CHAPTER - 1
INTRODUCTION

The Adivasis is the collective name used for the many tribal people of India. Officially they are termed “Scheduled Tribes”, Adivasis are some of the earliest inhabitants of the subcontinent and once inhabited much greater areas than at present. However little is known of their history although it appears that many were pushed into the hill areas after the invasions of the Indo-Aryan tribes 3,000 years ago. Our knowledge is vague about the origin and subsequent history of the numerous tribes of India in the absence of sufficient archaeological and paleontological data.

Aryan is earliest known aboriginal tribes of India. Eminent historical who have done detailed research on the epic Ramayana (200BC to 500 BC), have concluded that ‘Lanka’ the kingdom of the demonic king Ravana and ‘Kishkinda’, the homeland of the Vanaras (depicted as monkeys) were places situated South of Chitrakuta hill and North of Narmada river in middle India. Accordingly Ravana and his demons were an aboriginal tribe, most probably the Gond and Vanaras like Hanuman in the epic, belonged to the Savara and Korku tribes whose descendents still inhabit the central Indian forest belt. Even today Gonds hold Ravana the villain of Ramayana, in high esteem as a chief. Rama the hero of Ramayana is also known for slaughtering the Rakshasas in the forests.1

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1 Kumar, A., *Tribal's Development in India* (New Delhi: Sarup & Sons), 2002, p. 2
Sabari who offered fruits to Rama, has become in Verrier Elwin’s words “a symbol of the contributions that tribes can and will make to the life of India.”

Sabaras are the most familiar and they are probably the only tribe existing today whose earliest references could be traced to Aitareya Brahman.

The epic of Mahabharata refers to the death of Krishna at the hands of a Bhil Jaratha. In the ancient scriptures, considered to be a sacred by the upper castes, various terms are used depicting Adivasis as non-humans. Eklavya one of their archers was so skilled that the hero of the Aryans, Arjuna could not stand before him. But they assaulted him, cutting his thumb and destroying his ability to fight and then fashioned a story in which he accepted Drona as his Guru and surrendered his thumb as an offering to the Master. Munda and Naga claimed to have fought on the side of the Kurus against the five brothers. Bhima’s son Gatotkacha, who performs prodigies of valour in the war, is born of his tribal wife; Arjuna marries Chitrangada, a Naga princess. The renowned writer Mahashweta Devi points out that Adivasis predated Hinduism and Aryanism, that Siva was not a Aryan god and that in the 8th century, the tribal forest goddess or harvest goddess was absorbed and adapted as Siva’s wife. Goddess Kali, the goddess of hunters, has definitely had a tribal origin. During the earliest phase of historical period small tribal pockets were subjugated by invaders or indigenous imperial powers. Ajatsatru destroyed the tribal republic of Vaisali, Alexander wiped out tribal pockets on the North-Western border. Arthasastra refers to Atvikas who are looked upon as potential trouble shooters. Ashoka threatens north western tribes with dire consequences if

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2 Ibid., p. 3
they rise in revolt, while assuring forest tribes, in his dominions, of his compassion.

The feudal period (400-100 AD), saw a greater opening of tribal areas and Hindustan of tribal chiefs. The Brahmin priests prepared suitable puranic genealogies for them and the ruling Brahmin class spearheaded the process of Sanskritisation or Brahmanisation of tribals. Subsequently in the wake of Muslim invasion in the 11th and 12th centuries, there followed the influx of Rajputs who did not submit, in to the tribal areas and the destruction of tribal pockests. Thus Parmar Rajputs expelled Cheros from Shahabad and the Chandels replaced Bhuinya in South Monghyr district of Bihar.

The Muslim rule (12th to 18th century), witnessed a new phenomenon. The Turko Afghan and Mughal rulers mostly secured a mere formal allegiance of tribal chiefs or the Hindu rulers in tribal areas of central India and Bihar. In 1585 and 1616 AD. Muslim Armies marched into Chotanagpur and subjugated the Raja of Khukra. Similarly the tribal areas of Assam were also subjugated by another Muslim general. One, Daud Khan subjugated the Cheros of Palamau around 1661 AD. During this period conversion of tribals in the North West frontier region to Islam took place. Some Muslims saints worked and preached on the fringes of tribal areas, like Pir Syed Shad Kamal who worked among the Nats and Pir Syed Mohammed who worked among the Kols.

