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## OCCUPATIONAL MOBILITY: SUSTAINABLE LIVELIHOOD AND WELL-BEING APPROACH AMONG TRIBES IN CHHATTISGARH



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### ABSTRACT:

The approach enables the researcher to map the past and present living conditions of the Scheduled tribes and the social and other environments within which the poor are living. The capabilities of the Scheduled tribes need to be considered in any understanding about their lives. A livelihood comprises of the capabilities, assets (both material and social resources) and activities required for a means of living. It is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance capabilities and assets both now and in the future, without undermining the natural resources base. As Sustainable Livelihood Approach on the available capital approach (natural, human, social, physical and financial) demands at an informational and methodological level if compared with more standard approaches (i.e. income or opulence-centred analysis) to well-being. These difficulties could partially explain why, up to now; there are changes or activities in the occupational mobility, sustainable livelihood and well-being approach.

**KEY WORDS:** Scheduled Tribes, occupational mobility, Sustainable livelihood, well-being,

### INTRODUCTION:

One of the important issues that can be studied with longitudinal data and only with longitudinal data is that of occupational mobility. The purpose of this paper is to deserve theoretically justified measures of occupational mobility. To address the issues it is necessary to clarify what is meant by mobility, a concept on which there is hardly agreement either conceptually or practically. The approach focuses on the variations of individual occupations and then to characterize the measures of mobility. The definition of mobility objects on some discussion, and although there is a common thread that runs through all of these discussions, the actual definition varies from study to study. There is agreement that social mobility refers to “movements by specific entities between periods in socioeconomic status indicators” (Sebastian, 2010, pp. 1-3) and that it aims to quantify “the movement of given through



the distribution of economic well-being over time, establishing how dependent one's current economic position is on one's past position, and relating people's mobility experiences" to the overall conditions of the economy in which they operate (Fields, 2005, pp. 1-3). Differences arise, however, when an attempt is made to endow these definitions with empirical content (i.e., when an effort is made to determine what variable should be used to measure mobility, what exactly should be considered "movement" in a distribution, or what time spans should be used to evaluate mobility). In the following discussion, we briefly comment on some of the conceptual issues that have been raised in the literature on mobility. Among the multiple considerations concerning the definition of mobility, in this paper we define social mobility as a situation in which the relative economic status of an agent is not dependent on starting conditions such as parental income or family background. Therefore, analysing the determinants of mobility involves exploring the channels through which offspring's income is correlated to its parents', such as inherited bequest, education, formal rules, skills, opportunities, working spirit, among many others (Delgado, 2007, pp. 1-3). When studying mobility, we are interested in using an indicator that can capture some element of economic well-being. This entails taking variables into consideration which measure long-term status rather than short-term fluctuations. When trying to encapsulate this general idea of concrete, operational content, we may want to consider consumption (which is, presumably, closely linked to permanent income), educational attainment, asset holdings (wealth), or some composite measure of socioeconomic level. Data availability considerations, unfortunately, quickly limit the scope of the indicators used in actual studies, as mobility research calls for long panels, or, at the least, information on parents and offspring. It is already quite hard to find high-quality datasets that provide this kind of information on income and labour earnings, which are some of the most commonly, measured socioeconomic indicators. Reliable long-term information on consumption, or socioeconomic status, is practically non-existent, especially in developing countries. Data on intergenerational educational attainment, on the other hand, is easier to find, partly because retrospective questions (questions on parental educational attainment, for instance) are bound to be reliably answered. As a result, most of the studies now available focus on income and educational attainment. (Delgado, 2007, pp. 1-3)

## **Mobility**

Mobility is simply a measure of the agency with which people choose to move themselves or their goods around. This involves two components. The first of these depends on the performance of the transport system, which is affected by where the person is, the time of day and the direction in which they wish to travel. The second component depends on the characteristics of the individual such as whether s/he has a bicycle or car available, can afford taxi, bus, or rail fares, is able to walk or use public transport, or has knowledge of the options available. In other words, the first element is concerned with the effectiveness of the transport system in connecting spatially separated locations, and the second element is concerned with the extent to which a particular individual or type of person is able to make use of the transport system.

## **Meaning of Mobility**

The term "mobility" connotes precise ideas to various researchers, but it connotes different precise ideas to different researchers. It is for this reason that we often have trouble communicating with one another. Furthermore, these differences remain even after agreeing on a number of other aspects of the mobility about which we are speaking (Fields, Gary S., 2005, pp. 1-2). In short it could be said that the tendency to move between places, jobs, or social classes is mobility.

