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2.1 Theoretical background

A UNICEF publication entitled ‘The Progress of Nations’ (1994) has observed “The day will come when the progress of nations will be judged not by their military or economic strength, nor by the splendor of their capital cities and public buildings, but by the well being of their people: by their levels of health, nutrition and education, by their opportunities to earn a fair reward for their labours; by their ability to participate in the decisions that affect their lives; by the respect that is shown for their civil and political liberties; by the provision that is made for those who are vulnerable and disadvantaged; and by the protection that is offered to the growing mind and bodies of their children”.

There is an attempt to trace the history of the concept of human development, in order to map the transition of discourse from ‘Development to Human Development’. It is a reflection on the journey of Indian State along the path of achieving higher goals of development. It highlights the need to overcome the public inertia (involving state as well as the civil society), which is the cause of persistent human deprivation in the Indian society, through the agency of mobilization.

Till 1960s the term ‘development’ was often used as a synonym of growth. For the exponents of traditional approach, development implied a sustained annual increase in Gross National Product (GNP) or Gross Domestic Product (GDP) together with such alternation in the structure of production and employment that the share of agriculture declines in both. Objectives of poverty elimination, reduction of economic inequalities and employment generation were implied objectives/goals, since it was presumed that the gains of growth will percolate down to the lowest level in one form or the other.

The term development has been used in a wider sense; as it is a slow process of civilization. The purpose of development is to provide increasing opportunities to all the people for a better life. It is essential to bring about more equitable distribution of income and wealth for promoting social justice and efficiency of production, to provide a greater variety of facilities like education, health services, nutrition, housing etc.

The aims of development were spelled out in 1970s in the Preamble of the International Development Strategy for the second United Nations Development Decade.

According to I.L.O., development involves ‘humans’ as distinct from material product. It is defined as a process which involves improvement in the quality of life of the weaker sections and a greater participation and involvement of the masses in the process of decision making in the economic, social, political and cultural life of a society. In his book
‘choice Cruel’, Denis Goulet (Mishra 1983) has said, “Development is not a cluster of benefits given to the people in need; it is rather a process by which a populace acquires a greater mastery over its own destiny.

Development is an elusive concept and involves mobilization of natural resources, augmentation of trained manpower, capital and technical know-how and their utilization for attainment of constantly multiplying national goals, higher living standards and the change over from a traditional to a modern society. The essence of development is generally perceived as industrialisation and modernization. Development is a multi-dimensional and multilinear process.

Development is usually conceived as an aspect of change that is desirable, broadly predicted or planned and administered or at least influenced by Governmental action. Thus the concept of development consists of (a) an aspect of change, (b) a plan or prediction, and (c) involvement of the Government for the achievements of that planned or predicted goal. The term development is also used for the process of allowing and encouraging people to meet their own aspirations. (Basu 1985).

Development and modernization are not interchangeable terms as development results in a community where as modernization is a particular case of development (Alfred Diamant 1967). The main aim of development is to increase national as well as per capita income and to raise the standard of living of the people and secure justice, freedom, equality and security for them in society. The focus of development is now increasingly on (a) equitable distribution of wealth and income (b) full utilization of manpower; (c) better utilization of natural resources; and (d) protection of human environment etc.

Hence, development means change plus growth, i.e, it includes growth, modernization, increase in social facilities, etc.

To distinguish growth from development, Adelman suggest that economic development is a process from a state of low/negative growth in per capita to one, where a significant increase in per capita income is a permanent feature, and then it is a process of growth. But this distinction depends on Rostovian stages-of-growth theory, which is by no means universally accepted.

For Brenner, growth implies an organic process of progressive change. In economics, it means an endogamously produced qualitative change rather than quantitative increase in physical output, in per capita income. Development is consciously, and deliberately, stimulated growth.
2.1.1 Concept of Economic Development

Economic development is the process of securing a higher level of productivity in all the sectors as the economy which primarily depends upon the technological advances the community is able to make (Kainth 1984).

Economic growth with social justice is one of the most important goals of developing economy like ours. Harmonious growth of intersectoral income, trade and income distribution are some of the pre-requisites of accelerated economic development. In the process of growth, agriculture and industry depend on each other for raw materials and market. Besides, it is often argued that declining output ratio of agriculture and industry increases the net domestic product and affects the income distribution pattern in the economy (Ibid). Several writers have commended the importance of an “agricultural surplus for the economic growth or economic development. The tribals have poor-agricultural surplus, in this way they suffer economically.

Conceptually “development is the faithful limitation of the developed” holds John Kenneth Galbraith. He recognizes three types of economic development

1. Symbolic modernization
2. Maximised economic growth and

Symbolic modernization is a deceptive expression of economic development because the well being of the people is not much advanced by symbolic modernization and it may be retarded for those who must pay the bill.

Test of increased income and product (i.e., through obtaining maximized economic growth) obviously has much to commend it and stands up to objective test of performance.

At the back of much development, planning has the belief that benefits must accrue as a matter of priority to the needier section of population. Resources so painfully conscripted from the people, must return benefit to the same people. This politically salutary principle of Selective Growth has, however, led to diverse and even contradictory conclusion as its application. Planned proportionate development of the economy is an objective economic law of socialism.

The common factor in all these three types of economic development is a change from a given situation to attain a better situation. There are a number of norms to measure these changes. Also there are a number of perspectives to look at these changes, for example,

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3 Mehta P C (1996), Tribal Rights, Shiva Publishers and Distributors, Udaipur. Pg. 14
the social change, the economic change, the political change, the technological change etc. Thus, the change factor is a basic component of development, improvement in one situation is normative of desirable change.

