

Corporate Social Responsibility for Sustainable Development of Indigenous People in Jharkhand: A Case Study of Tata Steel

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Abstract

Corporate Social Responsibility (CSR) is a concept meant for corporate organizations to take responsibility for the impact of their activities on the environment and community in which they operate, a responsibility that now stretches further than simply following the national law. Since the adoption of the United Nations Declaration on Rights of Indigenous Peoples (UNDRIP) in 2007, the need for the establishment of an inter-nationally acceptable minimum standard applicable to corporations operating in indigenous territories has become an imperative.

The problem of hunger, ignorance, ill health, high mortality rate and illiteracy are most acute amongst the indigenous people in Jharkhand. Though there is no shortage of supply of material resources and whereas Jharkhand has potential to meet these challenge but the shortcoming in our planning systems is the main cause for the suffering of these Indigenous people. Moreover the efforts of the government may not be adequate to provide basic service to its citizen. It is being globally felt that progress and development of the society is not only the responsibility of the government alone, but more stakeholders need to be roped in to attain development goal. Thus corporate social responsibility can be served as an effective tool for the attainment of sustainable development.

Methodology: *Tata Steel's Tata Steel Rural Development Society (TSRDS) and Tribal Culture Society (TCS) have been selected purposefully to explore the corporate social responsibility practices in context of Sustainable development amongst the Indigenous peoples of Jharkhand. The study has been relied on the web based research and review of print literature.*

Companies through Corporate social responsibility can make a positive contribution to the underprivileged section of the society by supporting a wide range of socio-economic, educational and health initiatives. In this course the Tata Steel Rural Development Society (TSRDS) and Tribal Culture Society (TCS) undertakes a number of social initiatives with a particular focus on indigenous communities, such as healthcare, sports, livelihood development and education, in order to foster

aspirations, promote ability and create opportunity which seek to protect indigenous culture, whilst encouraging appropriate economic development and opportunities for a sustainable future.

Key words: *Corporate social responsibility (CSR), Sustainable development (SD), Indigenous people*

Corporate Social Responsibility

Corporate social responsibility has been defined in a number of ways. Friedman (1962) stated that the responsibility of business is to take care of their business. According to Friedman there is only one type of social responsibility for business which is using resources and engaging in activities designed to increase profits so long as it stays within the rules that have been defined. Corporations are only responsible to their shareholders and not to society as a whole. However, since at least the 1970's interest has been heightened in examining the role of organisations in society. Public awareness of corporations' actual and potential impacts on society, and on their various interests and concerns, has increased. Kok et al (2001) defined corporate social responsibility as 'the obligation of a firm to use its resources in ways to benefit society, through committed participation as a member of society, taking into account the society at large, and improving welfare of society at large independent of direct gains of the company'. This definition suggests that business cannot be separated from societal issues such as community and environment and leads to the basic premise that a company is responsible, not only to maximize profits, but also to contribute to the well-being of society. Corporations derive wealth from society, create wealth, and earn profit by dealing with the wealth for society, which means that in the broader perspective, it is society that actually gives permission to business to operate in society and earn money. This obviously demands that the business world should pay for this permission by a legitimate sharing of the wealth it is earning from society by sharing it with society Chatterji. M (2011). In this context Berle (1959) summarized the relationship of the company beyond the legal existence to the socio economic scenario. According to him, the "Company" is not merely a legal institution. It is rather a legal device for the attainment of any social or economic objective and to a large extent; this is done publicly and by being socially responsible Berle, A.A. Jr., (1959). It is, therefore, a combined political, social, economic, and legal institution. Entrepreneurs like Robert Bosch in Germany or Henry Ford in the USA took social responsibility for their entrepreneurial surroundings already at the end of the 19th century and at the beginning of the 20th century by social safety systems for employees or by procuring flats for them. The focus of the concept is based on social components of entrepreneurial responsibility in a

historical view. But, the definitions of CSR have a larger term of responsibility since 1953 in the USA. The US economist Howard Bowen (1908-1989) noticed in his book “Social Responsibilities of the Businessmen” that entrepreneurs have the responsibility to orientate on expectations, aims and values of a society Bowen (1953). Thus relationship of corporate with society brings us to the concept of Corporate Social Responsibility (CSR).

Definitions of Corporate Social Responsibility (CSR)

There are numerous definitions of Corporate Social Responsibility (CSR) as there are discrepancies over the appropriate responsibility of the corporation in society. Here is an overview of just some of the definitions of CSR that have been proposed over the years. Important definitions of the term Corporate Social Responsibility are as under:

Bowen (1953) “refers the social responsibility of businessmen as the obligations of businessmen to pursue those policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our society.”

Heald (1957) CSR is recognition on the part of management of an obligation to the society it serves not only for maximum economic performance but for humane and constructive social policies as well.

Davis (1960) says CSR refers to “the firm’s consideration of, and response to, issues beyond the narrow economic, technical, and legal requirements of the firm.”

According to Friedman (1970) “The social responsibility of the firm is to increase its profits.”

In view of Carroll (1979) “The social responsibility of business encompasses the economic, legal, ethical, and discretionary expectations that society has of organizations at a given point in time.”

Jones, (1980) defines CSR as “the notion that corporations have an obligation to constituent groups in society other than shareholders and beyond that prescribed by law or union contract.”

Wood (1991) has defined CSR as “The basic idea of corporate social responsibility is that business and society are interwoven rather than distinct entities; therefore, society has certain expectations for appropriate business behaviour and outcomes.”

The term CSR is viewed as an umbrella concept and is still searching for a universally accepted definition, which covers all the concepts related to sustainable, responsible, and ethical business behaviour. Due to lack of consensus in the literature different authors have described CSR in a variety of ways. There is no universal definition of corporate social responsibility (Chandler, G. 2001), it generally refers to transparent business practices that are based on ethical values, compliance with legal requirements, and respect for people, communities, and the environment. Thus, beyond making profits, companies are responsible for the totality of their impact on people and the planet (Chandler, G. 2001).