### Types of Mobility

The type of mobility has been classified into various types those are inter- connected to each other and influence the livelihood and well-being approach. They are as follow:

#### Social Mobility

The ability of individuals or groups to move upward or downward in status based on wealth, occupation, education, or some other social variable. Another definition is explained in this way that the cultural diffusion from one social level to another, as the adoption by one economic class of the fashions current or formerly current in a higher class .

Horizontal Mobility is movement from one position to another within the same social level, as changing jobs without altering occupational status, or moving between social groups having the same social status. The other meaning for it describes that the cultural diffusion within the same social level, as the spread of fashion within one economic class.

Occupational Mobility Occupational mobility refers to changes in occupational status. It shows the ability of a person or persons to move up or down the hierarchal structure of social stratification. by occupational mobility we mean job changes that entail changes in occupation, either in an upward or downward direction. There are two types of occupational mobility, horizontal and vertical. Horizontal mobility refers to a change of occupational position or role of an individual or a group without involving any change in its position in the social hierarchy. On the contrary, vertical mobility refers essentially to changes in the position of an individual or a group along the social hierarchy (Chakravarty, 2013, pp. 1-3)

#### Economic Mobility

Economic mobility is the ability to move up or move down the economic capability/ status in the society. Economic mobility is commonly measured in terms of income.

#### Psychological Mobility

Psychological Mobility is the individual's perceptions of career structures and his or her beliefs about how much he or she was constrained by them or can transcend them.

#### Sustainable Livelihood

A livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living; a livelihood is sustainable when it can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at the local and global levels and in the short and long-term (Conway and Chambers, 1992). "A livelihood is sustainable when it can cope up with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, without undermining the natural resource base" It is unfortunately to say that the livelihood is not a matter of material well-being but rather that it also includes non-materials aspects of well-being as it should be seen as dynamic and holistic concept.

**Well-Being Approach:** Well-being is grounded in sensible analysis in developing countries. welfare is viewed as a method instead of a state or AN outcome, and what individuals perceive by welfare is context-specific. additional it's mentioned in ideas lik e Material and also the Relational: (1). the fabric refers to the 'stuff' of welfare, like food, bodies, shelter and also the physical setting.

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(2).the relative it considerations social interaction, the principles and practices that govern UN agency gets what and why . It involves power and identity , the connections between individuals and additionally the creating of distinction between them.

### **Why Well-Being?**

welfare is more and more recognised because the final goal of community and development programmes and public policy . Its distinctive positioning is: Positive, holistic or Person-centred. Being positive stress on what individuals have, will do or hope for; instead of seeing individuals and places in terms of their issues, deficiencies or what they lack. Being holistic offers a rounded understanding of quality of life that sets typical material indicators within the context of alternative things that interest individuals. Being person-centred recognises the importance of social and private relationships and people's own perceptions, together with the method these square measure formed by culture, values and that means.