The democratic approach to economic planning and implementation leads to equitable distribution of economic resources. One of the directive principles of economic planning in India is its Socialistic economic mode. The chances of attaining the orderly process of development are closely related to the effectiveness of measures to distribute the gains of development equitably or at least reasonably equitably among the income groups, regions and sectors.

2.1.2 Human Development

As it is a well known factor, for years development economists, planners and politicians have measured development in terms of per capital income. As a result, a great deal of national development activities were focused on economic growth, often neglecting the other important dimensions of human development like cultural, educational, health and civic.

Does a Government care about economic development alone or education and health care as well? Does it spend the money it controls more on armaments or teachers? Are women just toilers in the fields or do they have a share in the wealth and responsibilities of a nation. Human development concept takes cognizance of such issues.

The United Nations Development Programme (UNDP) has prepared an Index- HDI for measuring the progress of nations. The HDI is a composite index of three basic components of human development: longevity, knowledge and standard of living. Longevity is measured by Life Expectancy at Birth; Knowledge is measured by a combination of adult literacy (two-third weight) and mean years of schooling (one-third weight). Standard of living is measured by purchasing power based on real GDP per capita adjusted for the local cost of living (Purchasing Power Parity or PPP). The HDI offers an alternative to GNP for measuring the relative socio economic progress of nations.

The UNDP publish Human Development Reports since 1990. The 2010 Report prepared by a team of experts provides a comparative status of 169 countries on the HDI. Norway ranks first on the HDI; where as India’s rank is 119. Zimbabwe is at the bottom.

As against the HDI approach of the UNDP, UNICEF uses the term rate of progress and it measures the same on the indicator of Under five Mortality Rate. On this indicator Finland tops the nations of the world in Under Five Mortality Rate. Canada which ranks first
in the list of HDI ranks 14 in Under Five Mortality Rate. India ranks 104 (out of 145 countries). Niger is at the bottom.

2.1.3 Measuring Human Development in India

The Planning Commission, Government of India, took the lead in the preparation of the National Human Development Report 2001 (NHDR) for the first time in the country. The Report provides Human Development Indices and related indicators, both state wise and for the whole nation. The methodology and the variables included in the NHDR differ from those of UNDP. It brings to the fore the issue that the methodology developed by UNDP may not be relevant in the Indian context, especially in view of data constraints. An attempt has been made in the NHDR to select relevant indicators in the same three dimensions of human development. The indicators thus chosen are supposed to reflect not only attainments in the different aspects of well-being over time, but also the changes in well being at more frequent intervals. As such, educational attainment was captured in terms of overall literacy and intensity of formal education (based on current school enrolment of children in the age group 6 to 18 years). In the case of health attainment, life expectancy at age 1 and infant mortality were taken as appropriate measures. In the case of command over resources, per capita consumption expenditure has been preferred over per capita income. The rationale for selecting the former was that use of consumption data in developing countries would capture the individual’s command over resources more accurately than income data.

The Human Development Reports of the UNDP have repeatedly argued, economic growth does not automatically ensure human and social development. The fruits of growth will take time to reach some of the poorest and weakest sections of the society. To ensure that they too derive benefit in the short run, highest priority should be given to strengthening programmes of rural development, employment, primary education, primary health and other key social sector programmes.

Here we combine the two approaches. The status of the most developed and the least developed countries on the following 9 broad indicators containing several items.

1. Adult Literacy Rate.
2. Child Survival and Development.
3. Communication.
4. Demographic Indicators
5. Economy
6. Education
7. Family Planning and Women
8. Health and Sanitation
9. Nutrition
Diagram 2.1: Interactive Dimensions of Human Development

The diagram here offers a clear overview of how the five human development indices used in the Human Development Report are constructed, highlighting both their similarities and their differences. The text on the following pages provides a detailed explanation.
Diagram 2.2: An overview of five human development indices

<table>
<thead>
<tr>
<th>Country Index</th>
<th>Dimension</th>
<th>A long and healthy life</th>
<th>Knowledge</th>
<th>A decent standard of living</th>
</tr>
</thead>
<tbody>
<tr>
<td>HDI</td>
<td>Indicator</td>
<td>Life expectancy at birth</td>
<td>Adult literacy rate</td>
<td>GDP per capita (PPP US$)</td>
</tr>
<tr>
<td></td>
<td>Index</td>
<td>Life expectancy index</td>
<td>Education index</td>
<td>GDP index</td>
</tr>
<tr>
<td>HPI-1</td>
<td>Indicator</td>
<td>Probability at birth of not surviving to age 40</td>
<td>Adult literacy rate</td>
<td>Percentage of children under five who are underweight</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Human poverty index for developing countries (HPI-1)</td>
<td>Percentage of children not using improved water sources</td>
<td>Deprivation in a decent standard of living</td>
</tr>
</tbody>
</table>

For selected OECD countries (HPI-2)

<table>
<thead>
<tr>
<th>Country Index</th>
<th>Dimension</th>
<th>A long and healthy life</th>
<th>Knowledge</th>
<th>A decent standard of living</th>
</tr>
</thead>
<tbody>
<tr>
<td>GDI</td>
<td>Indicator</td>
<td>Female life expectancy at birth</td>
<td>Male life expectancy at birth</td>
<td>Male estimated earned income</td>
</tr>
<tr>
<td></td>
<td>Dimension</td>
<td>Female life expectancy index</td>
<td>Male life expectancy index</td>
<td>Male income tax index</td>
</tr>
<tr>
<td></td>
<td>Equality Distributed Index</td>
<td>Equally distributed life expectancy index</td>
<td>Equally distributed education index</td>
<td>Equally distributed income index</td>
</tr>
<tr>
<td></td>
<td>GEM</td>
<td>Political Participation and Decision Making</td>
<td>Economic Participation and decision making</td>
<td>Power over economic resources</td>
</tr>
<tr>
<td></td>
<td>Equal</td>
<td>Female and male shares of parliamentary seats</td>
<td>Female and male shares of positions are legislators, senior officials and managers</td>
<td>Female and male estimated earned income</td>
</tr>
<tr>
<td></td>
<td>Percentage</td>
<td>EDEP for parliamentary representation</td>
<td>EDEP for economic participation</td>
<td>EDEP for income</td>
</tr>
</tbody>
</table>

