of unique assist, allowance, and expenses for the improvement of Khonds. However, in practice, massive majority of PVTG community beings are not get open to several improvement plans and furthermore, they’re no longer availing it completely.

Nonetheless, they are residing in highly financial regressive situation. The experimental remarks evidently specify that progress amongst Khonds is taking place in a sluggish step style due to gaps at execution of welfare and development programmes by using the experts (ITDA employees), and non- contribution people among Khonds in the implementation procedure. Social exclusion of Khonds is deemed as a main restriction for this sort of condition and for them below the development. The trouble of social exclusion is very much correlated with the social development (Subramanyam, V. 2017: P71). Likewise social exclusion of Khonds is counted as impediment for their improvement.

Plan of action for inclusive growth and development of Khonds

The preceding discussions and causes truly indicate the position, dwelling situations, issues to social exclusion of 6 PVTG groups in Andhra Pradesh. The massive of inhabitants among Khonds are undergoing livelihood difficult along with abject poverty, illiteracy, ecological seclusion, separation, sickness, child, adolescent, and maternal deaths. Nonetheless, around 60% of Khonds populace remain at below poverty line that’s resulting to economic denial, marginalization, and deprivation. The prevalence of gratefulness is also very high among Khonds whilst as compared to other tribes in Andhra Pradesh. There is a say concerning the difficulty of indebtedness among indigenous communities” a tribal is born in debt, lives in debt and finally dies in debt”. Meaning debt quantity in a tribal family perpetuates generations together. The several PVTG habitats are lacking appropriate infrastructural amenities like road, clean drinking water, transportation, communication, energy, school, health, marketplace, and mass media. But almost all the PVTG villages now are now having Integrated Child Development Scheme (ICDS) sponsored Anganwadi Centre, ASHA workers and village volunteers. Huge majority of the people among Khonds are not access to public health, contemporary schooling, and occupation. While the reason that 10th 5-year plan duration beyond the precedence of national and State governments, is to support inclusive growth and development among socially excluded, marginalized, and deprived communities all over India, however it isn’t always fulfilled amongst poorer sections such as Khonds.

The Khonds are at various phases of economies, nearly all the PVTG households are compelled to gather the seasonally accessible non-timber forest produces. A significant number of PVTG households rearing poultry and livestock. In common, the tribals do not have the collecting of milk from their cattle. The

housing scheme of each national and state governments is a popular program among almost all the Khonds who live on the road facet hamlets. Still a substantial number of thatched houses are in interior hamlets of Kondh. The state agricultural department has launched the business crops like maize, turmeric, ginger, beans in certain PVTG habitats of Visakhapatnam district. Coffee and pepper crops had been additionally introduced in some habitats of Kondh tribes in Visakha Agency area of Andhra Pradesh. Even huge majority families among Khonds had been now fulfilled with stable livelihood resources and facing with the challenges of poverty, food insecurity and indebtedness.

The appropriate communication, road, transportation provisions would like to be delivered to the PVTG hamlets, which are not but linked with the mandal headquarters, and the places of ITDA located. Poverty mitigation programmes need to be strengthened in nearly all the PVTG communities and get to them to advantage these services absolutely and engage them to contribute completely to the current development programs of state and national Governments. There is a serious concern to address the problem of illiteracy among the PVTG community. Comprehensive education guidelines require to be executed accurately by the state education department and SSA (Sarva Shiksha Abhiyan) in the tribal regions of Andhra Pradesh in plain and PVTG villages. Education shows an essential part for attaining inclusive growth and development of Khonds, as well as other tribal groups. Education, health, and nutritious settings require to be affordable and available for all parts of tribal people comprising Khonds and make them to operate it completely. So that it's feasible to involve the marginalized, underprivileged, and disadvantaged community of Khonds in the continuing improvement programs of the state and national Government.

The Government affiliated continued favorable ongoing schemes need to be log on and as well as accessible to all parts of tribals amongst Khonds. There are all necessities to improve the current execution, monitoring, observation and assessment practices of the Government and non-government improvement executive divisions, to prevent pilferage and exploitation. This approach accelerates to attain inclusive growth and development amongst Khonds and other disregarded social groups. All the National Government funded special welfare schemes aimed for the Khonds are to achieve the beneficiaries equally and much attention still requisite to offer sustainable livelihoods to all the Khonds regard as its culture certain necessary and proper methodologies. The crisis of exclusion amongst Khonds may be solved beyond participatory action research, subsequent complete, etic, and emic strategies in certain level and also performing advocacy role by the investigator in ground realities itself. It was previously revealed that among the tribes of Andhra Pradesh, the Khonds are, however, residing in most economic regressive situation and striving tough to eke out their livelihood.

Moreover, substantial majority of its populace are not able to meet their survival conditions due to lack of adequate energy resource in their villages. The Khonds and other tribes in Andhra Pradesh are excluded from the conventional populace due to geographic seclusion and isolation. Consequently, the policy of

integration and assimilation should be assumed and followed to take them into the mainstream populace, to avoid them under the bottom line of social exclusion. Exploitation is one of the processes of social exclusion for the disadvantaged tribal groups. Therefore, the fore said method of research and intervention offer results for the challenge of exclusion of Khonds.

Conclusion

The challenges of social exclusion may be very considerably related directly with the growth of Khonds. These challenges should be realized appropriately at gross root level amongst Khonds particularly due to empirical research by using Anthropological Ethnographic approach with holistic, etic, and emic methodologies. The conclusions or outcomes of this type of analysis shall be helpful for PVTG Khond development management to take up very suitable, significant inclusive policy intervention to support inclusive growth and development among Khonds in certain and other tribes in common. The ethnically appropriate necessities and right based programmes need to be organized and executed by the related development organizations for the benefit of all tribes amongst PVGTs. The concepts of humanitarianism and equality need to be concluded among all categories of tribes comprising Khonds to eradicate institutionally integral process of social discrimination and perception, which suggests in the traditional social approach of Indian society. The facets of caste come into the tribal communities too in recent days through the procedure of socialization. As soon as, the tribal community was categorized as democratic society and not a graded civilization. However, now, the community stratum and the origins of hierarchy, social discrimination and disparity are noted in most of the tribes of Andhra Pradesh.

The class system is also observed in the tribal communities of Andhra Pradesh. Some of these things are affecting for tribal uniqueness in Andhra Pradesh state and some places in India. It's far a considered essential for restoration for 'egalitarianism' among the tribal communities which includes Khonds by provoking the trouble of social exclusion and its complexities and adverse effect on their development and improvement. It's far achievable through participatory action research, intervention and by performing advocacy responsibility on the part of the researchers and tribal development organizations. In some of the Khonds, the current development procedures of state government should be integrated through the tribal development management all through expanding the availability and convenience of welfare services to all the families without break and make them to operate all the welfare services of state and central governments, without crash and no exclusion to all belonging to Khonds.

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