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1.1 Historical view

India is described as a ‘melting pot of races and tribes’. It is difficult to arrange and analyse people and culture of India in a chronological sequence. It is known pretty clear that the aborigines of the Indian sub continent do not form a uniform race. Indus valley civilization is the best example for this.

The Rig Vedic period witnessed Aryans entering North Western parts of the country, fighting not only among themselves but waging war against non Aryan tribes.

The process of fission of Aryans and non Aryans continued. The later Vedic period is marked by further working of the twin process of emerging Hinduism and aryanisation of the tribals.

The feudal period saw a greater opening of tribal area and the Brahmin priests prepared suitable puranic geneologies. Brahmin class spread the process of sanskritisation of tribals. Muslims, Bhakthi movement leaders, British also played an important role in this regard. With the departure of British and in the independent India the tribal citizens of the country were promised a fair deal to become partners in progress.

Tribals of India are the indigenous people of the land, in the sense that they have been settled in different parts of the country before the Aryans penetrated into India to settle down first in Kabul, Indus valleys and then, within a millennium and a half, to spread out over large part of the country along the plains and river valleys. At a much later stage of history they came to this land as civilized foreigners in small numbers like the Achaemenians, the Hellenistics, Greeks, the Parthas and the Romans, nomadic-pastoral tribes in very large numbers and a wave after wave from the steppes of Central Asia and this happened over a period of more than a millennium and a half, beginning with the sakas and closing with the trunks and Mongols and finally, again in several waves by rural and semi-agricultural Tibeto-Burmano from across the north and north-eastern borders of the country. In between, there were small influxes from time to time of the Arabs, Iranians and Abysinians from East Africa and Tibeto-Burmans from Burma and Arkan region\(^1\).

There is linguistic and archaeological evidence to suggest that pro-Aryan indigenous ‘Janas’ were settled originally in the plains and near rivers and valleys of the land. But they were not at all in the same stage of development. Many of them are still in the food gathering economy, not knowing the use of metal; and perhaps on the threshold of a real food producing economy. They seem to have lived in isolated settlements, in shelters and various

\(^1\) Mehta P C (1996), Tribal Rights, Shiva Publishers and Distributors. Pg. 09
levels of constructional activities; some are even in natural or dug-out shelters. They spoke a variety of languages. (S.Pandey, 2003). Their religion consisted of belief and practices called ‘Primitive religion’ and they seem to have lived in closed, well-knit social units presided over a headman or chief and controlled by a group of elders. In a word, these indigenous, so called “tribes” were just slowly but certainly obliged to move a bit, to farther and farther areas until they came to find their refuge in relatively more inaccessible regions of forests, hills and large mountain slopes. The process went on for centuries and millennia, in a very slow and steady, but in a very relentless manner, until very recent times since when state legislation has tried to put a brake to it because of a rising consciousness among the people themselves (Niharranjan Ray 1972).

1.2 Meaning and Definitions

The term ‘Adivasi’ (Adi=original and ‘vasi’=inhabitant) has become current among certain people. The International Labour Organisation has classified such people as “indigenous”.

According to I.L.O. Convention 107 (1957) the aborigionals or tribals have been defined as the tribals or semi-tribal groups of the independent countries deprived socially or economically and having their own customs, traditions and traits or also they have their own special customary laws/conventions”.

According to Oxford Dictionary “tribe is a group of people in primitive or barbarous stage of development, acknowledging the authority of a chief and usually regarding them as having a common ancestor”.

According to Imperial Gazetters of India, “tribe is a group of family which has a common name, whose members speaks a common dialect, reside in a common area and observe taboo in marriage, though in the beginning they would have not been observing this taboo.

