



Significance of Livelihoods and Food Security among Tribals of Andhra Pradesh

OPEN ACCESS

Received: 19.03.2019

Accepted: 15.05.2019

Published: 12.06.2019

Citation: Raghuvver P, Lakshmi AV. (2019). Significance of Livelihoods and Food Security among Tribals of Andhra Pradesh. *Geographical Analysis*. 8(1): 32-37. <https://doi.org/10.53989/bu.ga.v8i1.7>

Funding: None

Competing Interests: None

Copyright: © 2019 Raghuvver & Lakshmi. This is an open access article distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

Published By Bangalore University, Bengaluru, Karnataka

ISSN

Print: 2319-5371

Electronic: XXXX-XXXX

P Raghuvver¹, A V Lakshmi²

¹ Research Scholar, Department of Social Work, Andhra University, Visakhapatnam

² Gender expert, TANAGER-APFMRP-2, Farmer Producer Companies

Abstract

Majority of the Indian tribals are deteriorated primarily from poverty and downtrodden. Tangled in savage sequences of poverty and social exclusion, tribals regularly battle for survival as prospects to gain access to knowledge, resources, and essential services avoid them. The present paper in the framework of livelihoods and food security impacts socio-economic conditions of tribals. In this approach, the paper also includes the critical point of tribal's right to food from the perspective of its availability, accessibility, adequacy, and affordability an area which is yet an obscure daydream.

Keywords: Poverty; social exclusion; survival; livelihoods; food security; daydream

Introduction

In current times, land and forest resources only have not been able to offer food and livelihood security for the tribal families of Andhra Pradesh. Consequently, they are depending upon the option to seasonal migration instress and suffering from hunger and diseases very often without having any survival mechanism within their habitats. Lots of development implementations pursue to decrease stress migration by offering chances to raise their family revenue from land and forest resources actions around profitable agriculture practices or through agricultural business. Frequently the methods carried are divided and integrated based on the available resources and feasibility. An inclusive method is required in dispensing with the livelihoods of vulnerable interior hilltop tribal families. The livelihood implementations

to be lucrative in the long-term involves a viable application of natural resources and its feasibility strategies.

Majority of the implementations quick control to the establishment of businesses without land and forest land resources. Accorded the framework of stress migration, confirming food and livelihood uncertainties of those tribal families is of essential significance. A few Agri-based enterprise models executed by some Non-Governmental Organisations (NGOs) are viable, universal, and financially feasible. The mentioned Agri based enterprise models are floriculture, apiculture, medicinal plants, fruits and vegetable cultivation. Value-added product preparation in organic and natural farming methods for creating high demand is argued in the article proposes that food and livelihood security thoughts were given importance before getting on profitable

cultivation on a restricted gauge. All brands emphasise the significance of partner NGOs, community-based organisations (CBOs) and Farmer Producer Organisations (FPOs) their relationships with the government and the linkages of marketing channels for persistent livelihood security of tribal families.

In Andhra Pradesh has been containing the tribal population of 5.53 per cent of the total population based on 2011 census. Majority of the tribal farmers are practising rain-fed agriculture and pod cultivation, and most of the cultivation infringe and degradable lands nearer and at the hills. Most of the tribal farmers are not able to assemble their food needs from soil and cultivation pursuits. Through the summer days, when there is no work in their native places except Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) or no work accessible in farming, a considerable number of farmers carry out-migration for 3 to 6 months to towns in Andhra Pradesh, Telangana, Odisha, and Chennai. Summer migration has appeared as a vital livelihood approach for the tribal people residing in draft prone areas. Most of the families are suffered from lack of enough food which they have cultivated the produce for their lands. The 3 to 5 months is the lean period to the tribal families from summer to rainy season. The scale of food scarcity differs from household to household in a presented year and from year to year for a given household. Hence, the tribal families in a common encounter with food and livelihood uncertainty. Food/livelihood security is a complicated perception that is the locale, independent and forceful.