### **Co-Relation between the Livelihood, Occupational Mobility and Well-Being Approach**

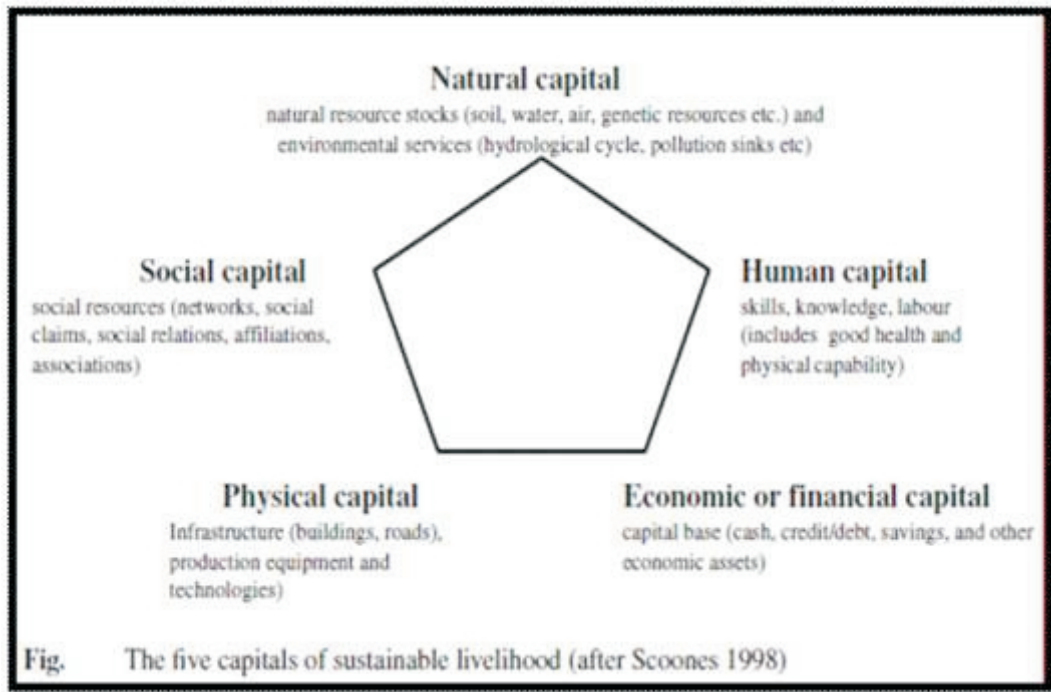
The Sustainable Livelihood approach as analysed that the concepts centre on a 'contextual economic, political and cultural trends; the 'capital asset pentagon', namely varying capital assets portfolios that may be held by the target individuals, household's communities. The suggested livelihood outcomes primarily related to the improvement of economic well-being, increased income, food security, reduced vulnerability and environmental sustainability. It has however been devised with changing economic livelihoods in mind. Social, political and cultural features tend to be conceived in contextual terms. It foregrounds how the target population achieves economic well-being (D F Bryceson, D A C Maunder, T C Mbara, R Kibombo, A S C Davis and J D G F Howe, 2003, pp. 40-50).

### **THEORETICAL JUSTIFICATIONS OF THE STUDY**

The present study has its bases on the theories of human development within the context of occupational mobility; sustainable livelihoods and well-being approach. Well-being approach within the context of sustainable development it has its own significance rooted in intergenerational human development. The concept of well-being approach however professes dissemination on the environmental and socio-economic, issues. The developments intended in this study are not only concentrated on the growth of the economies of people which will reflect on living conditions of the people. Because this study aims to provide information that will be useful for the people to improve their opportunities for the capacities of people to earn better incomes for their livelihoods and eventually improve their standards of living.

### **CAPITAL IN SUSTAINABLE LIVELIHOOD APPROACH (SLA)**

Capital in sustainable livelihood approach (SLA) is an example of the 'multiple capital' approach where sustainability is considered in terms of available capital (natural, human,



approach where sustainability is considered in terms of available capital (natural, human, social, physical and financial) and an examination of the vulnerability context (trends, shocks and stresses) in which these capitals (or assets) exist. However some are less immediately obvious, such as social networks, knowledge and good health, although all are important up to the extent of their importance will change from people to people and over time. (Erenstein, 2011, pp. 15-25).

- **Manufactured capital:** Manufactured (or human-made) capital is understood as what we traditionally consider to be capital: produced assets that are used to produce other goods and services.
- **Natural capital:** Natural capital to be understood as non-human made. It is her divided into, natural resources, ecological or ecosystem services and aesthetic capital. The natural resources are non-human made services. The ecosystem services are surround the environment in the physical world; and the aesthetic capital is understood “beauty” of the nature surrounding us.
- **Human capital:** Human capital generally refers to the health, well -being, and the productive potential of individual people. Types of human capital include mental and physical health, education, motivation, and work skills. These elements not only contribute to a happy, healthy society, but also improve the opportunities for economic development through a productive workforce (Johanna Alkan Olsson, 2004, pp. 2-5).
- **Social capital:** Social capital is related to human well-being on a societal rather an individual level. Social capital refers to those stocks of social trust, norms and networks that people can draw upon to solve common problems and to create social cohesion.

Scientific charity Approach in changing Tribal livelihood and occupations by Christian Missionaries Christianity played a vital role in changing on social capital, Goodwill, fellowship, mutual sympathy and networking on the peoples’ life. In Christianity the Missionaries concentrated more on a people-centred approach emphasizing on the group or society and not on the individual. Thus the tribal people gradually changed and understood the need for human development at a personal level. It is fair

to say that Churches have always made great changes in addressing the issues of poverty and the poor. Churches have taken a more radical approach in the past 50 years and it was based on grass root level. This often demands being counter cultural and teaching methods; such as 'Training for Transformation' have gradually changed communities.