Gender Empowerment Measure (GEM)
2.2 Review of Literature

The various studies have been conducted on tribal people related to Anthropological, Sociological, Cultural, Historical and Religious etc. In addition to this, the studies on Socio-economic development; Political and Educational conditions of the tribals have also been conducted. The studies are available on different aspects of the tribal development at the National, State and Regional levels. In view of the above, this study made an attempt to review the existing literature related to various aspects which are related to human development indicators like health, education, income for decent living, women empowerment and works done on Integrated Tribal Development Programme. Following works are some of the important literature reviewed for this study. For the sake of simplicity, reviewed literature has been classified as follows,

2.2.1 Health Aspects

Raja M and Ahmad A (1990) in their book ‘An Atlas of Tribal India’, first of its kind, displayed the salient features of the tribal population of India with series of maps, diagrams and photographs. The atlas contains the distributional aspects of the tribal population, ecological setting of the tribal habitats, their socio-cultural attributes and religious affinity, sex composition and marital status, literacy level, participation in economic activities and the structure of their workforce. The text highlights the theoretical questions posed by the map patterns and discusses their policy implications.

Manoranjan sahay et al. (1996) in ‘health status of tribal India’, discussed tribals health status, associated important factors, knowledge, attitude and how they practice them. The unshakable faith in witchcraft magic, sorcery, etc, was a barrier in being open to change and adapting to advanced medical methods of health care.

Basu S.K. (1996) in ‘Tribal women in India’, discuss health and its correlates, sex ratio, female literacy, marriage practices and age at marriage, fertility, life expectancy, nutritional status and mother’s health and mortality. He studied south-east zone, northern zone, central zone, southern zone including Karnataka where he investigated the soliga tribe.

Vasudeva Rao. B.S., in ‘Tribal Development Studies’ analyses health care and health services; challenges ahead in tribal area, maternal and child health, communicable diseases, alternative model of health care services, family planning programme and health education of poor under privileged groups of tribals.

Mutturayappa (1986) studies the spatial distribution of Kadukuru ba and Jenukuruba tribals in HD Kote taluk of Mysore district. Further, he also examined the family structure,
adoption of family planning, fertility rate, age structure, age at marriage and their marriage system.

Ummae Sara (1992) studied settlement pattern of the Soliga tribes in Biligirirangana Hills of the Mysore district. Further, the author analysed the system of cultivation, socio-economic conditions, health consciousness, knowledge of traditional medicine, marriage system, dress and ornaments etc.

Mutturarayappa R. in his book entitled ‘tribal fertility, Mortality and health care practices’ (2000) analyses the demographic behaviors of Jenukuruba and Kadukuruba tribes in H.D.Kote Taluk of Mysore District. Wherein, the author discussed about the influence of different variables such as socio-economic backwardness, family structure, birth events, puberty, and age at marriage, which brought changes in the demographic behavior in relation to infant mortality.

Adak et al (2006) examined socio economic variables on fertility among the Gonda Tribes in Raisen District of Madhya Pradesh. The authors highlighted six socio economic demographic variables like education of mother and father, size of family; economic status of family, age of mother at the time of first birth, fertility and mortality of the Gonda tribes.

Deepali Das Tulukdar (2006) studied the health conditions and common diseases among tribals in addition to the background of ethno medicine which was carried on among the Tiwas tribes of Morigaon District of Assam. They interviewed 300 individuals, data that are analysed revealed that, a large number of villages depend upon ethno medicine, which is not only included in the plant medicine, but also for talisman. There are different factors behind the background of using ethno medicine such as communication system, knowledge of plant medicine and its effectiveness and poor economic conditions of the people who are working as catalyst for such practices.

Veena Bhasin in her book ‘Ecology and Health’ (2005) described the ways in which tribal people think about Medicine and how these perceptions effect the utilization of alternative therapy system. Further the author examines the alternative resources and treatments utilized by various tribal populations. In addition multiple therapy system is also reveals in the tribal areas of Ladakh.

Thurston Edga (1909) in the work ‘Caste and Tribes of Southern India’ identified internal divisions of Soliga community by analyzing their occupation structure viz., agricultural, hunting and collection of forest produce in Tamil Nadu and Karnataka States.
Stephen Fuchs (1973) in ‘Aboriginal Tribes in India’ examined the structure of tribal societies and their religious life, political organization, and classified the tribal groups based on their economic conditions in Karnataka, Kerala and Tamil Nadu States.

Shukadeb Naik and Sharma (1985) highlighted relationship of production and family income structure between the two tribal groups in Orissa State.

Sutap Maiti et al (2005) investigated the health conditions, nutritional status antenatal and post natal characteristics and use of contraceptive between tribal and non-tribal women in newly formed State of Jarkhand.

Mutturayappa (2002) examined the existing health facilities, which is provided by the NGOs like Karuna Trust, Vivekananda Foundation and Swamy Vivekananda Youth Movements. Further the author find out the health improvement among the tribal people after availing health facilities through the NGOs in tribal areas of Chamarajanagara, Kodagu and Mysore Districts of Karnataka State.

Marulasiddaiah Patel (2006) explored the indigenous medical practices among the Jenukuruba and Kadukuruba tribes of Mysore district and he also stated that the indigenous medical knowledge is one of the important features between the practice of human and animal health care system

Salila Basu (1994) in ‘Health Problem and Health Care of the Tribal Population in India’ explored the health problems and health care among the tribal groups in Bastor District of Madhya Pradesh and he also discussed about the economic and socio-cultural characteristics and formulated the strategies to tackle the tribal health problems more effectively.