As Verrier Elwin (1963) explains, the term and the concept ‘tribe’ is derived from a Latin root, the middle English term “tribuz” meaning the three divisions into which the early Romans were grouped, came to evolve into the modern English ‘tribe’. With the Romans, the ‘tribe’ was a political division, which Greeks seem to have equated it some what with their ‘fraternities’ at times, with geographical divisions at others. In Irish history, however, the term meant families or communities of persons having the same surname. In certain other areas of western world and certain period of history, it stood for a division of territory allotted to a family or community.
Similiarly various authors have described the tribes by different nomenclature. Dr.Ghurye named them ‘Backward Hindus’, Dr.Das and Das rename them as ‘Submerged humanity’, and few named them Aborigionals, Primitive tribe, Adivasi, Vanyajati, Vanabasi, Adimjati, Pahari etc. In the ancient literature of India; the Vedas, the Puranas, the Ramayana, the Mahabharatha, the tribals appeared as Nishad, Sabaras, Kiratas and Dasyans. They are believed to be the earlier among the present inhabitants of the country.

The tribe is defined, as a social group usually with a definite area, dialect, cultural homogeneity and unifying social organization having several subgroups, such as clans or sibs.

Gillin and Gillin observes, any pre-literate local group may be termed as tribe, whose members reside in a common area, speak common language and have a common culture.

D.N.Majumdar defines Tribe as a group of families, whose members speak a common language, live in a common area, observe tabbos related to marriage and occupation, and have a well developed reciprocal exchange. .

A.B. Bardhan defines tribe as a “course of socio-cultural entity at a definite historical stage of development. It is a single, endogamous community, with a cultural and psychological make up going back into a distinct historical past” (Bardhan ,1973).

R.N. Mukherjee is of the opinion that tribe is that human group, whose members have common interest, territory, language, social law, and economic occupation.

Broadly the characteristics of the Tribe from the above definitions provided by eminent scholars, can be noted as,

1. Tribe is a group of families,
2. Each tribe has a name,
3. Members of a tribe speak common language or dialect,
4. Members of the tribe reside in a common territory,
5. Members of the tribe observe taboos related to marriage,
6. Members of a tribe have a common occupation,
7. Members of the tribe have well developed system of reciprocal exchange,
8. A tribe has a common culture, and
9. Members of the tribe work together at the time of war.
In the Indian constitution the term ‘Tribe’ has not been defined clearly anywhere. The term ‘Scheduled Tribe’ has been used to explain the tribe or the tribal communities which the President may specify by public notification. These groups are presumed to form the oldest ethnological sector of the people.

In this way the term “tribe” have been clearly defined by various social scientists and eminent anthropologists and identified as a separate group of the persons having their own identity and cultural traits. The tribals have their own mode of management to control their group or society. The customary laws of tribals are still unwritten, but they obey them strictly.

The difficulty in setting out formal criteria for defining the tribe arises from the fact that tribes in India are and have been for some decades in transition. All of them live in various stages of cultural and economic conditions. Because of this transitory process of evolution no scientific and standard definition has so far been evolved.

The concept of ‘scheduled tribe’ has now become an objective one. The term ‘scheduled tribe’ as conceived by administrators is different from that of anthropologists and sociologists. Today they recognize a tribe by the list of scheduled tribes declared by the Government of India.

The idea behind defining the term tribe is to evolve ways and means of gradual adjustment of the tribal population with the changing conditions and slow integration in the national main stream. They have suffered from social injustice and economical constraints for too long.

After independence, a sub-committee was appointed and Sri. A.V. Thakkar was its chairman. The most important recommendation of the sub-committee was that the new democratic state had a responsibility for the welfare of the tribal people and the development of the tribal areas. There are as many as 20 Articles and two special schedules in Constitution of India concerning the welfare of the tribals. The schemes of tribal development can be reviewed with the backdrop of general development programmes in the country. A comprehensive programme of Community Development which aimed at all round development in the rural areas was adopted.