Some streams of Hinduism like Bhakti movement also affected the tribals such as Munda, Oraon etc. Chaitanya Mahaprabhu passed through Jharkhand and Vaishanava preachers like Binand Das working in Mundra area converted many tribals. The Bhuinyas were completely Hinduised and lost all their tribal traits. “The roots of subsequent Bhagat movements
among the tribals could be traced to the Vaishanava influence. Nothing illustrates more eloquently then the conversion of the Ahoms in Assam”

Now appear the British colonialists with their modern technology, new approach and vested interests. The advent of British rule meant opening up of tribal areas along the sea coast and in Bihar and Bengal. The construction of Grand Trunk Road through tribal pockets accelerated the influx of aliens such as merchant’s money lenders and land grabbers from outside. Furthermore, the pressure of growing population and the ruthless exploitation and oppression by Zamindars facilitated migration of peasants and artisans to inaccessible tribal areas. The Christian missions also get their period of flesh.4

The monumental endurance and patience of the tribals exhausted in the wake of the breakdown of tribal order in tribal areas in the 18th century. Paharia uprising towards the end of 18th century. Munda uprising (1789-1901), the santhal insurrection (1855-56), the Bhil rebellion (1879-80), Bastar uprising (1901-11), and Gond rebellion (1940), are some of the examples of the new awakening among the tribals of India.

Another very significant point to be noted in this historical journey of Indian tribals is the status of the three major religions of India. While Hinduism and Islam had stopped short at the fringes (in most of the cases), Christianity penetrated deep in to the tribal areas under the patronage of British rulers. This led to revitalization of movements amount the tribals like Kherwar movement (1871-1901), Tana Bhagat movement (1920-35), and a host of others. The agrarian-cum-cultural movement threw up

4 Singh, K. S., Tribal Situation in India (Shimla: Indian Institute of Advanced Study), 1972.
politico-religious leaders of stature who deeply influenced the tribal’s thinking for decades to come.

With the departure of British colonialists and rise of independent India, the tribal citizens of the country were promised of fair deal in some cases privileged to become partners in progress. Upliftment of tribals was on article of faith for our constitutional makers.

It is evident that prehistoric man had a flourishing civilization in some parts of the Himalayas, The Vedas, The Puranas, The Upnishadas and the epics refer to some tribes which existed in ancient times in several places in the Himalayas belt. It may be difficult to trace their exact genealogy but it is the fact that most of the present ethnic groups in Himalayas must be the descendents of some these ancient tribes. In the constitution of the tribal communities three regions have mainly contributed to the western Himalayas in framing the tribal's communities of the Baluch, Pathan, Dard, Gujjar, Gaddi, Kanet and the Jecha cultural area; the Tibetan Plateau contributed to the entire Himalaya frontiers right from Ladakh to Arunachal, establishing the tribal communities of the Bhotia cultural areas; the South-East Asian region contributed to the entire North–Western region right from the Arunachal hill down to the Chittagong hill tracts and the Arakam Yoma, accounting for the tribal's communities of the bamboo cultivating area. Therefore the Aryan Tibeto-Mongoloids, and the Proto-Mongoloids races have been flourishing in the Himalayan belt.5

Ancient literature refer to some tribes which inhabited Afganistan, the Gandhar of the ancient times. Gandhar were the ancient tribals inhabited this country. There is a reference to this in the big Susa place inscription of

Darius. The Teak from Gandhar was brought and from Karmenia, Gadariya (an inhabitant of Gandhara) is mentioned in the list of subjects in the south tomb inscription at Persepolis attributed to Arta Xerxes II (404-359 BC). The Gandharas were under the Mauryan Empire until the death of Ashoka in 227 B.C. Further in 230 B.C. Enthydemos supplanted Diodotes house in Gandhara and thus the Gandharas came under the Hellenistic rulers. Later on under the Sakas and Hunas etc. Ptolemy refers to Gandhara as “Ganetaree” and the country includes both the banks of the Kophes immediately above its function with Indus. The kamboyas were the neighbouring tribes. Infect they were the nomadic tribes of the Pamir region, Seuart allots this tribe to the tract of the Kabul., they are the early vedic tribes of the north-western India. The Mahabharata refers to them as the manufacturer of Kambalas.6

The Komboja of Pali Buddhist literature are one of the Mahajanapada which existed during Buddha’s life time. The Buddhist canonical texts refers to the Kamboja tribe and their country.