The significance of the theory of sustainable livelihood and its basis for this study is borne by researcher to empower the capacity of people to earn incomes which will help them to enhance current and future economic and social needs and minimizes their vulnerability to external stresses and shocks (Fofana, 2009, pp. 10-15) According to Arce (2003), the theory of livelihood is not only limited to income generation but also entails the social welfare of people. It is therefore essential to put into context the social well-being of people into the concept of sustainable livelihood.

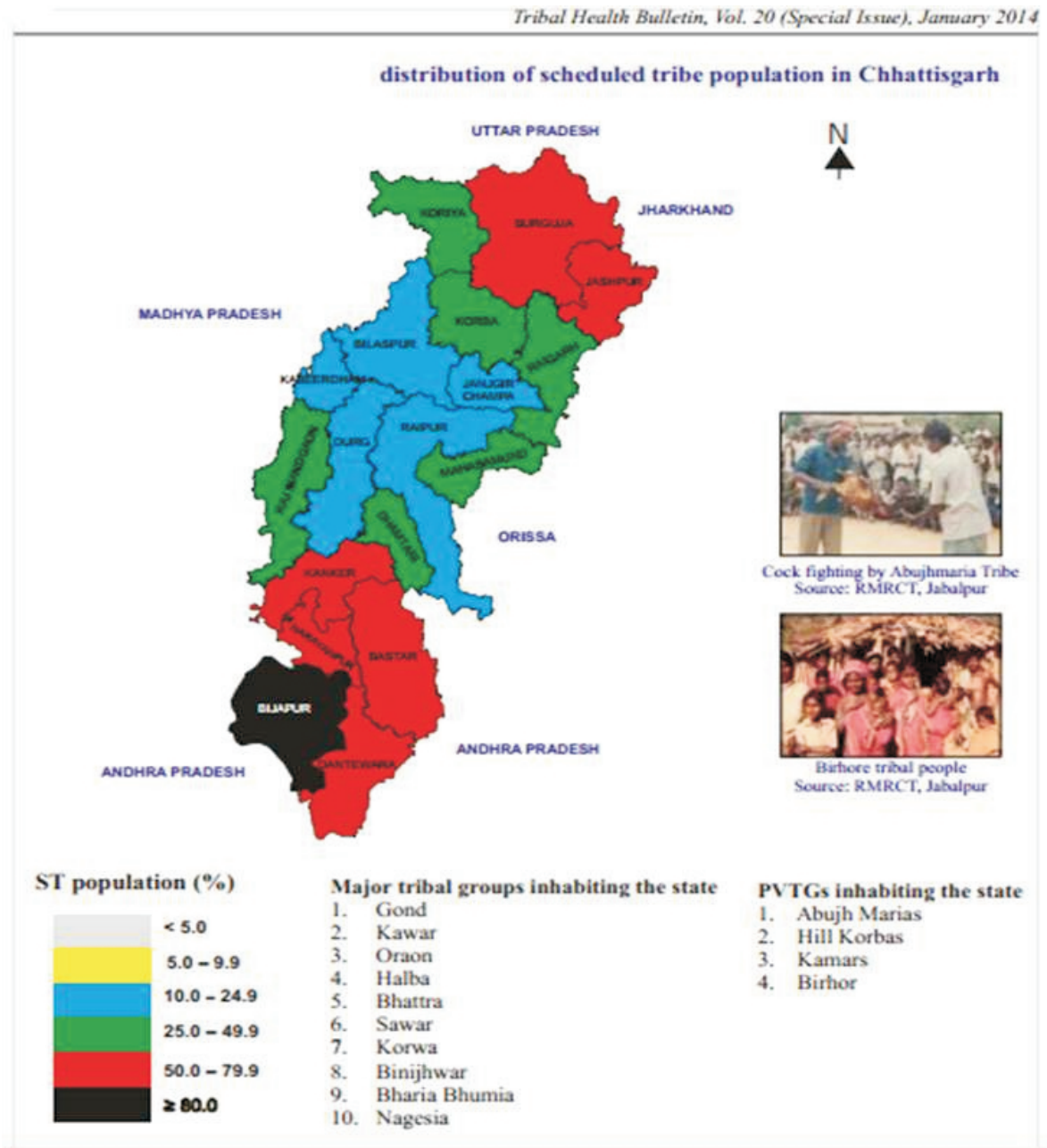
The holistic approach involves eradication of the marginalization of poor people, understanding the complexity of the relationship of their influences, recognition of various institutional stakeholders, encouragement and promotion of a diversity of livelihood strategies adopted by people. (Fofana, 2009, pp. 10-19) The concern for improving the quality of people's lives hinges on human dignity and the right to live, although the concept of sustainability imposes on occupational equity.