Saradindu Basu (1998) has made a careful measure of all the food items collected by a group of Onges living in one common hut for one month and observed that on an average an adult consumes 2.34 pounds of food per day. Protein constitutes 1.7 pounds (meat, fish, turtle, eggs and crabs, bivalve), Carbohydrate forms 0.53 pound (combination of all root crops and tubers) and other food stuff forms only 0.03 pound (a combination of fruit and honey). Though this 0.03 pound is negligible in comparison with protein and carbohydrate, yet it has some special food value, which cannot be neglected.

Nigi and Mitra (1986) discussed the physical features of Kadukuruba tribes and examined their blood groups, food habits, economic and social structure in Western and Southern parts of India.
Janardhana Roy (2000) discussed about the Hakkipikki tribal health and happiness, in Bhootanahalli near Bangalore. He felt that the majority of the people in the Hakkipikki colony have not been immunized against vaccine preventable diseases. His study touched upon their colonial problems of electricity facility, communication problems, telephone facilities and water facilities. Majority of the Hakkipikki people prefer to walk even long distances for their work and chores.

2.2.2 Educational aspects

Piraburam (2005) analysed the importance of education for improving socio-economic conditions among the Nicobarese tribal women in Andaman and Nicobar Islands.

M.K.Raha and Palash Chandra Coomar (1989) in their book ‘tribal India: problem and development prospect’ compared the literacy rates of the tribes and general population in different States and Union Territories in India and discussed about the problems of tribes for attaining higher literacy level.

Rita Singh (1996) tried to measure the growth of literacy among the Scheduled Castes and Scheduled Tribes in India and explained the regional disparities in the levels of education and visualized some of the alternative strategies for providing equal educational opportunities. Further, the author gave some suggestions for effective implementation of educational policy.

Hema Malini in ‘Tribal education provision ,achievement and Challenges’(2006) highlight the Educational Programme, Provisions, achievements and challenges of tribal population in India. Further she stated that, India has the second largest tribal population, though the Government has not taken effective measures either to improve their literacy level or to create awareness to get job opportunities other than the forest based economic activities. In addition to this, negative attitudes of parents, work at home, ill health, poor economic status and insufficient teachers are the other challenges for the tribal education.

Behura N.K in ‘Problems in tribal Education in Tribes in India’ (1996) tried to identify the various problems faced by tribes in order to attain education and the reasons for low level of literacy and educational backwardness among the tribal communities in Orissa State.

Ranjit Prasad Singh (1998) tried to identify the problems of personality development of tribal children and also he made a comparative study on personality characteristics of tribal and non-tribal school boys of the different towns and villages in Madhya Pradesh.
Balasubramanium in his “Tribals and Education” (2002), discussed the level of education and type of education required for the tribal children to build their personality in the right direction. In addition, the traditional knowledge regarding tribal values, medicine, food habits, environment and local history have to be imparted to the tribal children. The child should be imparted with a sense of pride in its tradition and heritage.

Tripathi R.S (1998) explored the tribal youth behavior based on a survey of under graduates in south eastern Madhya Pradesh (India). Results suggested that social and environmental variables are significant. Further college-going tribal youths are less submissive and the awareness is more in them due to mass media exposure. In fact they have been functioning as agents of changes. Work and study habits, games and tribal folk activities are significantly advanced to some extent, taking new shape. Hostel accommodation and college campus provides opportunities to interact with urban people. Leisure time use pattern has changed and recreation gained a place in youth life. Tribal girls are exposed to fashion oriented articles and to some extent using new consumer goods and interacting more with others in their surrounding.

BoseA.B.in his book ‘Problems of Educational Development of Scheduled Tribes’ (1970) revealed the level of literacy among the Scheduled Tribes in India and also analysed the variation in literacy rates among tribal groups and change in sex ratio. The author also discussed about the tribal Education Programmes and also made some suggestions to accelerate the level of literacy among the tribes.


Sachidananda (1996) conducted a study on socio-economic aspect of tribal education. In his study, he tried to establish the link between education and economy. According to him, education can increase the human efficiency, which ultimately turned into production. After independence the urgent need for improving the living condition of the tribal people was realized by the Government and a large sum of money was allocated for the development of education and the economy. He felt that, if the tribes are educated they would themselves improve their economic condition or if the economic condition improves, they would get education. It has been concluded that, for the educational development of tribes, it is necessary to improve their economic condition and the tribes did not send their children to schools, because children help them to increase their family income.
2.2.3. Income Aspects

Kirti Kumar in ‘Employment Planning for Weaker Section’ (1992) tried to explain the education and economic conditions of the tribals. Further, the author discussed the various tribal plans and its achievements for improving their living conditions in India.

R. Malhotra (1992) studied about tribal problems and felt that the poverty is their major problem. This condition has been exploited by others, such as moneylenders, traders, landlords, labour contractors, officials etc., unfortunately a new tribal elite is emerging with the blessings of politicians and they are the worst exploiters. Quite often they use the tribal population to serve their own interest.

Sesunathan (1999) conducted a survey and studied about the tribes of H.D.Kote in Mysore District, the remote forest areas around the Kabini River which is a home to tribes like Jenukuruba, Kadukuruba, Paniyas, Yeravas and soligas. Their life style is simple and they eked out a living through hunting, simple cultivation and gathering of minor forest produce.


S.G.Moreb in ‘The Soliga of Biligirirangana Hill’ (1977) describe the soligas agriculture, explaining how they begin the cultivation in their forest field by the end of January every year. Ground clearance marks the commencement of the agricultural operations for the New Year.