The Government departments and various developmental social organizations are sought to decrease the stress migration of tribal farmers by the implementation of sustainable agriculture crops and access to the market linkages. Sainath (2007) states that "Seldom has policy been so forcefully implemented as in the 1990s. For ten years, governments have assaulted the livelihoods and food security of the poor. That security does not lie in mountains of grain but millions of jobs and workdays for people". Livelihood opportunities and food security are not reaching their optimum objective level at household to poor national farmers. The Agriculture Department has been advised to cultivate profitable crops or business crops to increase the income levels of the farmer without the main commercial crops are being recommended by Agriculture Departments to improve the fa status of farmers without apparent thought of their food and livelihood real-time scenario. In the pursuit of the small and marginal farmers are regularly growing food crops such as millets, pulses, oil seeds and vegetables for their consumption purpose and also, they are all need of short term and less water management crops because of their rain-fed and small bits of lands.

The present paper aims to discuss the importance and outline of tribal livelihoods and food security and its contribution of progressive implementations for the support of

the target group. The sense of livelihoods and food security differs immensely. The very close words depict related to livelihoods from Chambers and Conway 1992 "A livelihood comprises the capabilities, assets including both material and social and activities required for a means of living". We can illustrate the workable livelihood when it will be eliminated the stress migration and poverty-related situations and increasing the capacities and incomes in now and in the upcoming period; hence there is no damage or influence on the available resources of them. The monitoring, knowledge and describing accurately from the perceptions are frequently not in consideration of those tribal, rural families. Hogger (2004) developed and provides an outline to sight at livelihood opportunities in an integrated approach. The sustainability of livelihoods depends upon the outlines provided by the International Fund for Agriculture Development (IFAD) exposes the approaches of dispensing with the changing aspects in livelihood tactics. The mentioned framework takes livelihood opportunities via six significant components such as human, financial physical, natural, social, and personal capital on which individuals' livelihoods are dependable. Subsequently, it elicits a difference among a vulnerability framework with its impending traumas, developments, and seasonality periods on the one side of the content and the working service providers and welfare organisations are providing complete situation with their effects on the six contexts of livelihood resources on the other hand of the subject.

IFAD outline emphasises the value of marketplaces are highly facility contributors are generally not in the public segment. It also exclusively acknowledges political affairs, interpretation, control associations, privileges, and electoral procedures that pro foundly impact the relationships among allowing organisations, facility contributors and tribal and rural people. Civilisation also is accountable to show a severe part insignificant the guidelines of the inclined approaches to the law ful procedure, cash, estate, the dispersal of control, the characters of gender, age, class, ethnic group, capacity in distressing community contact to facilities and to the policy development and the social norms or customs that are mutual through community or for specific groups within the culture. Livelihood approaches of tribal families develop to enable livelihood consequences such as high profits, decreased vulnerability or food and livelihood protection. Hence, various joint and mutual companies and NGOs are implementing livelihoods methodology as it offers a sensible approach of ideology, preparing, and executing enhancement innovations for the benefit of small and marginal tribal farmer families.



The Importance of food and livelihood security

In hilltop and rural tribal semi-arid areas of Andhra Pradesh agricultural lands are not able to sustain the livelihoods of tribal families due to insufficient water and less fertile lands. Approximately 80 percent of families carry out seasonal migration for 3-6 months throughout the year. The amount and period of migration differ from household to household. This seasonal stress migration is an unavoidable effect of not staying capable of meeting up their household's food stuff needs from their agriculture land and water sources. Majority of the youth of both the genders are engaging with the migration period at the urban areas and remaining old age people, women and children are dwelling in the villages. The three categories of family members are the heavy burden to the migrated persons to provide food and other expenses meet their migration itself and rising their responsibility in double while they are not in the village. The customs and cultural and social norms and the related activities versus expenses are very vital in the pursuit of the tribal life and livelihoods of tribal families. Still, their expenses are divided into social and family level both at individual and community events collectively towards their lifetime either they are at village or migration. It is critically affecting the tribal farmers' capability to provide constructive savings in cultivation, and it poorly involves the achievement of food safety measures of farmers.