## BACKGROUND OF THE STUDY AREAS

The President of India by his special power declared some indigenous groups of our country as 'Scheduled Tribe' in 1950 under Article 342 of the constitution of India. Census records 705 Tribes as STs and among them 75 tribes are recorded as primitive tribal groups (PTGs) (Census of India -2011), mainly based on the criteria of their low level of education, stagnant population growth and primitive economy. Today they are known as Particularly Vulnerable Tribal Group (PVTG) (Ministry of Tribal Affairs, Govt. of India). The tribal societies have remained isolated from the main stream of Indian society. After 66 years of independence, STs are still at the lowest ebb of societal growth. (Samiran Bisai, Kalyan B. Saha, Ravendra K Sharma, M. Muniyandi and Neeru Singh, 2014) The decadal growth rate of the ST population during 2001-2011 is 18.2% which is lower than the state's decadal growth rate (22.6%). Chhattisgarh is one of the youngest States of the Indian nation. Chhattisgarh, the 26th State of India, was carved out of Madhya Pradesh on November 1, 2000. Chhattisgarh is located in the heart of India, and shares its borders with six States of the country; Uttar Pradesh to the north, Jharkhand to the north-east, Orissa to the east, Madhya Pradesh to the west and north-west, Maharashtra to the south-west and Andhra Pradesh to the south-east. Chhattisgarh is located in the central part of India, between the latitudes of 17°46–24°8 N and the longitudes of 80°15–84°24 E. 12% of India's forests are in Chhattisgarh, and 44% of the State's land is under forests (Chhattisgarh Human Development Report, 2005, pp. 3-9). The scheduled tribes, the ethnic minority groups in India, constitute around 8.6 per cent of the total population. The Constitution of the Indian Republic recognized a total of 645 district tribes. And today we can see that the population of Scheduled Tribes in India are 104,281,034 of male 5, 24, 09,823 and female 5, 18, 71,211 (Census of India -2011). The tribal population of Chhattisgarh forms 30.6% of state's total population and 7.5% of India's total tribal population. Ethnically as well as occupationally, these groups remain at different distinct stages of development, some of them are widely diffused in all the states of Chhattisgarh. As per the Census survey 2011, Chhattisgarh has population of 2.55 Crore, Total population of STs in Chhattisgarh is 25,540,196 of which male and female are 12,827,915 and 12,712,281 respectively consists of 30.6 percentages. The total numbers of Scheduled Tribe Groups in Chhattisgarh are 42 (Profile Scheduled Tribe). The number of such tribal community is very large e.g. Oraon, Birhor, Korwa, Gond, Baiga, Nagesia, Kavar, Munda, Majhi and Nagvanshi etc. who fall under scheduled tribe. India is known to be a vast country with scanty



population in the prehistoric age



**REVIEW OF LITERATURES**

(Prof. Vidarthi 1964), in his study on Oraon Tribes points out that the process of urbanization among the tribals of Chhota Nagpur Plateau involves changes in several dimensions. The primary changes are noticed in the occupational spheres which convinced directly or indirectly the economic and technological spheres.

Peter M. Blau and Otis Dudley Duncan (1967) have analysed the occupational mobility in. Blau and Duncan have identified that the educational and occupational level of the father are extremely important in determining an individual rises socially. The higher education or occupation of the parents, the more likely is that their children would be able to move ahead in the occupational

structure; because income derived from the parents' remunerative job is ploughed back. On the other hand the characteristics of the children, their education and the nature of their first job more or more less linked up with the occupational and well-being approach for those who have higher education and salaried occupation or job.

Bopegamage and Veer Raghavan, (1967) in their work Status Image in Changing India; used the term 'mobility' to mean change of status or rank and hence equate with vertical mobility. Their attempt was to study mobility as the respondent perceives and the passage of time. They tried to make a comparison between the past, present and future status and of an individual. It was observed that the aspiration to rise up in one's occupation and thereby to get better status had led some persons to become highly mobile. It was observed that the untouchable people who are unskilled labourers by occupation and who are degraded themselves hold high aspirations with regard to changing their status for the better economic conditions.