M.L.Patel (1997) stated that tribes are mainly forest dwellers and cultivators. Hence some of the social sector linked schemes like contour bounding, field bounding, horticulture, dairy, piggery, goatry, cottage industry, cloth weaving, industrial training etc. have to be implemented depending upon their stages of development. He also suggested that the intermediate technologies in production sector as well as in service sectors have to be preferably introduced among the tribes, who have limited capability to accept the most sophisticated machines for want of necessary training and knowledge.

Shekar C (1996) has carried out a study to assess the extent of tribal involvement in the collection and marketing of minor forest products (MFPs) by the largest co-operative society operating in the province of Tamil Nadu. Nearly 83 percent of the members of this organization were tribes actively involved in MFPs collection. On an average, they normally
spent eight to ten hour per day for collecting MFPs. He also analysed that during the farming season, nearly 20 percent of the tribal households gets absorbed as agricultural labourers.

Singh, (1986) analyses the changes in the occupational structure of the Scheduled Tribes in Chota Nagapur. The author pointed out that the changing pattern of economic activities is due to the impact of urbanization in the region and also observed that one fourth of the tribal population is under the influence of urbanization.

Prof. Taraka Chandra Das (1997) conducted research on the nature and extent of social change in tribal society of eastern India. This theme has been focused in the light of enhanced knowledge and developments in tribal areas, especially due to rapid and extensive industrialization. Prof. Das’s study has creamed out the socio-cultural changes due to techno-economic change among shifting cultivators. Consequently some functional interrelated changes have also been occurred.

Buddhadeb Chaudhari (1994) tried to analyse the tribal arts and crafts in various states in India. Further, he found out their problems for continuing their profession and also suggested the important measures for making these arts and crafts economically viable for the development of the concerned tribal groups.

Debesh Ray and Raha (1996) highlighted the tribal problems in Maharashtra State. Further the nature of land ownership and type of cultivation, size of land holdings and explained the causes for poor agricultural productivity and found out the reasons for educational backwardness and economic insecurity among the tribal communities.

J.S.Bhandari and S.M.Channa (1997) are of the opinion that Pandith Jawaharlal Nehru was fully appreciated the tribal cultural heritage in the form of their myths, songs, dance, dresses, and language, and realized the need to give them respect and protection for the survival of tribal identity. He was opposed to cultural domination of any type. Tribal people in many parts had already forgotten their traditions, after having converted to new faiths; the effect of Christian missionaries was quiet negative, especially in conversion efforts to erase the past along with its present manifestation from many tribal people. Nehru’s policy (Pancha sheel) made it clear that the economic development and modernization of tribal societies was the final goal but not at the cost of the loss of identification of any tribal community.

Rajarathnam (2004) analysed the performance of institutional credit, the borrowing pattern and repaying capacity of the tribes and its impact on socio-economic development of tribal people. Further, he concluded that the institutional credit is a powerful instrument in accelerating the tribal development.
An attempt has been made by Jain H.C. and Sara A.K (1982) to analyse the farm credit arranged by co-operatives as well as commercial banks on farm production, income and employment opportunities of the sample tribal farmers in Madhya Pradesh. This study has explored the significance of tribal development programmes in the context of provision of credit made and the findings are also useful to farm financial institutions and planners to understand the credit problems faced by the tribal farmers in the state.

Nanditha Singh (1977) highlighted the socio-economic conditions of tribal victims caused due to land alienation for various purposes. Further, she also suggested the alternative strategies to overcome the exploitation from the Governmental and Non-Governmental agencies.

In “planning for Tribal Development” (1984) Dr.B.D.Sharma, the author, mainly speaks about the tribal scene in India and programs and strategy along with financial allocation towards these programmes. This work mainly deals with the policies applied by the Government towards the problems of tribal administration.

In Tribal Development and Planning (2004), Aravind Kumar gives detailed information about the tribes, their origin, and the constitutional protection and also about many tribal related development programmes. In this book he speaks about the stages of their development from the beginning with a futuristic view.

In the book ‘Tribal Development in India- A critical appraisal’ (2003), Upadhya V.S., the author speaks mainly about the tribal administration, tribal problems, tribal movements and also the constitutional provisions to safeguard them.

UNDP is bringing out the Human Development Reports since 1990 wherein a comparison of different countries, gender, classes has been made in terms of Human Development.

Karnataka is the second state in India to bring out its own Human Development Report in 1999. Karnataka Human Development Report 2005 for the first time has evaluated the Human Development status of Schedule Castes/Schedule Tribe in the state. This Report has been considered as a model to study the status of STs and evaluate the projects related to Schedule Tribe in Karnataka.
2.2.4. Women Empowerment

Shanti (1996) analysed the economic conditions and social status of tribal women, role of women in tribal institutions. The author discussed about the participation of women in developmental activities. Further, the author discusses the problems faced by tribal women.

Piraburam (2005) analysed the importance of education for improving socio-economic conditions among the Nicobarese tribal women in Andaman and Nicobar Islands.

Dilnwaz Mahanti (1994) has made an attempt to analyse the nutrition problem and stated that majority of the tribal pregnant and lactating mothers and children below the age of five are suffering from nutrition problems in India.

Manish Kumar et. al (2005) examined the socio-economic conditions like internal groups, clan system, marriage system, working pattern of each family and their work force in different tribal societies in Arunachal Pradesh.

Sinha and Mishra (1996) examined the problems of tribal poverty in Badhani Block of Sonabhadra District of Uttar Pradesh. Further, they also studied poverty and its impact on living conditions of the tribals in this region.