It was from the beginning of the Fifth Five Year Plan that planning for tribal areas has been given new orientation. A separate Plan known as tribal sub- Plan had to be prepared by each state for its tribal areas. The Sixth Plan attached primary importance to poverty alliviation amongst the Scheduled Tribes with a view to raise a substantial number of families above the poverty line; coupled with adequate physical and financial effort in providing
infrastructure, elimination of exploitation and spread of education. The Seventh Five Year Plan emphasizes that the planning process in tribal areas has to be a judicious mix of beneficiary-oriented programmes, human resource development and infrastructure development.

In the Eighth Plan also many programmes were made to lessen the problems faced by the tribal people. Efforts were made to increase the employment level as well as educational level and also to bring down the number of poor people below poverty line for which Government bring forth an Act related to the Rights of these people on the forests.

In the Ninth and Tenth Plans, there was a stress on literacy particularly of female children and lot of funding was made to see the integrated over all development of tribal people

1.3 Constitutional Provisions for the upliftment of Tribals

The framers of Indian constitution were fully aware of the socio-economic backwardness of tribes and the necessity to fully assimilate them into the main body at a greater pace. Special provisions were thus made relating to the protection and promotion of their interests in the field of:

a. Socio-Economic Development


c. Political Representation and

d. Legal and Administrative Support

1.4 Integrated Tribal Development Project (ITDP) – A Concept:

The Integrated Tribal Development Project has emerged as a concept rather than as a programme. It is a methodology of planning. In ITDPs, the central place is assigned to the tribals. All programmes and procedures must be adapted to the basic goal of tribal development. The planning and implementation shall be guided by the objectives which have been accepted as the central point in this model. As a concept this is a recurring theme in the developmental literature and also in the Plan programmes. But as we have seen, this concept gets relegated into the background as the model gets formally worked out. It has therefore been cautioned that in the ITDP model, the concept should not get degenerated into merely a package of programmes how so ever relevant at particular point of time.

There are two aspects of consolidation; one relating to the existing physical assets, and the other relating to the existing organizations and personnel working in the area. We have seen earlier that the formal dividing line between different categories of state activity like plan and non-plan may not always be relevant in the tribal areas and some times may prove to be a great impediment in achieving the accepted objectives. This difference has been ignored in the formulation of an ITDP. The main criterion for accepting a scheme is its contribution to the final goal. According to the current usage a Plan by definition means a package of new programmes. The older schemes are transferred to the non-plan side which has a low priority. This has resulted many a time in the older schemes getting neglected.

1.5 Objectives

The basic objective of the present study is to focus on the impact of ITDP on Human Development aspects like health, education and income of the tribals and also to study the problems and constraints in the implementation of tribal development programmes in the Mysore district.

More specifically the objectives of the study are

1. To spell out the policies and programmes of the Government under five year plans to improve the status of tribal population.
2. To highlight the Human development factors of indigenous tribals both at national and at regional level.
3. To study the impact of ITDP as a Government programme with special focus on Tribal development.
4. To evaluate the effectiveness of the current administrative set up and organizational structure for the successful implementation of the ITDP as a scheme in promoting Human Development of tribals in Mysore district.
5. To understand the role played by NGOs in building human capability among tribals.

1.6 Hypotheses

1. Integrated Tribal Development Programme (ITDP) has improved the tribal access to Health, Education and Income which are the components of Human Development.

2. Integrated Tribal Development Programme (ITDP), as a tribal development programme has significantly contributed in improving indigenous tribals socio economic status in Mysore district.
3. This programme has led to tribal empowerment in general and tribal women empowerment in particular.

4. NGOs are playing a major role in uplifting the tribals in Mysore.

1.7 Scope of the study

Ever since the planning process initiated in the country through the Five Year Plans, the tribal development in the country has gained predominant importance. Though Tribal welfare has been a topic of international concern and in India the constitution itself has protected them, many evaluation works have not been done so far. This work is limited itself to the ITDP in Mysore and its impact on the welfare of tribal people by improving their human development and capabilities.