Bhomwick (1969) gave special emphasis on the employment and social mobility of He believed that markets are important avenues for employment for people, by which traditional occupation and relationship undergo relaxation and shifting to a large extent. He comprised, occupational mobility are nothing but the immediate means of subsistence, assuring better economic conditions.

Becker and Tomes (1979; abstract and page 1182) argue that Intergenerational mobility measures the effect of a family on the well-being of its children. The degree of intergenerational mobility is therefore an index of the degree of equality of opportunity.

The arguments of Chambers (1997) that such a well-being approach to poverty and livelihood analysis may allow people themselves to define the criteria which are important which might result in a wide range of sustainable livelihood outcome criteria, including diverse factors such as self-esteem, security, happiness, stress, vulnerability, power, exclusion, as well as more conventionally measured material concerns (Scoones, 1998, p. 6)

Ian Sconner (1998) states on Amartya Sen's theory that Well-being and capabilities provide a wider definitional scope for the livelihoods concept in a concept which encompasses far more than the material concerns of food intake or income. Such ideas represent more than the human capital which allows people to do things, but also the intrinsically valued elements of 'capability' or 'well-being'.

(Vjay Oraon, 2012), the life style and tradition of each indigenous community is unique and is related to the utilization of particular natural resource and particular type of work. They had been collecting resources from forest without causing any damage to it. The forest provides them with food and livelihood security.

### RESEARCH QUESTIONS OF THE STUDY

- 1.How can the livelihoods of poor people engaged in scrap metal collection be made more socio-economically sustainable?
- 2.To which degrees are occupational diversification and geographical mobility used as mechanisms to achieve livelihood security among tribes?

### OBJECTIVES OF THE STUDY

- 1.To study the drives of the socio-economic parameters underlying the determinants in livelihood and sustainable Well-being.
- 2.To investigation of the utility of the sustainable livelihoods approach in identifying the mobility and accessibility needs of the poor.
- 3.To study occupational diversification and geographical mobility are important as mechanism to

achieve livelihood security among tribes.

**DATA BASE AND METHODOLOGY**

This study is based on primary as well as secondary data, collected from different sources. Primary data collected by the researcher at certain time intervals for about 8 tribal villages have been used mainly for the analysis of occupational mobility; sustainable livelihood and well-being approach in Jashpur district. The study is based on the primary data collected for 80 tribal people; using the purposive sampling method of 16 each tribal people of Bagicha block Jashpur district Chhattisgarh; selecting from the high profile of the mobility; sustainable livelihood and well-being of Scheduled Tribes. The field survey involved the sample survey method and observational method. As the secondary method of data collection researcher had different sources mainly the government published records like census, statistical handbooks, reports of commissions on scheduled tribes etc...

**Table No. 01. Group wise distribution with their traditional occupation**

Tribes	Types of occupation	Oraons were predominantly an agriculturist, forest gatherings, hunting were subsidiary to agriculture. They considered themselves superior in the tribal society did not accept food from other tribal groups. Due to lack of land they were depended on traditional household industries as rope, hunting nets, wooden bowls etc. Gonds were lived in hilly tracts and practiced shifting cultivation. Baigas were sorcerers and involved in house- holds industries making. The traditionally occupations were forest based households products making, forestry & hunting.
Oraon	Shifting cultivation/ agriculture	
Birhor	Forest based house -hold products making rope, baskets, mat etc.	
Gond	Shifting cultivation/ household industries	
Baiga	Herbal Medicine	
Korwa	Forest based house -hold products making rope, baskets, mat etc. & Hunt.	

**Table No. 02. Basic Profile of the Respondents**

Variable	Male	Frequency	Female	Frequency	Total
<b>Gender</b>	18 years - 27 years	17	18 years - 27 years	13	30
<b>Age</b>	28years - 37 years	12	28years - 37 years	18	30
	38 years - 47 years	07	38 years - 47 years	07	14
	48 years and above	04	48 years and above	02	06
<b>Education</b>	10 <sup>th</sup> -12 <sup>th</sup>	02	10 <sup>th</sup> -12 <sup>th</sup>	09	11
	12 <sup>th</sup> - Graduation	18	12 <sup>th</sup> - Graduation	24	42
	Graduation and above	20	Graduation and above	07	27
<b>Marital Status</b>	Married	23	Married	21	44
	Unmarried	17	Unmarried	19	36
<b>Tribal Groups</b>	Oraon	08	Oraon	08	16
	Birhor	08	Birhor	08	16
	Gond	08	Gond	08	16
	Baiga	08	Baiga	08	16
	Korwa	08	Korwa	08	16