The primary cause of migration of the tribal families has been to get income to provide these said expenses. The idea of food security has been undertaking a massive adjustment throughout the past 50 years. In the nineteen fifties, food security was deemed sufficient in times of harvesting. It was thought that sufficient produce would ensure accessibility of food in the marketplace as well as in the families. In the seventies, it comes to be evident that accessibility isolated does not have an advantage to food security, while those who have not bought control will not be capable of having open to balanced food intake. Procuring control is depends upon the income by employment or livelihood prospects. Further, just, it is fetching apparent that smooth if accessibility and contact are suitable, the living interest of nutrition in the physique is linked to the drinking of clean water as well as ecological sanitation, essential fitness nurture and primary schooling. Still, if natural and financial contact to nutrition is ensured, natural aspects will ascertain the long-term sustainability of food security systems (Swaminathan, 2001). However, food security is habitually specified by outside players created on caloric considerations; but for the small and marginal tribal farmers, these specified outside ideas are of slight worth. Food security as deemed from farmers experiences; it is an exceedingly unique idea. Livelihood security is a complex concept that is location-specific, subjective, and

dynamic Hogger (2004). The family level food security is the meaning of as a personal opinion of the farmers can earn and contribute the household's food and other needs for an annual from all the available sources; they can earn, regulate and accomplishes. The farmers will meet their household food and other needs from the sources that are holding and manage offers an indicator of food security. It is independent as livelihood security is a person's opinion built on the inclusive concerns of their household's assets, prospects, and limitations. Livelihood security, on the other hand, is multidimensional encompassing, food, financial, social, cultural, emotional securities, among other things. (Hiremath, B. N. K. V. Raju and Anil Patel 2004). Livelihood security must be assumed from the farmers' standpoint as their food and livelihood security experiences decide their decision-making deeds.

The farmers' opinion of their food and livelihood security offers a one-to-one communication with farm mechanization implementation, involvement in society-based actions, fitness, educational programmes, etc. (Hiremath, B. N., K. V. Raju and Anil Patel, 2004). Outcasts feature farmers' 'primitive' production methods to their survival alignment and civilization. For them, upgrading production all through technical options appears to arise as a genuine way to livelihood security. Promotion and propagation of green revolution pieces of knowledge are typical models of the methodology for achieving nation wide food adequacy when starvation and food shortage were prevalent. Though, farmers in source wealthy areas of India were the one who effectively accepted these machinery that contain for about 35 per cent of the agriculture land region. In the outstanding 65 per cent of the region, mostly rainfed, the machinery acceptance has altered significantly. A few tribal lead farmers can make to adopt the advanced technology to enhance their productivity in their agricultural practices. This change over is conditional upon their awareness of food security. Those families that realise that they have attained food security would slowly make alterations. These families are free to new concepts and machinery for promoting their livelihood security. The moderate changes in seed technologies, harvesting models, etc., are upgrades in what we call up 'traditional technologies'. As their opinion of food security enhances sharper across periods, they manage to assume commercial farming crop varieties. The knowledge is categorised as 'new technologies' and the methods accepted are near to what the farming research locations and the supplementary technique endorse. Therefore, the significance of together land-based livelihood factors and other considerations.

The tribal farmer families that confront obstacles in safe guarding their food supply and they are having under food security tolerances, initially attempt to achieve this limit by escalating survival food harvesting crops. The families that have obtained the limit then spend further in commercial



crops. Neither the machinery appear improper, nor it is the breakdown of the augmentation system. It indicates that smallholder farmers are not only relatively well concerned with the available machinery but also, they do not have severe bookings for implementing them. The vital discrepancy among acceptors and non-acceptors, without a limited, is that highly acceptors were beyond the food security limit while highly non-acceptors were beneath the food security limit. Those only some, who were non-acceptors of traditional knowledge, but exceeding food security stage, were not implementing technologies because their uncertainty occurs from different characteristics of livelihood security. When the tribal farmers were operational lower the limit point of livelihood security, their style of agriculture was conventional with survival alignment. Its attempts are entire to attaining food security. The household looks to work with the reasoning to reduce the risk of inadequate and prevent the problems connected with such breakdowns.