1.8 Methodology

The characteristics of the problem and the area of study determine the methods that the research has to adopt. The methodology which has been used in this research work is mainly qualitative in nature and include methods such as participant observation, in depth unstructured interview, group interviews, group discussion, case studies. Survey method is used to collect required data. Effort is made to contact and interview people who are involved in tribal development, NGOs, Institutions etc.

This work is mainly an evaluatory research which evaluates the ITDP and its impact on tribal development. This is also descriptive and analytical in nature. Both secondary and primary data has been made use of. Important variables like health, education and income which are Human development indicators have been considered to evaluate the impact of ITDP on tribal development. Positive changes in income, employment, health status, educational status, status of women are considered to evaluate this programme. Appropriate statistical tools to correlate some important variables have been used. Tables, graphs, Pie diagrams were also made use of for proper interpretation of the results.

Data sources and Sample Design

The study is based on both primary and secondary data. Secondary Data has been collected from many Reports and documents.

For primary data 4 taluks in Mysore where the ITDP has effectively implemented were considered and approximately equal weightage was given to all the taluks to collect sample data. Households were considered as a unit of sample and after considering 4 taluks,
within each taluk, samples were selected randomly. Out of 245 households the researcher claimed to collect data related to more than thousand individuals.

**Sampling frame**

The base for the selection of representative elements of target population were taken on the basis of tribal population in 4 talukas. The basic design of the survey instrument considering a structured Questionnaire.

**Sample techniques**

Various questions were formulated in order to study the issues which reflect on the tribal Human Development. Question were formulated in such a way that the impact of ITDP on the life of the tribals was visible.

**Sample size**

245 households with an average 5 to 6 members were interviewed. In that case the coverage of the research work would be more than one thousand people (tribals). The focus of the interview is to get a socio-economic and human development status of the tribals in the ITDP promoted taluks in Mysore. In the sample structure 4 talukas of ITDP presence were taken into consideration and only the indigenous tribal people, who live in haadis who are poor are the target groups of this survey. The selected taluks are H.D.Kote, Hunsur, Periyapattana and Nanjangud. Sample households are drawn from hamlets (hadis) of these places in the order of are 97, 60, 40, and 49 respectively.

Though effort has been made to give equal weightage to all the 4 talukas H.D.Kote has been given slightly greater importance because of a high percentage of indigenous tribal population in this place. When we studied the data for the sake of tabulation, we came up with different sub groups among tribals namely Kadu Kuruba, Jenu Kuruba, Yerava and Soliga etc. Since the equal weightage was not given to these subgroups, it was not possible to make any comparison between these subgroups. Instead the effort is to know the likely impact of ITDP in these taluks in improving the Human development aspects like Health, education, income for decent living.

**1.9 Sources**

The study materials are collected both from primary as well as secondary sources. Secondary sources are from many reports published by International Institutions,
National authorities, and Documents on tribal people etc. Government documents like Five Year Plan documents, Census Reports, Economic Surveys, and Reports from the concerned Ministries like ministry of tribal affairs, Anthropology Survey of India were also considered for secondary data. Publications of Karnataka Government, Reports of various agencies NGOs, Journals, Books, Research Papers, were also made use of. Many tribal study centers were visited for the purpose of research. To get first hand information, a sample survey has been conducted and the tribals were directly contacted.

1.10 Chapter scheme:

1. Introduction
2. Theoretical approach to Human Development and Review of literature
3. Human development of tribal people in India
4. Tribal development programmes and their implementation under Five Year Plans in India.
7. Summary, Suggestion and Conclusion.

The tribal community scene in India presents an extremely complex and intricate pattern. The new changes are affecting various sections of the tribal’s society very intimately in some areas. But other regions are showing no changes. The new economic forces are operating with speed and strength in those regions which have been opened up in recent years. This work is an effort to see the changes brought about in the tribal’s life by the tribal development programmes.