As the study based on the mobility respondents were selected on the basis and majority of occupationally mobile and changed in livelihood patters for their well-being. So there has been selected 40 each male and female. Form the respondents data was collected in between the age group of 18 – 27 years were 17 male and 13 female, 28-37 years 12 male and 18 female, 38-47 years 07 male 07 female and 48 years and above were 04 male and 02 female respectively. Their educational qualifications were 10th – 12th 02 male and 09 female, 12th- Graduation 18 male and 24 female and Graduations and above 20 male and 07 female. Among them 23 male and 21 female were married and 17 male and 19 unmarried were there on this study and 08 each male and female of Oraon, Birhor, Gond, Baiga and Korwa tribes were involved respectively to draw out some conclusions on a better mobility and livelihood.

**Table No. 03. Per cent Distribution of Tribe Change in occupational structure for their livelihood**

Tribes	Agricu lture/c ultivat ors	Forest gathering/ products	Agricult ure labours	House- hold industries	Self- Emplo yed	Jobs/ Pvt./ Govt.
Oraon	80% (64)	0% (00)	75% (60)	5% (4)	26% (21)	25% (20)
Birhor	25% (20)	75% (60)	5% (4)	100% (80)	0% (00)	1% (1)
Gond	95% (76)	1% (1)	80% (64)	75% (75)	20% (16)	5% (4)
Baiga	75% (60)	80% (64)	45% (36)	98% (78)	5% (4)	5% (4)
Korwa	25% (20)	100% (80)	20% (16)	90% (72)	1% (1)	3% (2)

From the above table it is clear that the occupation distribution among tribal people have got changed in their occupation pattern and opting this for their livelihood. The table shows that the respondents of Oraon tribe 80% say they follow their occupation as an agriculture products or cultivators there comes 20% of them have changed themselves from occupying the traditional way of doing the work. So they have moved out that they do not do any agriculture work at home. Thus they have got better livelihood opportunities to sustain themselves without having done agriculture work. 100% (80) Oraons responded that they do not continue as the forest product gathers from the forest. They have come up with certain means and methods of to live a healthy and sustainable living. As an agriculture labours 75% of them have continued as skilled and unskilled labours on the other hand 25% of them are not doing any type of agricultural labours, they have opted for other options for their better livelihood. only 5% of them are holding the occupation of households industry, the other 95% of them are not involved in any type of house hold industry occupations such as basket making, mat making etc. 1% of them are self- employed such as holding petty shops, their own business from generations, and 25% of them have salaried either in private job or in government jobs.

Among the Birhor tribes 25% are engaged in agriculture/ cultivators apart from their cultural ways of livelihoods and come up with better livings, there are 75% of them are still forest products gathers but on the other hand 25% of them have changed their way out from depending upon forest for their livelihood, 5% are agriculture labours, they have 100% engaged in household industries that they follow the traditional way of doing things for their livelihood in an improved methods, there were not a single per cent engaged in self-employment till today they are not self-employed, and only 1% the salaried worker. The Gond Tribes 95% of them are engaged in agriculture work apart from their cultural and traditional livelihood, 1% is still a forest gathers, 80% engaged as agriculture labours in their own

villages or nearby villages, 75% continue with house hold industries and depending upon their manufacturing products, 1% is self- employed either in doing the business of petty shop or their own way business for their livelihood and 5% are engaged in salaried work so naturally their living standard is better than among there tribes. The Baiga tribes 75% engaged in agriculture work, 80% as usual their traditional ways of livelihood in forest gatherings, but on the contrary 45% of them have engaged as agriculture labours, 98% of them are still depending upon their traditional ways of house hold industry or products which help them to survive their livelihood and gives a better well-being, there no self-employed among Baiga tribes and 5% self-employed, 5% are salaried workers. And the Korwa tribes 25% agriculture work, 100% involved in forest gatherings, 20% agriculture labours, and 90% engaged in household industries, 1% self-employed, and 3% of them are salaried workers.

The table pictures out that there are some certain degree of changes, mobility and improvements in the quality of life from traditions or cultural practices for generations. So it is obviously that in their life is moving from their traditional ways of occupational activities to a new era of sustainable livelihood and a good living.