The Yonas and Vanvas were tribes of Greek descent who inhabited north and north west the third century B.C. to second century A.P. the Nasik cave inscription describes that the Parthians (Pahlavas) destroyed the Yavanas held in the north west. Infact, the Yavanas, to begin with entered the Indian peninsula through the north western region before the Maurayan dynasty.

The Kashmiris occupied the valley of Kashmir since ancient times. Dionysios of Samos refers to them as the kashporeoi and denotes the passage, first apparently notice by D. Anville mentioning Kaspoiroi as a

6 Vidyarthi, L. P. and Rai, B. K., The Tribal Culture of India (New Delhi: Concept Publishing Co.), 1977
The Damoras were the ancient tribes of Kashmir. In the Brehat Samhita, they are located in the north east division. The Damaras were landed aristocracy or feudal barons. Harsha (1089-1101 A.D.) the king of Kashmir is said to have oppressed them. This tribe played a very prominent role in Kashmir politics till the Islamic invasion of Kashmir when most of them adopted Islam as their religion. The Salvas, Panini, mentions this very often and refers to them as Goputtia Brahmana. Their capital is Salvapura. The Mahabharata mentions the Salvas residing with Duryodhana along with tribes like the Matsyas, Kekayas, Ambasthas, Trigarttas and other. In other references the salvas capital said to be kasika. It is a fact that the tribe existed in the neighbourhood of Kashmir.

The Madaras were an ancient tribe of the vedic time. They are mentioned in the Vamsa Brahman of the Sama Veda. The Madaras were located in what is now central Punjab; they appear in epic period to have occupied the district of Sialkot between the Chenab and Ravi, or according to same, between the Jhelum and the Ravi.

The Sudras were one of the important tribes of north-western India. The Greek authors have mentioned them and referred to them as the inhabitants of the Sind region. The Sudras in ancient Indian society formed one element of the four Varnas: Brahmin, Kshatriya, Vaishyas and Sudras.

The Tregarattas were warrior tribes and might have been the neighbour of the Youdheyas. The Trigarttas issued copper coins in 2nd century BC. The

7 Thakur, Devendra and Thakur, D. N., *Tribal Life in India*, op. cit.
Trigarattas were important ancient tribe, as they controlled the commanding region in both the plains and hills. They remained in the forefront of all political activities. Their long survival ensured a well developed culture. Their kings ruled Kangra and the neighbouring hills and plains contributing a lot to arts and culture, economics and politics. The Kulutas are mentioned in the north-west division and seem to have been a tribal republic. Politically, the Kulutas were divided into small principalities. A reference to the Kulutas is also available in the Chamba copper plates. Religiously the Kulutas must have subscribed to sort of animism grafted to Hinduism. “Kulutas may be Hindus with animistic beliefs as they show veneration for free and respect deities as indicated by tree and serpant worship. The Vardhakins were a craftsmen tribe were also known as Varhchis. Mainly they were concerned with the constriction of Temples devoted to Hindu deities. The architect, the Sathapati is the foremost of the craftsmen (Siplin) of whom there are four classes, Sithapathi, Sutragrahin, Taksaka and Vardhakin, the designing architect, surveyor, Sculptor and builder plasterer painter. The Vardhkins occupied the region covered by Chamba, Kullu, Kangra, the Shimla hills.

The Kinnars in legend and mythology were considered a race some where between beings and gods. They are described as being fabulous being half human, half birds. They were thus called Kimpurushas meaning “What kind of human beings”. Presently the Kinnaura tribe inhabit the Kinnaur district of H.P. During the medieval period the tribal's people inhabiting different parts of India were either disturbed by the then Mohmedans rulers or the regional rulers or the both.¹⁸

¹⁸ Kumar, A., *Tribal's Development in India*, op. cit.
The modern period starts with the advent of the British rule in the country. When the Britishers first entered Chhota Nagpur they had to face fierce opposition from the tribals.