Sustainable Development

Sustainable development has become a buzzword in recent decades. It is developed at a macro level instead of corporate level, but achieving it requires the contributions of corporations. One definition of sustainable development given by the United Nations (1987) is, —meeting the needs of the present without compromising the ability of future generations to meet their own needs. The concept of sustainable development originally only included the environmental element. It is expanded then to include the social dimension (World Business Council for Sustainable Development 2000). It is noteworthy that in different subjects sustainable development is defined differently (Ciegis, Zeleniute, 2008):

- a) In economics it is development ensuring that the per capita income of future generations is not lower than that of the present generation.
- b) In sociology it is development that preserves the community, i.e. maintains close social relationships in communities.
- c) In ecology it is development that preserves the diversity of biological species, essential ecosystems, and ecological processes.

Rios Osorio et al. (2005) quote research of Tiban, where sustainable development is analysed from the cultural domain, a field in which the existence of two different understandings of the concept are recognized: the Non- Indigenous and the Indigenous view.

- a) The non-indigenous view: based on the arguments proposed by the Brundtland report and its analysis of the concept of sustainable development identify it with a pro- economic, liberal ideology, whose main objective is economic growth. Within this conception, the preservation of the ecosystems, culture, nature, and the environment are just tools for its achievement.

The Indigenous view: is originated within the cosmovision of indigenous people, who understand nature as a whole, as life itself. Therefore, nature cannot be instrumentalized on the grounds of further material gains. The essential idea in this interpretation is that the value of nature is mediated by ethical principles that are grounded simultaneously in cultural values built along centuries of harmonic coexistence with and within nature. Consequently, from the indigenous worldview a different model of sustainable development is proposed; one that could be called Integral Development or Ethno-development. Culture manifests itself as an indispensable element in order to interpret the concepts of development and sustainability.

Corporate Social Responsibility and Sustainable Development

Whereas the term SD has mainly started to be used in the 1980's, the framework of CSR has already been established in the 1950's and 60's. In the beginning, however, the term Social Responsibility was rather used than CSR. CSR as an issue has been around since commerce began: The history of CSR is almost as long as that of companies. In 1953, Howard Bowen made the first significant scholarly contribution by publishing the book, *The Social Responsibilities of the Businessman*. Here he proposed the CSR definition as “the obligations of business to pursue those policies, to make those decisions or to follow those lines of action which are desirable in terms of the objectives and values of our society (Bowen, 1953). Both CSR and Sustainable development poses a multi-dimensional challenge – in terms of economic, social, environmental as well as cultural dimensions – with each having competing claims for primacy. Corporate enterprises are expected to adopt sustainability policies that balance the trade-offs between these competing claims for the promotion and growth of business. An enduring and balanced approach to socio-economic progress and environment & cultural protection is what is called for. Corporate Social Responsibility and Sustainable Development were treated as two separate subjects however corporate social responsibility is perceived as the micro dimension of the macro concept of sustainable development.

Who are Indigenous Peoples?

According to the UN Permanent Forum on Indigenous Issues (UNPFII) there are approximately 370 million people worldwide, comprising of around 5000 distinct indigenous peoples. The current position of the UN and of the international indigenous peoples' movement is that no single definition of indigenous peoples is possible or desirable, as any definition would either fail to cater to the diversity of indigenous peoples or be so broad as to be unworkable (Doyle, .C.M., 2015). There is no widely accepted definition of indigenous people (Hall, G, H and Patrinos H, A 2012). As per the United Nations as it is impossible to capture the full range and diversity of indigenous peoples around the world. The United Nations identifies certain criteria that can be used to identify indigenous peoples, with 'self-identification' as a key criterion (UNFPII 2006). For practical purposes the terms "indigenous" and "tribal" are used as synonyms in the UN system when the peoples concerned identify themselves under the indigenous agenda (UN 2004). The criteria formulated by Jose Martinez Cobol (1986) in his study on indigenous peoples, along with the International Labour Organization (ILO) Convention concerning Indigenous and Tribal Peoples (ILO Convention no. 169), are often used as guiding principles for identifying indigenous peoples (IPU 2014). These include:

- ✚ Self-identification as belonging to an indigenous people, nation or community
- ✚ A common ancestry and historical continuity with pre-colonial or pre-settler societies
- ✚ A special relationship with ancestral lands, which often forms the basis of the cultural distinctiveness of indigenous peoples
- ✚ Distinct social, economic and political systems, as well as a distinct language, culture, beliefs and customary law
- ✚ Formation of non-dominant groups within society and
- ✚ Determination to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems.

The term "indigenous" has prevailed as a generic term for many years. In some countries, there may be preference for other terms including tribes, first peoples/nations, aboriginals, ethnic groups, *adivasi*, *janajati* (Hall, G, H and Patrinos H, A 2012). The government of India refers to indigenous

peoples as "Scheduled Tribes", Adivasi has become the popular term for India's indigenous or tribal peoples. It is a Sanskrit word meaning "original people". There are more than 32 distinct Adivasi communities listed as "scheduled tribes" living in Jharkhand.