**Table No. 04. Occupational Mobility of Respondents Fathers to Son**

Occupation category	Oraon	Birhor	Gond	Baiga	Korwa
Cultivators	80% (64)	98% (78)	80% (64)	20% (16)	25% (20)
Agriculture labour	25% (20)	80% (64)	85% (68)	75% (60)	75% (60)
Forest Labour	0 % (00)	100% (80)	35% (28)	98% (78)	100% (80)
Skilled worker	35% (28)	1% (1)	20% (16)	1% (1)	0% (00)
Lower profession	35%	1% (1)	2% (2)	1% (1)	1% (1)
Higher profession	15% (12)	0% (00)	5% (4)	0% (00)	0% (00)
Small trade (household)	5% (4)	100% (80)	75% (60)	100% (80)	90% (72)

Among Oraon tribes 80% continue the occupation of cultivation or agriculture production from fathers generation on the other hand 20% of them have moved out from the intergenerational occupational, 25% involved as agriculture labour from generations on the contrary 75% of them do not occupy the previous tradition occupations, there were no forest labours or forest products gathers for their livelihood, 35% each are been in the culture of being skilled workers like if father is a carpenter his sons likely be a carpenter and in lower profession if a father is teacher his sons would likely to be a teacher, 15% have joined in higher position profession(jobs) like doctor to doctor, and 5% have engaged in small trades like house hold industries.

Thus, the Oraon tribes have moved out from being the forest labourers for the better well-being and sustainable livelihood. Birhor tribes have 98% as cultivators descending from generation, 80% as agriculture labours, 100% as forest labour or food gathers from forest, only 1% each is there as skilled labour and in lower profession. There is no one in higher positions; they have 100% engaged in small house hold industries business. 80% of Gond tribe have been as cultivators, 85% as agriculture labours, 35% as forest labours till today, 20 of them are skilled labourer, there 2% of them are engaged in lower profession and 5% in higher profession, 75% of them are engaged in small household business.

Baiga tribes 20% are engaged in as cultivators, 75% are agriculture labourers, 98% are as forest



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labours, only 1% each is in skilled labourer and lower profession there is no one is higher profession and 100% of them are involved in small household business at local level from fathers'. And in Korwa tribes 25% are in cultivators, 75% are agriculture labourer, 100% as forest labours, there is no one in as skilled worker or in higher profession but there is 1% in lower profession, other than that 90% of them have involved in small and house hold trades from traditions.

## **DISCUSSION**

Mobility has the forthcoming approaches to enhance human development- among the Scheduled tribes. Occupational mobility and sustainable livelihood depends upon the availability and affordability movements on the physical proximity. The present study have revealed that the Scheduled Tribes ranging high in occupational mobility from intergenerational, on the other hand three occupations such as cultivator, agriculture labourer and lower professions were retaining. Almost all Scheduled Tribes perused the previous occupations except the tribes of Baiga, Birhor, and Korwa. So far as occupational shift from father to son is concerned by being abandoned agriculture as their main source of occupation and livelihood.

It has been resulted that the Scheduled tribes through their occupational deviations from traditional or generational occupation to a new era of occupational status have comparatively improved, modified and increased yet the correlation between the Scheduled tribes occupations have been found still significantly operative in the sense that Scheduled tribes with good socio-economic status are moving into occupations of higher assortment. In the era of modernization all people either tribes or non-tribes are engaged in and opt for the occupations which provide them a sustainable livelihood and complete state of well-being.

## **CONCLUSION**

The basic assumption of any multidimensional approach to well-being and poverty analysis is that there are relevant dimensions of well-being that the economic resources are not able to capture. Income and consumption are only rough measures of the quality of life because they are not able to fully describe what people can really achieve with these resources, because they can hide strong differences and inequalities among people and finally because the quality of life is something more than simply a given amount of resources. In the present study the researcher come to the point that the scheduled tribes have changed their living status in a better way. Taking a sustainable livelihood options they have slowly quitting the intergenerational occupations and opting the new innovative occupations in which they find easy to adopt and cope-up. Through the health, longevity, knowledge and education, social relations, subjective feelings are constitutive elements of tribal life that should not be ignored if we are interested in assessing of the people's standard of living. The opportunity to move from an income-based perspective to account for the constitutive plurality of tribal life has been widely advocated by the sociological literature on social welfare and poverty that traditionally considers a plurality of indicators to describe the quality of life of individuals and households.

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