Encroachment on forest by alien groups and the government led to the cessation of the right of sole occupation. The land settlement policy of the Britishers also affected the system of tribal ownership.

Regulation XIII of 1833 was passed and Chota Nagpur was declared a non-regulating area. This was the beginning of the isolation policy of the Britishers. The Khond rising in 1846, the Santhal rebellion in 1854, the unrest in Dhanbad in 1869-70 etc. special arrangement for isolated areas got acceptance. In 1874 the Scheduled district act was passed under which the executive was given wide powers. Still a few rising like Sardari agitation in 1887, Birsa movement in 1895, Tana Bhagat movement in 1914 etc., came up and were quelled.

By then the tribal's started taking part in the national freedom movement launched by Gandhi. As a result the Government of India Act 1919 was passed and two types of exclusion came in to force, viz “wholly Excluded Area” and “Area of Modified Exclusion”. The growth of freedom movement was a headache for the rulers. The Simon commission 1928 also suggested two categories for the tribal tracts and in 1935 an act was passed to incorporate “Excluded Area” and Partially Excluded Areas.

Reservations were made for tribals and a few other sections of the Indian population. No act of the Federal Legislative or the provincial legislative would apply to these Scheduled Areas. In the British period the tribal faced another encroachment in the form of conversion to Christianity by the missionaries who accompanied the ruler, in the name of serving the tribals. This helped tribals in their education and health but created factions among
the tribal of different regions who were now divided into two sections i.e. tribals and Christian tribals. In the Pre-Independence period of the national movement social workers penetrated deep in to the tribal areas and got an encouraging response.

Among them the Bhil Seva Mandal of Thakkar Bappa is pioneer.

The tribal reposed confidence in Mahatma Gandhi and other national leaders. They also took part in the national freedom movement.

The Tribals also did not escape the attention a few ethnographers, historians and anthropologist among the learned British administrators who were the first to study these people, when we got independence in 1947. Our national leaders were very eager to help and uplift the tribals.

In constitution of India Tribal were given all special care. The isolation policy was rejected outright and instead a policy of integration of tribals with rest of the people was adopted. Huge amounts were ear masked in different five year plans for welfare of tribals. As a result tribals were now passing through a phase of development with rest of country.

The Constitution of India has Scheduled Tribes as a vulnerable section of society, under Article 46. “The state shall promote with educational and economic interests of the weaker section of the people and in particular, of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.”

Tribals are the most vulnerable section of the socio-economic fabric. They still live a backward life when compared with the rest of the civilized world. The Tribal people suffer from poverty, ill health illiteracy,
ignorance and exploitation and their development is retarded due to these factors.

Interestingly but sadly the anthropologists, sociologists, social workers, administrators and such other people who have been involved with the tribes and their problems either on theoretical plane or on practical ground are still not on the same wave length regarding to the concept and the definition of their subject matter. Different term has been given to this group by different time period. Such as “aboriginals”, depressed classes, and Scheduled Tribes.

With the passage of time, the differences on the concept and definition of tribe have certainly narrowed down to an appreciable extent.

The term tribe commonly signifies a group of people speaking a common language, observing uniform rules of social organization and working together for common purpose. The other typical characteristic of tribe includes a common name, a contiguous territory, a relatively uniform culture or way of life and a tradition of common descent.

According to another contention tribe is generally, used to denote group of primitive or barbarous clans under recognized chiefs. In general, it was applied to people who were considered primitive, lived in backward area, and did not know the use of writing.

In spatial a cultural consideration, Indian tribal population is at widely different stages of social as well as economic development. The concept of tribe is thus of paramount importance to understand tribes in Indian culture. Anthropologists and social scientists have made attempts to define a tribe.
There are some definitions of Tribe below:-

Imperial Gazette of India describes tribe as a collection of families bearing a common name, speaking a common dialect or professing to occupy a common territory and is not usually endogenous, though originally it might have been so.10

According to Oxford dictionary, “A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor.”11

Ralph Linton opines in its simplest form the tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in culture frequent contacts, and a certain community of interest.12

G.W.B.Huntingford viewed, “A tribe is an independent political division of a population with a common culture.”13

According to D.N.Majumdar, “A tribe is a social group with territorial affiliation, endogamous, with no specialization of functions, ruled by tribal officers, recognizing social distance with other tribes or castes, without any social obloquy attaching to them, as it does in the caste structure, following tribal traditions, beliefs and customs illiberal of naturalization of ideas from alien sources, above all conscious of homogeneity of ethnic and

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territorial integration. In short the term is generally applied to a territory, speak a common dialect, bear a common name and cultural heritage.