The working to attain food security is multiple by the lack of social security measures. In a condition similar to this, the agriculturalists who sense that they are under this beginning are observing for fail-safe, minimum guarantee, less capital intensive and fewer risk walks than enamoured by possibilities of extreme produce, maximum returns etc., generally associated with additional risk and increase in capital intensity. For growers operational at the edge, market rates, revenues, etc., infrequently impact their conclusions. The rain-fed tribal farmers are practicing acceptable agricultural practices such as mixed cropping, treat of conventional types of seeds and their inclination in the direction of extensive agriculture rather than 'intensive agriculture' is additional apparent. The same farmers after attaining the livelihood security switched over to modern technologies with commercial orientation and yield maximizing strategies (Hiremath, B. N., K. V. Raju and Anil Patel, 2004). Non-agriculture revenue from migration is a claim in element in the complete livelihood security. Andhra Pradesh state government has provided a definitive model regarding livelihood security of small holder tribal farmers. The government declaration of Rs.2.00 per kilo of rice program merely headed to the crisis of sorghum production in support of profitable crops is incredibly less cost of raw food grains ensured them the food security. Such a guarantee from the government is adequate for farmers to test with other money crops. The alterations in cropping model in the previous thirty years have been distort endowing to government advocating hybrid and commercial crops in regions with a low level of irrigation sources, nearly convincing farmers to cultivate them with the possibility of reaching high market costs. The crop mode leaning in favor of profit-making the threat of crop loss has improved owing to the better amount of procured ideas and equipment. There is also an inclination to implement single crop pattern and resulting around-misuse of property. The local varieties of millet crops were famine

fighting to better scope and needed on the market for feedbacks was not considerable. Resistance to famine is shattering to the monoculture of commercial crops. In common, must not indeed be contacted by farmers' endeavours, but a self-assurance from any other resource is vital for farmers to shift machinery and procedures.

Causes of Tribal farmers backwardness on livelihoods and food security

The Assessment of habitually the tribal community has been primarily reliant on forest resources, livestock, and agriculture for their livelihood options. The quick urbanisation and the globalisation procedure have managed to decreasing forest sources, decreasing water table and inadequate fuel and fodder provision which have threatened farming and livestock production. The tribal households have divided, insignificant and minimal and properties with low or no water resources with minimal production. The incomes from these sources are not enough for the affordability of the family's food and other needs. The small and marginal families are often suffering from malnourishment and poverty. Hence, the tribal farmers are not sustained for their agriculture produce for the food and livelihood security, and therefore they are obliged to take on 3-6 months temporary migration to meet up the food shortages. They are holding tiny plots of land and have undertaken various attempts for improving the occupations of small and marginal tribal families in their corresponding regions of action while struggling to decrease stress migration. The offered reduced source basis in the region, they commenced their effort with the renovation of ecological supplies as opening endactions before boarding on any financial endeavours.

The consistency of curricula developed as a unified platform of livelihood course, which involves revenue-making action around horticulture package, soil and irrigation management, increased agriculture and forestry, health, women's empowerment, and micro finance. It executed a sensible approach of fostering community organisations as the main element of its livelihood pattern. It formed associations like Self Help Groups (SHGs) and other consumer unions at the grassroots stage, which are united at the community intensity. Society for Elimination of Rural Poverty (SERP) was formed to control the timely determinations. The SHGs have competed for an influential position in purpose and capability structure of the representatives to take off significant involvement in community movements. The experiment on in what way requirements centred agriculture utilise can primarily become a household food secure and subsequently get it beyond the deprivation boundary beyond diversification.

Based on intensive studies, gave the highest priority to water resources development in the form of check-dams and community lift irrigation schemes. Subsequently, it ini-



tiated programmes such as agro forest - farm forestry, micro watershed development, community water harvesting, biogas, and non-farm income generation activities involving women, Joint Forest Management (JFM), horticulture, floriculture, women's self-help groups, have later, evolved based on need and potential. Over the years it has included rural health, training and strengthening village institutions, and leadership development. Water resource development activities had a significant impact on the natural environment and the livelihood strategies of the tribal communities who earlier resorted to distress migration.