Indigenous Cultures

Indigenous peoples have their own distinct languages, cultures, and social and political institutions that may vary considerably from those of mainstream society (Erika Sarivaara, E., Maatta, M and Uusiautti, S. 2013). Indigenous cultures comprise of groups of people that have historical connection with a region before its colonisation and who have lived largely independent or isolated from the influence of the western civilization. These cultures are heterogeneous from mainstream western society in linguistic, cultural and social/organisational characteristics. Indigenous societies are found in all parts of the world, and are embracing entrepreneurship along with the rest of the world. For an extended period of time, indigenous societies and cultures were deprived socially from rest of the world. There have been increased efforts to redevelop indigenous culture and traditions to benefit the cultural and social positioning of its people, by facilitating greater understanding of the worldview of the indigenous culture (Colleen Rigby, Jens Mueller, Andrew Baker, 2011). The relationship that indigenous peoples have with their land as well their knowledge of complex ecological systems in their own localities ,has been acquired through generational observations and handed down orally from generation to generation (Dana & Hipango, 2011).

Indigenous Peoples and Industrial Corporations

While indigenous peoples in all regions of the world live on lands and territories that contain a great wealth of natural resources, they remain some of the most vulnerable people on earth due to centuries of marginalization and discrimination. Many of the as yet unexploited traditional lands of indigenous peoples are viewed by governments and the private sector as opportunities for economic growth and exclusive profits, and indigenous peoples' special relationship with their lands – a fundamental element of their spiritual, religious, cultural and physical survival – is often at odds with these interests (UNPFII 2009). Indeed, the history of relationships between indigenous peoples and industrial corporations is one fraught with conflict and often characterized by exploitation and violations of fundamental freedoms and human rights suffered by indigenous communities, including

– loss of land and livelihoods, environmental and labour issues, and security implications – often far outweigh any positive benefits, such as employment opportunities, rights to lands, territories and resources(Lewis,C 2012; UNPFII 2009). Natural resources based industries, such as mineral, oil and gas extraction, have proven especially problematic and continue to disproportionately impact indigenous peoples across the world. Particularly serious challenges to indigenous rights are generated by mega developmental projects, such as mining, oil, gas and timber extraction, monoculture plantations and dams. The impact of such projects includes environmental damage to traditional lands in addition to loss of indigenous culture, traditional knowledge and livelihoods, often resulting in conflict and forced displacement, further marginalization, increased poverty and a decline in the health of indigenous peoples. Promising Practices While major challenges remain in establishing state and corporate social responsibility and accountability, there are examples of practices in which the interests of states and the private sector have been aligned with the welfare of indigenous communities (UNPFII 2009).

Corporate Social Responsibility and Indigenous Peoples

Corporate Social Responsibility (CSR) is a concept meant for corporate organizations to take responsibility for the impact of their activities on the environment and community in which they operate, a responsibility that now stretches further than simply following the national law. Since the adoption of the United Nations Declaration on Rights of Indigenous Peoples (UNDRIP) in 2007, the need for the establishment of an inter-nationally acceptable minimum standard applicable to corporations operating in indigenous territories has become an imperative.

According to the United Nations, indigenous peoples bear the burden of most resource-intensive projects disproportionately, with attendant serious human rights impacts, including loss of traditional territories and land, eviction, migration and resettlement, depletion of resources necessary for physical and cultural survival, destruction and pollution of the traditional environment, social and community disorganization, long-term negative health and nutritional impacts as well as, in some cases, harassment and violence. In this context The UN Working Group on the issue of human rights and transnational corporations and other business enterprises, submitted in 2013, states that: *“Business enterprises should ensure that impact assessments are robust enough to detect differentiated impacts on possible vulnerable groups who may sustain greater adverse impacts from the same operation due to political, economic or social marginalization within the indigenous community”*.

The Tata Group: An Overview

The Tata Group is a giant family of businesses that dominates Indian markets. There is a long history of corporate responsibility within the group, and it is no surprise that all Tata companies have adopted a Tata Code of Conduct as well as many international standards. Tata Group chairman Ratan Naval Tata has stepped down to pass on the entire responsibility to Cyrus Mistry. Under Tata, the group went through major organisational phases — rationalisation, globalisation, and now innovation, as it attempts to reach a reported \$500 billion in revenues by 2020-21, roughly the size of what Walmart is today (financial express 2012).

Tata Steel is one of twenty-eight major corporations within the Tata Group. Founded in 1907, it is the largest private sector steel company in India, with a capacity of 3.5 million tonnes per annum crude steel production (Cited in Tata Steel 2000-01). Operations are spread across the country, with the steel manufacturing unit at Jamshedpur, and other manufacturing and mining activities situated in the states of Jharkhand and Orissa at eight locations. Headquarters are based in Mumbai, Maharashtra.

Against the 2% mandated by the Government of India, Tata Steel spent 3.31% of its PAT on the community, having substantially enhanced the corpus for several schemes. Tata Steel's CSR spend soared from Rs 171 crores in 2012-13 to Rs 213 crores in 2013-14.

Year	Revenue	PAT	CSR Spend
2011-12	37,028	6696	146.64
2012-13	42889	5063	170.62
2013-14	46749	6412	212.72
2014-15		6439	171

Corporate Sustainability Report 2013-14

Department of Socio-Economic Development

Tata Steel has also established several social departments and societies that work within the structure of the company.

Department / Society	Year established
Family Welfare	1951
Community Development and Social Welfare	1958
Tribal and Harijan Welfare Cell	1974
Tata Steel Rural Development Society (TSRDS)	1979
Environmental Management	1986
Tribal Culture Society	1990
Tata Steel Family Initiatives Foundation	1998

(Adopted from: Aparna Mahajan, Kate Ives, 2003)

Tata Steel's Tribal Cultural Society (TCS)

Tata steel as an organization has been constantly working for the upliftment and development of the tribal groups in the East-Singhbhum, West Singhbhum and Seraikela Kharsawan districts of Jharkhand. Their efforts also extend towards the Primitive Tribal Groups. Primitive Tribal Groups (PTGs) are the rarest tribes that reside in East Singhbhum. They are extremely poor with very low level of literacy and ever diminishing population. TCS has been constantly trying to improve the socio-economic conditions of these PTGs. TCS is also working for Birhor colony of West Bokaro (Collieries).