Das J.K (1991) in his study revealed that the attitude of tribal women is conservative towards their female children. They prefer to send their male children to school rather than the female. Even though the females are admitted to the school they stop them going to the school at the age of 10 and engage them in other economic activities fully or partially. Labor force of tribal women is greater than their male counterpart and their contribution is significant to maintain the family. In view of his findings he suggested that some qualitative changes should be brought by providing easy access to educational institutions and making certain reforms in the field of economic activities.

Amar Kumar Singh (1996) analysed the status of tribals in India. He made a reference to education and employment status of tribal women who are involved in agriculture. There are more cultivators among tribal males while more tribal women are agricultural labourers. The major role that women play in agricultural operation is as labourers. For women; forest, minor forest produce formed a major source of income and an increased Government control of forest has disturbed their life. It also gives them little time for earning wages.

Ambasht.N.K in ‘educational status of tribal women in India’, looks into the traditional institutions of education in tribal societies, education among tribal female, tribal adult
women’s education and modern education acting as deculturising agent or alienating force in tribal societies, etc.

2.2.5. Integrated Tribal Development Programme (ITDP)

Dr. D.B. Sharma (1998) stated that the most significant thing for the protection of tribal land is the right of life related to land and will have to be ensured that, whatever may be the law or even if the law is silent on these issues the person who is cultivating a piece of land continues to be in possession of that land. The principle should be openly promulgated and the fact of possession through cultivation should be entered into the Government records. But if a Zamindar tries to evict a person ignoring this Right, the Government has the responsibility to provide full protection for the victim and if a Government cannot protect this basic Right, no one can take away the Right of an individual for self-defiance.

Raha. M.K and Palash Chandra coomar (1989) in ‘Tribal Development in Retrospect and Prospect’, feels that the special multipurpose tribal projects which are a variant of the community development projects and subsequently, the tribal development blocks, social and political institutes, and also voluntary organizations can play a big role in trying to interpret sympathetically their felt needs and aspirations to the administration.

Keshavan Prasad (2006) in ‘the Tribal Development Programme and its impact on Soliga Tribal Development in Chamarajanagar District’ state that Soliga tribes are mainly depending on forest products and they are collecting minor forest products and selling them in nearby towns. The majority of the Soliga tribes are concentrated in Male Mahadeshwara and Biligirirangana Hills of the Chamarajanagar District.

Raghava Rao (1981) discussed about the Integrated Tribal Development Project and its impact on tribal development in Udupi of the South Canara District and also analysed the tribal development programmes related to the agriculture and allied sectors, animal husbandry, education, housing, health, self-employment and nutrition. Further, he explained the legal and administrative measures to protect scheduled Tribes from exploitation of the non-tribals in the Udupi Region.

Sharma B.D in his work ‘Planning for dispersed Tribes’ (1981) described the various socio-economic programmes under tribal sub Plan. Further he analysed the impact of tribal sub Plan on tribal development in India.

Hemalatha Rao and Devendra Babu in ‘Scheduled Caste and Scheduled Tribes’ (1994) analysed various schemes under the Scheduled Caste and Scheduled Tribes Development Corporation in Karnataka. They also discussed various developmental schemes
for the tribals and suggested certain remedial measures to overcome the problems in implementing programmes more cost effectively.

Bordoli.B.N (1989) discussed the strategies for Tribal Development in North-East India, with special reference to Assam. Here development strategies for tribes during pre-independence period and post-independence period were discussed.

Bhowmick (1993) opined that the formulation of Plans for tribal development schemes should be done with the involvement of the tribal people themselves because this process will change them from subject to object and make them aware and development conscious about their role in development and inspire confidence. Moreover, felt needs could be identified easily by the people actually involved.

Bhatt, V. (1982) narrating the impact of TSP strategy on Koraga community, holds that tribals have not benefited from the sub-Plan to the extent expected. The main reason for this is lack of awareness among the tribals. He argues that the spirit of sub-plan is yet to percolate down to grass roots. Inaccessible interior village and scattered habitation of the tribal also account for the slow progress.

Gopalkrishna, M.S (1984) described the impact of the welfare schemes on Kannikars in Kerala. The implementation of welfare schemes without taking into account the needs of the beneficiaries as one of the factors is the reason for not achieving the desired result in this area.

Basu, A.R. (1985) in his study on tribal development programmes in Himachala Pradesh, in Bharmour and Pangi sub division of Chanta district observed that the efforts made by the Government were inadequate to solve the basic problems of poverty, malnutrition, and exploitation of tribals in this area. The study shows that the development programmes failed to elicit popular support and participation of the local people.

Goswami A. (1984) described the strategies for tribal development with special reference to the tribes in the North-East India. The strategy for tribal development, the author argues, requires defining in clear terms the contexts of development for tribals which are bound to be different from national contexts. Tribals living in the hills with some minor exception are not integrated into national economy and their contact with the economy has been minimal. They view that attempts to extend the national economy to these communities in haste are likely to be counter-productive for development, besides setting in motion waves of social interest.
Nongbri (1985) says that while the tribal development policy has led to the emergence of a new class of elite and a proliferation of political leaders with improved standards of life and status, it has not made significant impact on majority of the tribal population living in North Eastern Region.

R.R. Prasad in his paper portrays the strategies and programmes followed for tribal development. After analysing the general features of the scheduled tribes in India, he says that by tribal development it is meant development of groups which are at different stages of socio-economic development.

He analyses the strategies and programmes for tribal development during the British rule and the Independent era, i.e., during the Five Year Plans. The strategy of tribal development blocks, the concept of tribal sub-plan, the notion of the Integrated Tribal Development Projects (ITDPs) and the Modified Area Development Approach (MADA) were analysed in the national context by the author. The development programmes for the primitive tribes were also studied. State-wise details of the above strategies were analysed.


Buddhadeb Chaudhari (1982) highlighted the various dimensions of tribal problems and discussed to what an extent the tribal development programmes helped them to improve their socio-economic conditions.