The check dams and lift irrigation supplied the incentive for farming expansion of tribal families. They were proficient at getting at minimum one promised crop owing to accessibility of irrigation facility for essential food security that improved takelow-stress migration. Progressively the tribal families, on their individual, began nurturing cash crops such as pulses, cereals and vegetables on a controlled level not including co-operating on food crops. In the early days, the tactic was focused mainly on society-based supply managing in renovating decaed supplies across mutual forest management, social forestry and forming creative society resources. It commenced the horticulture programme for livelihoods improvement only following 2001 on a considerable amount. The floriculture and vegetable farming was launched in 2003-04, and it endorsed the farmers with specified scientific support, assisted farmers association with different Government programs in getting financial support for connecting drip and sprinkler irrigation structure. In request to market the growing supply from floriculture and vegetable cultivation, key village point collection centres are marketed to guarantee excellent market and cost to the farmers engaged in the many endeavours. Launching and improving village organizations carried the important to the achievement of projects as these societies allowed the highest involvement of the village community in designing, execution and supervising of the many design endeavours.

This outline delivers a comprehension to the motivation following the implementations, procedures accepted and their achievement. The public associations understood the crucial of food and livelihood security in the tribal family's framework and intended their implementations that were universal and cost-effectively feasible deprived of placing the families in excessive threat. Early joining into product making and marketing actions for development mutually focused on alleviating the damaged wildernesses lands. They launched mechanised tools slowly with constant participation of the families and villages at alltime and various stages. The establishment of organisations is receptive to the demands of families, fostering them and offering legal assistance generated optimistic outcomes. Together with associations successfully assembled sources from contributor organisations, governments and scientific institutes for their livelihood and food

security implementations with the ecological friendly model.

Role of Farmer Producer Organisations (FPOs)

The small and marginal farmers are around the globe have attempted to tackle their pathetic situations of hunger and poverty by arranging themselves into small landholding farmers, marginal producers and several SHGs and societies. Farmers producer organisations (FPOs) describe to impartial, NGOs, participation centred village level groups of role or maximum period personalised small and marginal farmers and household growers, artisans, fisher folk, landless poor, women, petty agri-business men and tribal farmers. They are formed from village, mandal, district, state, and national level with the minimum 50 to 1500 farmers and have combined with both the genders as members of the FPOs. FPOs are vital organisations for the empowerment, eradication of poverty and development of farmers and the rural underprivileged. The FPOs are one of the collectively local controls of farmers, by expanding the prospect that policymakers and society consider their requirements and views.

The FPOs are aimed to form for the enhancement of skills, accessibility of inputs and seeds, agri-business, processing, marketing channels further effectively to create better profits. By structuring, tribal smallholders can retrieve knowledge required to generate a high yield of the produce, value addition, branding and marketing their products and create active links with input supply organisations such as monetary facility contributors, outside marketing channels. FPOs have achieved decreasing of cost of cultivation and increasing of farmers profits and providing the processing and linkages with the marketing of their products for the tribal farmers. The market-led focus FPOs have to support their membership small holders using providing quality seeds and inputs with a high subsidy, farm mechanisation, post-harvest management, maintaining quality parameters like moisture content, drying formalities, storage facilities, infrastructure for grading, sorting, processing, packing, branding, assorting and transport facility to the produce. In this approach, FPOs offer extra consistent produce to buyers and sell their produce in mass quantities with higher than the market price of that crop. The collectiveness of farmers in FPOs have high bargaining skills than the solitary farmers and can negotiate with other high demand marketing channels to in the long run raise the incomes that collect to farmers instead of mediators and buyers.