Tata Steel Rural Development Society (TSRDS)

Tata steel rural development society in 1979 was slowly winning the trust of the people, the efforts that began with 32 villages around Jamshedpur in 1979 has spread to assist villages in approximately 650 villages covering eight districts of Jharkhand and Orissa. TSRDS has its head office at Jamshedpur and six out location units working independently, but reporting at Jamshedpur. Since 1979 it has been engaged in promoting various thrust activities for rural development through its 3basket of intervention that are as follow:

A. Livelihood (income) Generatin

Objective :Enhance economic status of the target population through livelihood generations and building capacities. The interventions can be broadly be classified as-:

- ✚ Agriculture extension and training

- ✚ Nursery raising and afforestation
- ✚ Livestock management
- ✚ Animal husbandary based income generation activities
- ✚ Assistance for small/cottage/individual enterprise
- ✚ Need based vocational training

B. Building capacities (empowerment)

Objective: To strengthen the ability and promote community institutions for responsible development. The approach is basically to focus strategies to effect behavioural change and to organize and channelize youths as catalyst in the programme. Under this head the interventions can be broadly be classified as:

- ✚ Capacity building
- ✚ Training and motivation
- ✚ Functional learning
- ✚ Liasoning /Networking
- ✚ Community mobilization

C. Health and Hygiene

Objective: To improve the quality of life through preventive, curative and promotive approach. The issues under this are-

- ✚ Lack of awareness on personal health and sanitation
- ✚ Widening gap between people and health infrastructure and services.

The approaches to combat the abovementioned issues are:

- ✚ To create health oriented community associations
- ✚ Focus on traditional practices for attitude and behavioural change

Rejuvenate the available health services increasing the responsiveness to people's need.

Table 3: The interventions under Health and Hygiene

PREVENTIVE	CURATIVE	PROMOTIVE
Health Education	General medical Treatment	Education and awareness for better health practices
Sanitation	Cataract removal	Training and promotion of village health guides
Safe drinking water	Tuberculosis treatment	Training of community health providers
Mother and child care	Leprosy treatment	
Immunization	Treatment of malaria	

Initiatives Taken under Corporate Social Responsibility by Tata Steel for Sustainable Development of Indigenous People in Jharkhand.

Health Issues and Fallouts

Health is a prerequisite for human development and is an essential component for human wellbeing. The health problems of any community are influenced by the interplay of various factors, which apart from biological and epidemiological factors also include the social, economic and political factors. The common beliefs, customs, and practices related to health and disease in turn influence the health-seeking behaviour of the community. There is an agreement that the health status of the tribal population is very poor, and is worst among the primitive tribes, because they have distinct health problems, governed mainly by multidimensional factors such as habitat, difficult terrain, illiteracy, poverty, isolation, superstition and deforestation.

The Indian Council of Medical Research (ICMR; GoI 2015) through its various national institutes and centres, collects data on some diseases in certain states and among some tribes. Qualitative impressions of the stakeholders and the doctors/NGOs working in Scheduled Areas are some of the other sources utilized to make conclusions. Based on these, below are some broad generalizations.

The diseases prevalent in tribal areas can be broadly classified into following categories:

- ✚ Malnutrition – Low birth weight, under-nutrition of children, lower body size of adults, anaemia, iron and vitamin A and B deficiency.
- ✚ Maternal and child health problems – higher IMR, U5MR, neonatal mortality, acute respiratory infections, and diarrhoea.

- ✚ Communicable diseases – malaria, filaria, tuberculosis, leprosy, skin infections, sexually transmitted diseases, HIV, typhoid, cholera, diarrheal diseases, hepatitis, and viral fevers.
- ✚ Accidents and injuries – including the burns, falls, animal bites, snake bites, violence due to conflicts, and more recently, motor cycle accidents.
- ✚ High consumption of alcohol and tobacco in most areas and of drugs in the Northeast region.
- ✚ Hereditary diseases such as the Hemoglobinopathies (Sickle Cell)
- ✚ Mental health problems – especially in the areas affected by conflicts.
- ✚ Speciality problems – especially the orthopaedic and surgical problems, gynaecological problems, oro-dental problems and eye problems.
- ✚ Non-communicable illnesses – hypertension, stroke, diabetes, and cancers.

Generally, we may conclude, that the Scheduled Tribes in India suffer predominantly from:

- ✚ The diseases of underdevelopment (malnutrition, communicable diseases, maternal and child health problems),
- ✚ Diseases, particularly common in Scheduled Tribe population (Sickle cell disease, animal bites, accidents) and
- ✚ Diseases of modernity (hypertension, high consumption of alcohol and tobacco, stress).

Initiatives Under taken Under CSR in Context of Health by Tata Steel – includes the general health care support, Medical Camps/satellite clinics, HIV/Aids awareness programme, disability, other killer deceases and measures for its prevention or mitigation of health hazards.

- ✚ Project MANSI on maternal and newborn survival, which is underway in 167 villages of Seraikela district, has brought down the infant mortality rate by 26.5% and neonatal mortality rate by 32.7%.
- ✚ Project RISHTA on adolescent health was scaled up from Seraikela- Kharsawan to other operational areas of the Company and is now being implemented in 700+ villages across seven districts in Jharkhand and Odisha. Project RISHTA covered 671 villages of East Singhbhum, Seraikela- Kharsawan, West Singhbhum, Ramgarh and Dhanbad districts in

Jharkhand. The project aims at enabling adolescents make informed decisions regarding their lives including sexual and reproductive health.

- To provide healthcare services to deprived communities, Tata Steel in partnership with Hewlett Packard set up an E-health centre at Bagbera in Jamshedpur. Doctors sitting at a distant location cater to patients using real time technology solutions.