Prof. Nuruthasan (1992) has rightly said that the approach to tribal welfare and development has become routinised and it is not producing results. In the meantime, the situation in the country and in the tribal areas has changed so much that a new strategy of tribal development has become inevitable.

Misra (1970) described the socio-economic problems and poverty among the Jenukuruba tribes in Begur village of H.D. Kote taluk of Mysore district. The author further emphasized the existing tribal welfare programmes and types of facilities provided for Jenukuruba tribes.

Jaganath Pathy (1989) focused the way of tribal development of various conceptual ideas with a background of different socio-political dimension of the Indian perspective.
David J Siddle (1992) has drawn our attention about the inadequacies and pitfalls in planning rural development and tribal development in the third world. He felt that there are some errors, which militate against the creation of proper conditions for development and modernization. These errors are associated with demand made by Government for short term political solutions to inherently long term problems. The errors deriving from an overwhelming self-confident belief in the nature of the Euro-American approaches for the development in which progress is equated with urbanization and industrial growth and the mistakes associated with a lack of knowledge concerning patterns of life in rural area.

Lal (1996) tried to analyse major problems of tribal development in Gujarat and also tried to identify the felt needs of the tribal community and schemes to design for the tribal development.

Anil Kumar Singh in his work ‘Approaches to tribal Development’ (1994) tried to identify the defects of the tribal welfare projects and suggested some methods through which the under privileged and exploited tribal societies can be improved and brought to the national mainstream.

Bhanujan K V in ‘ITDP-Dohod Region-Panchmahal District-Gujrath’ (1977) highlighted the Integrated Tribal Development Project and its impact on tribal development in Dahod region of Panchamahal District of Gujarat State.

Satyanarayan M. in Tribal development in India (1990) discussed the nature of problems faced by the tribals in order to explain the constitutional provisions for their development and also he examined the Government Special Programmes to improve the tribal people in various parts of the country.

Ashok Ranjan Basu in his book ‘Tribal Development Programme and Administration’ (1985) has given conceptual framework for the tribal development and he emphasized the need for land reforms, Agriculture, Horticulture, Animal Husbandry, Education and Health Schemes for the tribals in India.

Hemalatha Rao and Devendra Babu (1994) analysed the various schemes under the Scheduled Caste and Scheduled Tribes Development Corporation in Karnataka. They also discussed various developmental schemes for the tribals and suggested certain remedial measures to overcome the problems in implementing programmes more cost effectively.

Joseph Marianus Kujur (2005) highlighted the inadequacy of the new national policy on resettlement and rehabilitation of the tribes and also he discussed the inter-relations between
national policies and other economic programmes of the Jarkhand State Government, which helped to improve the socio-economic conditions of the tribes in Jarkhand region.

Earappa (1992) made an attempt in ‘IRDP as Catalyst for Upliftment of SCs/STs’ to measure the impact of Integrated Rural Development programmes on Scheduled Castes and Scheduled Tribes in Karnataka State. Further, he discussed about the third Karnataka Backward Classes Commission Report and highlights the cause and effect relationship of the caste system while suggesting remedies for improvement of those who are socially, educationally exploited and economically suffered in Karnataka State.

Motiraj Rathod in his work ‘Denotified and Nomadic Tribes in Maharashtra’ (2000), analysed about constitutional safeguards, primitive characteristics, cultural identity, social backwardness, and way of life and problems of the Denotified and Nomadic tribes in Maharashtra State.

Ramappa et al in ‘Soligas in Karnataka and their Problems’ (2006), described the problems of Soliga Tribes in Karnataka State. The author revealed that one of the major problems faced by the Soliga family being drawn out of their forestland would be to face in urban and semi-urban areas for pursuing their occupation as florist. In this connection, there is already a group occupied in this job are called Howadiga. The Howadiga groups (flower vendors) do not come under the Scheduled Tribes. A new entrant to this job a real soliga has faced many problems in getting the Government facilities provided to the soliga group because the new entrant of this job would not be in a position to get a certificate from the concerned authority as Soliga Tribe.

Walter Fernandes (2005) has discussed the recent rehabilitation policy for the tribes in the different parts of the country and he stated that the national policies on resettlement and rehabilitation are not given certain basic facilities for the affected tribal persons due to the implementation of the project.

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the fact of possession through cultivation should be entered into the Government records. But if a Zamindar tries to evict a person ignoring this Right, the Government has the responsibility to provide full protection for the victim and if a Government cannot protect this basic Right, no one can take away the Right of an individual for self-defiance.

Gare (1994) highlighted the problems of land alienation in tribal areas in Maharashtra State. Further, he discussed enactments that have improved the legal position of the tribal people and also several remedial measures are suggested to overcome the difficulties encountered by the tribal groups in the Jharkhand.

Nandita Singh (1999) analysed the various issues of land tenure system and aspirations of tribal people. Further, she explores the possibilities of devising more realistic and workable models for achieving the tribal development in India.

Partha Majumdar of the Indian Statistical Institute felt that the people who first set foot on the Indian soil belonged to the Astro-Asiatic language speaking tribes. Studying a sample of the genetic make up of the various groups of tribes, they migrated from Africa and then moved over the Southeast Asia. The study states that the life first began in Africa. Around 6000 years ago, there was a population expansion in Africa leading to an acute scarcity of resources that forced a major movement of population towards Asia. After years of journey the tribes came to the Himalayan mountain ranges and halting further progress. The more adventures of the group continued to China while the other group turned their gaze on the Indian peninsula.

Makhan Jha (1997) experienced from the pilot survey of the Lakshadweep islands that the brief glimpses of the islanders, folktales, spirit world of the sea, food habits etc, are slightly manifested in a few life histories refer to their dependency on sea and coconut. The prevalence of ‘Tarawad’ (traditional extended family) the existence of matrimony with Islam, continuation of many old practices of historical importance, revealed the fact that how the islanders have preserved the diverse cultural traditions in their society, which are now on the verge of extinction due to developmental activities taking place rapidly in almost all islands.