While we seem at the participation of both tribal male and female farmers in FPOs, such as good as in their governance and institution building, we still see an inequality. Though female farmers may include 30-50% of their participation in membership, and whereas female farmers perform up to 80% of agriculture activities, females have a meagre existence in



the leadership of their FPOs. The tribal women participation is generally high level, and the elected leaders from the women are less due to social and cultural constraints in the community. A couple of women farmers are elected for the leadership, and they are moving village level to international level because of their high motivational and decision-making skills in their house, community and FPO also. It transforms into a great inequality among tribal women farmers expressed their views and thought on decision-making and contributions in the agriculture activities, harvesting the crop and marketing and engaging in livelihood options. Thus, the female farmer position in agriculture continues mostly unidentified in policy and resource distribution; and female farmers do not considerably think the profits of structured activities.

Measures to be taken for food security and livelihoods of Schedule Tribe farmer families

The several implementations are assisted tribal farmers to enhance their situations to reduce migration in the lean period of the year for food and other family needs.

1. To ensure to provide information and compulsory execution of reservation quota in Government jobs and higher education institutions. The current 7.5% of reservation for Government jobs can be increasing the quota every time required.
2. Appropriate welfare schemes are designed for the empowerment of tribal farmers basis of the real statistics. Ensure to link with the private sector job opportunities should be reserved seats for the tribal youth and women for the sustainable livelihood option.
3. Ensure to make decreasing of globalisation activities such as SEZs and other projects in their residing areas to destroy their livelihood opportunities to causing for migration among tribal.
4. The tribal habitations can be transferred to Panchayat Raj Institutions, and it is the possibility of tribal development with the Panchayat Raj grants.
5. Need to strengthen the local governance among the tribal farmers during the implementation of any scheme must evaluate and improvement to modify guidelines.
6. Governments and other service providers should leverage high applicable and viable cultivation methods and tribal empowerment strategies and designs.
7. To design and support the small and marginal poor tribal farmers in high efficient and by involving tribal farmers to meet their necessities and they will participating and engaging women tribal farmers as a leader in both women and both the genders membership in FPOs for the most effective of the concept of FPOs.
8. The Government line departments and other service providers should implement technology and farm mechanisation to the lead role of women farmers in cultivation and crop pattern in modernisation.
9. Financial literacy is an essential requirement for tribal farmers to meet a competitive leadership drive in FPOs and market linkages.
10. Need to provide institutional, and governance training to tribal farmers for the better implementation of the FPOs on business development skills, marketing management skills, modern technology, innovative techniques, decision-making skills, financial management and Government schemes regarding agriculture and livelihoods.
11. The training and capacity building budgets must be utilised in a proper manner and involvement of the needy farmers with the adoption of intelligibility, equality, and liability.
12. The information, knowledge, resources and technologies should be reached to tribal farmers in an even mode in agricultural innovation, extension activities, technology adoption, new marketing channels for sustainable livelihoods and food security.
13. The leadership pattern must not be a single time contract but should be a methodical re-scheduling of the civilisation and attitude of the individuals in a gender mainstreaming.
14. To enhance the financial development of tribal farmers access to natural resources which are available within their surroundings, credit facility, technology adoption, alternative energy resources and new market channels.
15. The tribal farmers institutional building can be included exposure visits to better FPOs and research stations and KVKs for learnings and adoption for innovative approaches.

References

- 1) Ruedi H. Understanding Livelihood Systems as Complex Wholes. In: Baumgartner R, Hogger R, editors. In Search of Sustainable Livelihoods: Managing Resources and Change. Sage Publications. 2004;p. 94-125.
- 2) Chambers R, Conway R. Sustainable rural livelihoods: Practical concepts for the 21st century. *IDS Discussion Paper No296*. 1992.
- 3) Swaminathan MS. Food Security and Sustainable Development? *Current Science*. 2001;81(8):948-954.
- 4) Hiremath BN, Raju KV, Patel A. Farmers' Technology Adoption, Farm Management and Livelihood System Gujarat. In: Baumgartner R, Hogger R, editors. In Search of Sustainable Livelihoods: Managing Resources and Change. Sage Publications. 2004;p. 94-125.
- 5) Sainath P. It's the Policy, Stupid, not Implementation". India Together. 2007. Available from: <http://www.indiatogether.org/opinions/ps1.htm>.