Health initiatives/ UOM No. of Persons	2010-11	2011-12	2012-13	2013-14
mobile vans/ Primary Health Care Services	213280	289517	370000	
medical camps/ Family Planning Services	8783	6633	7198	6000
Dispensaries/ Ante-Natal Check-ups (ANC)	12931	11629	12000	14000
Preventive/ Child Immunisation	9914	12217	14006	15000
Promotive/ HIV/AIDS Awareness – coverage	35659	310000	310000	
Curative/ Eye Care Services (Cataract Operations)	1818	3000	28900	5000

Source: Corporate Sustainability Report 2012-13, 13-14

Table 4 indicates the initiatives undertaken by Tata steel in the field of health and the no of persons treated in 2010-11, 2011-12 and 2012-13. However this data does not reveal that the all beneficiaries belongs to ST communities but somehow a proportion of this definitely belongs to the STs of Jharkhand since the camps organised by Tata steel in the peri urban and rural areas of Jharkhand where the STs reside.

Literacy Rates of STs since 1961 in India

Education is not only a means of adjustment into the society and all round development, but it is also an end in itself. Education affords perfection to life, and it is closely associated with socio-economic development. After a long struggle when India gained independence, Government of India imbibed

their commitment of mass education in the Constitution of India in article 45 of the directive principles. In this article, there is a “provision for free and compulsory education for children”. It directs that the state shall endeavour to provide, for free and compulsory education for all children until they complete the age of fourteen years. Despite the programme of Universalisation of Primary Education, which has been in effective operation since 1986, the literacy rate of STs remained low. According to the Census figures, the literacy rate for the Scheduled Tribes in India increased from 47.1% in 2001 to 59% in 2011. Among ST males, literacy rate increased from 59.17% to 68.5% and among ST females, literacy rate increased from 34.76% to 49.4% during these years. The literacy rate for the total population has increased from 64.84% in 2001 to 73% in 2011. Table 5 shows that literacy rate of STs are lower by 14 percentage points as compared to the overall literacy rate of the general population. The ST female literacy rate is lower by approximately 15 percentage points as compared to the overall female literacy rate in 2011.

Sl. No	Year	Scheduled Tribes			All Social Groups		
		Male	Female	Total	Male	Female	Total
1	1961	13.83	3.16	8.53	40.40	15.35	28.30
2	1971	17.63	4.85	11.30	45.96	21.97	34.45
3	1981	24.52	8.04	16.35	56.38	29.76	43.57
4	1991	40.65	18.19	29.60	64.13	39.29	52.21
5	2001	59.17	34.76	47.10	75.26	53.67	64.84
6	2011	68.5	49.4	59.0	80.9	64.6	73.0

Source: Office of the Registrar General of India

Status of Literacy Rate among Scheduled Tribes in Jharkhand

Education indicators in Jharkhand were also markedly unfavourable in comparison to both the all-India average and the major Indian states. As per the census (2001) figures, the literacy rate of the state at 54 percent is the second lowest in the country (after Bihar) against the national average of 65 percent. With the male literacy rate at 68 percent and the female literacy rate at 39 percent, the state has the second highest rate of gender disparity in the country after Rajasthan. In Jharkhand the overall literacy rate among the STs has increased from 27.5 per cent at 1991 census to 40.7 per cent at 2001 census. There has been impressive improvement in access to primary education, especially in

the 6-14 year age-group, for both gender categories and the Scheduled Caste/Scheduled Tribe (SC/ST) population. The age-specific enrolment rates for the 6-11 year age-group improved from 56 percent in 1993/94 to 58 percent in 1999/2000 (as per the NSS data) and further to 95 percent in 2005 (as per the Sarva Shikshya Abhiyan (SSA) household census). The impressive increase in enrolment has been accompanied by greater gender and social equity as well. The Gender Parity Index (GPI) for primary grades in the state is 0.98 and for the upper primary grades 0.97. Similarly, as far as the social equity in enrolment is concerned, SC/ST enrolment shares were close to their shares in the respective age-group population (World Bank, 2007). Despite this improvement, the literacy rate among the tribes in Jharkhand (57.1 per cent) is below in comparison to that of all STs at the national level (59.0 per cent as in 2011). Like the overall literacy rate among the STs, male and female literacy rates (68.2 per cent and 46.2 per cent) are also significantly lower than those at the national level (68.5 per cent & 49.4 per cent).

Sl. No	ST Name	Literacy (2011)			Sl. No	ST Name	Literacy (2011)		
		Total	Male	Female			Total	Male	Female
1	Asur	46.9	58.0	35.4	17	Khond	62.4	76.0	48.4
2	Baiga	36.7	43.3	29.6	18	Kisan,	49.5	60.2	38.5
3	Banjara	40.3	55.4	25.6	19	Kora,	55.5	68.5	42.4
4	Bathudi	51.2	63.1	39.2	20	Korwa	37.9	45.8	29.7
5	Bedia	58.0	69.0	46.9	21	Lohra	56.2	67.1	45.1
6	Binjhia	56.3	68.9	43.4	22	Mahli	54.2	66.0	42.4
7	Birhor	34.5	41.3	27.4	23	Mal Paharia	39.6	49.1	30.2
8	Birjia	50.2	61.7	38.4	24	Munda	62.6	72.9	52.4
9	Chero	63.6	76.2	50.4	25	Oraon,	67.0	75.9	58.1
10	Chik Baraik	64.5	75.3	53.6	26	Parhaiya	33.1	41.5	24.3
11	Gond	59.8	71.0	48.6	27	Santal	50.8	62.9	39.0
12	Gorait	62.0	72.6	51.0	28	Sauria Paharia	39.7	48.9	30.6
13	Ho	54.0	67.0	41.4	29	Savar	33.7	43.3	24.0
14	Karmali	62.4	73.7	50.3	30	Bhumij	56.7	70.4	43.0
15	Kharia	65.9	73.0	58.9	31	Kawar	64.3	76.9	51.7
16	Kharwar	56.4	68.2	44.2	32	Kol	47.7	60.3	34.8
Total							57.1	68.2	46.2