Sachidananda (1997) studied the origin, nature and significance of the growth of ethnicity in the Chotanagpur region of Bihar, (India) and analysed the underlying social, cultural, and geographical factors. A sense of identity, history and solidarity among the tribes was created by the cultural arrogance of dominating and exploitative communities. The minority tribe’s with a fear of damage to their traditional culture fight for equity and distributive justice. This can be ascertained in the efforts of tribal leaders to establish identity through political efforts, (the Jharkand party and Jharkand Mukti Morcha). It proved how, a
super tribal identity, that the santhals have adopted modern material life. Still keeping traditional cultural traits, they are participating in modern politics. He concluded that the Jharkhand movement demonstrates the role of super tribalism for political autonomy and dignity, which are desperately sought.

Chaturbuj sahu (1998) has studied the Toda’s origin and felt that Portuguese Missionary first visited the Toda in 1602 A.D. Since then they are probably the most extensively studied tribes of India. He argues that the word Toda might have been derived from the word “Tundra” which is the scared tree of Toda. The Badaga’s (a neighboring tribe) say that the community, which is worshiping the Thundra tree, is Toda.

Rudolf, C, Heredia (1998) stated that the term ‘Adivasi’ means ‘Original inhabitants.’ It was first used in Chotanagpur region of Bihar in 1930s and then extended to other regions in 1940s by A.V.Thakkar, who worked for their welfare. The Gandhi popularized other polite equivalents such as ‘ranipaja’ ‘vanyajati’ and ‘girijan’. In the historical Indian context now adivasi refers to a wide variety of communities, which earlier had remained relatively free from the controls of outside states, but were eventually subjugated during the colonial period and brought under the control of the state. Today they are recognized as ‘Scheduled tribes’ by the Indian constitution and more generally they are known as tribal and indigenous people.

Dr. R.Indira (1999) said, “Tribes are the real demonstrator and worshiper of the nature. They are the ancient conservator of various forest resources. She felt that the, onward march to destroy the tribal traditions in the world through the meaningless idea of the disturbance to protect environment and existence of wildlife in the forest” Dr.R.Indira’s study has been focused on the existence of tribes and maintenance of their culture in the forest.

Jagannath Pathy (1999) said in brief, that the term tribe has never been defined with any scientific precision. Of course, some superficial and empirical characteristics are attributed like homogeneity, isolation and non-assimilation, territorial integrity, consciousness of unique identity, animism (now defunct), but religion all pervasive, absence of exploring classes and organized state structure, multifunctional of kinship relations, segment nature of socio-economic unit, recurrent co-operation for common goals, and many other ambiguous empirical external attributes, which have been presumed to remain, unchanged for over a century since the time of Morgan, although these social formalities have changed radically.

C.Parvathamma (1999) highlighted in her study “the migratory character of the Kadukurubas in H.D.Kote taluk of Mysore District”. Migratory nature is an important characteristic feature of tribal society due to several reasons. Basically they are hunters and food gatherers. Once an occupied area is exploited to the maximum extent, migration to other
area is inevitable for them. Ban on shifting cultivation and restricted entry into the forest forced them to migrate. Majority of the tribal households are hardly getting one meal per day for a considerable period in the year. She concluded that whatever the crops are saved from the wild animals and gathered from the field is shared by the community which may last for few week or couple of months.

In the year 1960, their life style changed when their habitats submerged under the water of the Kabini reservoir and they were forced to move to the near by forests. Ten years later they were once again evicted when their new wandering grounds were declared protected area under the “Project Tiger” aimed at saving the threatened species.

He felt that in the frequent migratory life they had no access to the forest, which had provided them the only living, they knew. In this unfamiliar, inhospitable environment, they were not only hit economically, but were socially alienated too. Malnutrition, illiteracy and under development threatened their very survival.

According to the study conducted by A.K.Singh (1999), in many parts of our country a pre-historic type of life is generally attributed to their ancestors, many of them are designated as “living fossils” become their way of life is related to a pristine or outmoded nature. There is less hierarchy in their society and little economic specialization. They depend on nature adopting themselves to the situations, with their simple technology. Most of them are less exposed to external situation, the nature of interaction and social contact with the main stream of the society is least. His study concluded with brief tribal identity, culture, society and economic aspects.

S.Bharath Kumar (2001) wrote about Chamarajanagar district’s soligas and their bondage of love with Mother Nature. The soligas depend on forest product such as honey, lichen and gooseberries etc. Tribal people constitute eight percent of the total population of the country with some tribal communities having retained their traditional culture and indigenous knowledge despite the changes that are taking place. The forest and forest ecosystem are inseparable from the soligas and they are the effective conservators of forests. Forests are being protected by a ‘protector’ in each podu’ (name of soliga’s settlement), whose responsibility is to ensure that large trees are not to be cut.

So for many interesting works have been done related to tribal population. A number of anthropological studies, Government Reports, journalist’s accounts works are present. Even researchers are showing interest in the topic and most of the research work is going on in Anthropological sector and it speaks about tribal exploitation. Nowadays effort has been
made to solve their problems in all areas and many tribal development policies and programmes are coming into existence and many evaluators’ works have started to come.

Many of these books and Reports speak about tribal history, tribal programmes, planning, constitutional protection, etc. In some of the books effort has been made to study socio-economic and ecological development of tribals but no where any specific reference related to human development aspects of tribal population has been done and many approaches are anthropological or sociological in nature. In this work ITDP as a project and as a programme has been evaluated and its impact on Tribal Human Development with special reference to Mysore district has been considered.