(Source: Census 2011; Statistical Profile of Scheduled Tribes in India 2013)

Particularly amongst the Bhumij, Ho, Lohra and Kharwar which are numerically the larger tribes. Table 6 indicates that, tribes have low literacy rate but Savar is the most deprived community with only 33.7 literacy rate followed by Birhor and Baiga. Other tribes too have literacy rate varying between 30-40%. Literacy rate is the highest amongst the Oraon and Kharia i.e. above 65% of literacy rate. Amongst the tribes of Jharkhand those crossed the 60 % and above literacy rates are Chero, Chik Baraik, Santhal, Gorait, Karmali, Khond, Munda, and Kawar.

Initiatives Undertaken Under CSR in Context of Education by Tata Steel – compulsory free education for all and other required opportunities for higher education both through formal and Informal systems, Educations of the marginalized groups, Computers and Teaching materials / equipments).

- ✚ To support training and education in the community, the Tata Steel Rural Development Society (TSRDS) ran Adult Literacy Programs for 6500 illiterate adults in peri-urban areas of Jamshedpur and educated nearly 2000 children in bustees through the Bal Vikas Classes run in association with the Jharkhand Education Project in FY 05-06 which rise to 13000 in FY 12-13. TSRDS facilitates the setting up of non formal school to link tribal children to formal school. In 2013-14, TSRDS Bamnibal enabled 21 tribal children to move from non-formal schools to Government schools.
- ✚ Jyoti Scholarships for SC/ST meritorious students from economically and socially challenged families continued to be scaled up in 2013-14 accounting for 3169 scholarships awarded in the reporting year against 2477 in 2012-13. Pre-Matric Coaching Classes were also expanded to cover 10372 students in 2013-14 from 5006 students in 2012-13.
- ✚ More than 10,000 students of classes VIII, IX and X benefitted in FY 13-14 from pre-matric coaching. Of the Class X students who attended these classes at the Jamadoba Centre about 50 % got a first division.
- ✚ A mid-day meal kitchen is run in partnership with Government of Jharkhand and ISKCON Food Relief Foundation, to supply mid-day meals daily to nearly 50,000 students across 387

government schools in and around Jamshedpur, in FY 13-14 primarily serving the SC/ST community. The mid-day meal draws the children to attend school, apart from giving them the requisite nourishment for a healthy and productive life.

- ✚ The Company will adopt and manage six Ashram Shalas for tribal children (100% SC/ST) in the Kolhan Region of Jharkhand currently administered by NGOs.
- ✚ The Company also linked 200 underprivileged dropout girls to formal schools after putting them through a nine-month bridge course at its camp schools in Noamundi and Pipla. More than 15,000 women were made functionally literate.
- ✚ The Company supports 200 schools and colleges in Jharkhand.
- ✚ The education of 127 children from vulnerable tribes was sponsored in mainstream schools.
- ✚ Birhor tribes are one of the primitive tribes of Jharkhand that needs care and a focused approach for the development. Tribal Cultural Society (TCS), Tata Steel, is supporting 30 children belonging to the Sabar and Birhor tribes from the villages of Patamda block, by enrolling them in two schools namely St. Thomas High School, Gandedungri and Loyola School, Chaira. The support for education happens to be an on-going process.
- ✚ In another endeavour, Tata Steel has set out to enrol 24 Birhor children, 11 boys and 13 girls in St Roberts Boys and St Roberts Girls School at Hazaribagh. The educational expenditure like boarding and lodging, maintenance, school dress, tuition fee, stationeries to be used by the Birhor children will be borne by TSRDS/Tata Steel funds.

Coaching Programme for SC and ST Youths

- ✚ Tata Steel to make the youth from SC/ST communities achieves their career goals by being successful in competitive examinations. Tribal Cultural Society, Tata Steel, with Xavier Institute for Tribal Education, Gamharia, has launched the program. The coaching program for SC/ST youth is borne out of the need to empower them with adequate skill-sets to face

the grind of competitive exams and come out with flying colours. To hone their skills and knowledge level to succeed in prevailing cut-throat competition.

- ✚ Tata Steel will be bearing the entire coaching expense, including tuition, teaching materials, and boarding, for a total of 37 selected candidates. The short-listed SC and ST youth, a mix of boys and girls from different streams, have been selected on the basis of written test and interview.

Skilled Development Scheme for rural Youths

- ✚ Project 'Roshni' provides Nursing and Mid-wifery training to 30 tribal girls in Saranda, a joint initiative by Shri Jairam Ramesh, Minister of Rural Development and Tata Steel, Tribal Cultural Society (TCS). ROSHNI is a skilled development scheme for rural youth aged between 18-35 years from extremist affected areas. One of the implementing areas of TATA steel under the scheme is Saranda region, in West Singhbhum District. This scheme has given a platform to impart skill based training to 90 tribal girls and envisaged to link with employability.

So far, 70 tribal girls from extremist affected area has been selected for nursing training through a standard selection process of TCS (Tribal Cultural Society) jointly with nursing institute. The training will be imparted through public private partnership, 55 tribal girls for ANM and 15 girls for GNM has been selected for particular nursing training. Among selected girls, 30 candidates are joining ANM (Auxiliary Nursing and Mid-wifery) course from 1st of August 2013 to two different Nursing institutes Amar Jyoti Society, Ranchi and St.Ursula Nursing School, Lohardaga. The training programme in both the Institutes are starting from 1st August 2013, the course duration is scheduled for 2 years. The training entails 10 girls at Amar Jyoti Society, Ranchi and 20 girls at St.Ursula Nursing School, Lohardaga. Training Entity will ensure the placement for all the 30 girls pursuing this training.

In 2013-14, nearly 2000 youth were trained in various vocational trades at Tata Steel's locations. Of those trained 27 % are from SC/ST communities. After attending these courses 600 youth were

gainfully employed earning an average salary range of Rs 6,000 – 8,000 per month. In addition to the technical institutes established at Tamar in Jharkhand.

Year /UOM No. of Persons	2010-11	2011-12	2012-13	Total
Vocational training	2159	2807	2225	7191
SC/ST youth trained	298	1047	781	2116
Gainful employment for youth	430	833	597	1862

Source: Corporate Sustainability Report 2012-13

Table 7 indicates that no of persons got vocational training in the three financial year as 7191 out of which 2116 persons from SC/ST. 1862 youth gainfully employed since 2010-11 to 2012-13.

Education as an empowering tool might help people to change the conditions of their lives by taking action while having knowledge and skills of a trade that will make them competitive in the particular productive field. It is evident from table 8 that in context of education TATA Steel intervene in various fields of education to empower people through fellowship, coaching, and adult literacy programme, impart vocational training, participated in mid-day meals mainstreaming children from primitive tribal groups that will significantly prepare them to have a carrier and to hold a job that will make them more confident, give them the chance to learn from others, allow them to earn a good living to help their children to live a better life.

Interventions/ U o M Nos.	2010-11	2011-12	2012-13	13-14
Jyoti Fellowships awarded to SC/ST students	673	1956	2477	3169
Pre matric Coaching for students	120	370	5006	10372
Adult literacy (Women)	2555	5600	13000	
Girls attending Camp Schools	200	100	200	
Mid-Day meals for school children East Singhbhum and Seraikela-Kharsawan	-	-	49000	50000
Mainstreaming children from primitive tribal groups	-	10	127	

Source: Corporate Sustainability Report 2012-13, 13-14

Livelihood Issues and Fallouts among the Tribes of Jharkhand

Agriculture is the main source of food security for the nation. So, fostering rapid and sustained agricultural growth remained a priority agenda. The situation is particularly serious in Jharkhand. In spite of its huge natural resources, Jharkhand is among the Indian states lowest on the ladder of development indicators. Around 2% of its population suffers chronic hunger and 10% experience seasonal food insecurity. According to the BPL (below the poverty line) survey of 1997-2002, of the 3.77 million rural families in the state, 2.32 million families live below the poverty line. Although agriculture is the main source of livelihood, nearly 70% of the people of Jharkhand are either small or marginal farmers with less than 1 hectare of farmland. Stabilising agriculture and looking for new livelihood options are the most urgent developmental challenges Jharkhand faces. Table 9 indicates the issues and fallouts amongst the tribal's of Jharkhand.

LIVELIHOOD ISSUES & FALLOUTS	ISSUES	FALLOUTS
	Lack of skills, training opportunities	Unemployment
	Inadequate connectivity	
	Lack of backward and forward linkages- agriculture activities	Low income from traditional occupations
	Forest degradation	Lack of food diversity
	Lack of irrigation lack of market linkages	

Agriculture as Sources of Livelihood among the Tribes of Jharkhand

According to the "Office of the Registrar General, India" Cultivators constitute more than half of the total workers and this figure is significantly higher than the national average of 44.7 per cent recorded by all STs in this category. 'Agricultural Labourers' account for 31 per cent which is less than that recorded for all STs at the national level (36.9 per cent). Among the major tribes, Oraon, Munda and Kharia have 69.61, 73.40 and 78.62 percent respectively tribal's workers engaged as 'Cultivators' followed by Kharwar (67.02) and Santhal (58.86). Savar (60.76%) and Korwa (44.03%) have recorded the highest proportion of 'Agricultural Labourers' in their total working population. Agriculture is the means of livelihood for most of the tribes, in Jharkhand as evident from table 10 even though it is not highly productive.

Tribes	C	AL	Tribes	C	AL	Tribes	C	AL	Tribes	C	AL
Munda	73.40	10.43	Asur	76.21	5.22	Chero	53.85	29.09	Kora	29.38	33.62
Santhal	58.86	24.73	Baiga	47.28	36.10	Chick- Baraik	67.43	13.44	Korwa	41.38	44.03
Oraon	69.61	10.30	Banjara	40.96	42.17	Gorait	32.16	26.39	Lohra	32.37	20.03
Kharia	78.62	11.19	Bathudi	9.83	78.98	Ho	59.99	18.98	Mahli	15.46	8.56
Gond	62.43	14.53	Bedia	66.05	12.45	Karmali	23.13	19.48	Mal- Paharia	47.54	32.91
Kol	--	--	Binjhia	86.59	5.86	kharwar	67.02	23.63	Paharia	33.80	36.68
Kanwar	--	--	Birhor	10.34	19.42	Khond	1.69	0	Sauria- Paharia	63.63	18.29
Savar	2.72	60.76	Birjia	53.75	24.72	Kisan	76.37	13.26	Bhumij	45.68	29.93

Source: Roy. D (2012) C; Cultivators, AL; Agricultural Labourers

From Table 10 we can conclude that almost every tribal community either directly or indirectly related to agriculture. So it is important for the corporate sector to intervene in the field of agriculture so that the issues and fallouts may be checked out. Some evidences of CSR in the field of agricultural upliftment in Jharkhand by Tata steel as indicated in Table 11, 12 and 13 respectively shows the initiatives and milestones achieved in this context. These initiatives eventually provide a better opportunity in the field of agriculture and economic empowerment.

Agricultural Development initiatives	2010-11	2011-12	2012-13
Improving the productivity of the crop through scientific agriculture (acres)	3224	3906	4192
Area under second and third crop (acres)	1256	2027	3177
Wasteland Development (acres)	3350	750	1035

Source: Corporate Sustainability Report 2012-13

Year	Acre
2009-2010	6405
2010-11	9755
2011-12	10505

Source: Corporate Sustainability Report 2011-12

Since 2005-06, Tata Steel has under the National Wasteland Development Mission converted 13000 acres into productive land. In 2013-14 about 200 metric tonnes of cashew grown by the farmers earned them Rs 1.2 crores.

Year	Acre
2009-2010	2360
2010-11	1256
2011-12	2027
2012-13	3177
2013-14	5032

Source: Corporate Sustainability Report 2011-12, 2013-14

Tata Steel through its rural development cell (TSRDS) tries to combat the poverty and hunger though by increasing livelihood Opportunities in the field of Agriculture. Initiatives as evident from Table 11, Table 12, and Table 13 indicated that Tata Steel tries to enhance the productivity though scientific agriculture and waste land development. In this context Tata steel also imparts training, and scientific inputs to enhance agriculture and horticulture production.

Initiatives Undertaken to Protect & Promote Ethnic Culture and Heritage

Promote Ethnic Language Classes

- On the occasion of Pt Raghunath Murmu Jayanti, the inventor of the script Ol Chiki for the Santal language, Tribal Cultural Society (TCS) along with Jaher Than Committee, Adivasi Ho Samaj Yuva Mahasabha and Adivasi Oraon Samaj Samiti inaugurated scripts like Ol Chiki, Warang Kshiti and Tolong Siki of the Santal, Ho and Oraon languages for the ethnic community of Jharkhand.

- ✚ The new classes for the teaching of the three primary tribal scripts will be of Ol Chiki, Warang Kshiti and Tolong Siki of the Santal, Ho and Oraon languages, respectively. Due to lack of awareness and teaching facilities, the tribal people use Devanagari and Roman scripts to pen down their language. TCS aims to bring forth the importance of their scripts by teaching them to write in the scripts that were specifically developed for their language.
- ✚ For this purpose, TCS in collaboration with Jaher Than Committee, Adivasi Ho Samaj Yuva Mahasabha and Adivasi Oraon Samaj Samiti is opening 50 centres for teaching the script Ol Chiki, 50 for Warang Kshiti, 1 centre for Tolong Siki and approximately 5000 students/youth will benefit from this program. This large scale effort will make the communication of the thoughts of the tribal people easier and will preserve these scripts at the same time.

Promote Ethnic Instrument

- ✚ The promotion of the Banam instrument that will be played in accompaniment of a Santali song as TCS is soon to begin six month training classes for this unique tribal instrument.

Promote Sports Heritage of Jharkhand

- ✚ Traditional tribal games being revived by the Tribal Cultural Society include Kati, Bahu-Chor, Chhur and Sekkor. Sekkor tournament has been organised at Gitilader, Tantanagar Block Maidan, Chaibasa. It is one of the traditional tribal games being promoted by TCS by encouraging youth to participate in a tournament. Sekkor is a game played by the Ho tribe. According to the “HO” mythology, this ancient game was first played between two early men and Devils and eventually the early men won. Traditionally, this game is played during summer season to prevent drought and bring rain. This game of the “ho” tribe is losing its significance amongst the tribal and with passage of time it is becoming less known to the people.

Tribal Cultural Society positively contributed towards the protection and promotion of Tribal Culture and Traditional Knowledge in this context all efforts made to support and preserve tribal culture, traditional heritage, arts and crafts, dance and music, through documentation and dissemination, market linkages, cultural festivals and meals and encouragement and support of tribal artistes and folk art performers.

Conclusion

Prior to industrialisation the lifestyle of the indigenous people of Jharkhand is conditioned by the eco-system and is in tune with nature and natural resources. In general most populations inhabit underdeveloped areas of the state which are remote having low density of population and lacking in inadequate access to basic amenities, such as education, employment opportunities and affordable health care services. Since most of the tribal areas are the undulating plateau lands coinciding with the forest it is because of these reasons that creation of critical infrastructure in areas of ingenious people in the sectors of roads, communication, health, education, drinking water, etc. has always been left out. The corporate sectors which run their business and earn profits also never find it economically viable to invest in the areas where they function in these social sectors as invest would not fit into the commercial format.

However in Jharkhand TATA Steel voluntarily contributed towards the above mentioned issues to address the challenges encountered by the indigenous peoples. In this context TATA Steel through its CSR initiatives positively contributed to map the issues of human development indicators regarding to Health, Education and Livelihood amongst the indigenous peoples of Jharkhand. In 1979, Tata Steel established Rural Development Society to address the needs of the rural communities in and around of its sites of operations. In addition, there is a Tribal Culture Society, promoted and support by Tata Steel targeted specifically at indigenous peoples. These organisations have established community grievance management systems. Local representatives from the community including senior citizens are involved in the Sr. Citizen Forum, Spouses Dialogue, and Joint Community Meeting & Community Need Analysis. The concerns of the members of the society are discussed, prioritised and suitably addresses and celebrate the cultural heritage of tribal communities and

develop growth opportunities through an adult literacy programme, vocational training, scholarships and self-help groups.

Through Corporate social responsibility Tata Steel makes a significant contribution towards the underprivileged section of the society specifically to the indigenous peoples of Jharkhand. Tata Steel through its social welfare departments namely Tata Steel Rural Development Society (TSRDS) and Tribal Culture Society (TCS) undertakes a number of social and economic developmental initiatives with a particular focus on indigenous communities within the land of Jharkhand. The interventions in the field of healthcare, agri-infrastructural development, education and sports foster aspirations, promote ability and create equal opportunity which seeks to protect indigenous culture, whilst encouraging appropriate economic development and opportunities for a sustainable future.

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