L.M. Lewis is of opinion that ideally, tribal societies are small in scale, are restricted in the spatial and temporal range of their social, legal and political relations, and possess a morality, a religion, and world view of corresponding dimensions. Characteristically too, tribal languages are unwritten, and hence, the extent of communication both in time and space is inevitably narrow. At the same time, tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society.

Red cliff Brown states that, “Tribes may have been groups comprised of four or five local groups which have friendly relations with each other and meet on occasions like festival gath.”

**STATE / UNION TERRITORY- WISE LIST OF SCHEDULED TRIBES IN INDIA**

There is a substantial list of scheduled tribe in India (Annexure - I) recognized as tribal under the constitution of India. Tribal peoples constitute 8.2% of nation’s total population over 84.51 million people according to the 2001 census. There are around 697 tribes identified by central government. According to article 342 these people reside in 15% of the country’s areas. One concentration in a belt along the Himalayas stretching through Jammu & Kashmir, Himachal Pradesh and Uttarakhand in the west, to Assam, Meghalaya, Tripura, Arunachal Pradesh, Mizoram,

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Manipur and Nagaland in the Northeast. In the Northeastern states of Arunachal Pradesh, Meghalya, Mizoram and Nagaland, more than 90% of the population is tribal. However in the remaining northeast states of assam, Manipur, Sikkim and Tripura, a tribal people form between 20 and 30% of the population another concentration lives in the hilly areas of central india (Chhattisgarh, Madhya Pradesh, Orissa and to a lesser extent Andhra Pradesh ); In this belt, which is bounded by the Narmada River to the north and the Godavari River to the Southeast, tribal peoples occupy the slopes of the region’s mountain’s. Other tribals including the Santhals live in Jharkhand and West Bengal. Central Indian states have the country’s largest tribes and taken as a whole, roughly 75% of the total tribal population live there although the tribal population there accounts for only around 10% of the regions total population. There are smaller number of tribal people in the Karnataka, Tamil Nadu and Kerala in South India; in Western India in Gujrat and Rajasthan, and in Union territories of Lakshadweep and the Andaman Islands and Nicobar Islands. About one percent of the populations of Kerala and Tamil Nadu are tribal, where as about six percent in Andhra Pradesh and Karnataka are members of tribes.

Review of Literature

Tribal studies have figured prominently in the history of anthropology in India, and this emphasis continued till recently. These studies were given priority by the British Administrator scholars, as well as by foreign missionaries and travelers, for purpose of (i) Colonial administration (ii) Culture historical study of religions conversion and (iii) adventurous memories. The history of anthropology in India till recently has been the history of tribal studies. Historically the development of tribal researches in India, as mentioned earlier, may be reviewed in three phases formative (1774-1919), constructive (1920-49), and analytical (1950), while this

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categorization is broadly useful. It should be remembered that these phases are not mutually exclusive and that the different rate of development of anthropological researches in various parts of India.

Since the foundation of the Asiatic society of Bengal in 1774, the British administrators, missionaries, travelers and a few others anthropologically oriented individuals collected data on tribal and rural groups and wrote about their life and culture in the journal of the Asiatic society of Bengal (estd.1784), Indian Antiquary (estd.1872), and later in the journal of Bihar and Orissa Research society (estd.1915), and in man in India (estd.1921). Along with other historical and geographical information they also collected ethnographic data and published a series of district gazetteers and handbooks on tribes and castes and also a numbers of monographs, especially on the tribes of Assam. During the census, especially in 1931 and 1941 some British and Indian anthropologists were associated with the collection of anthropological data on the tribes and castes of different parts of India.

During recent time numerous researches and studies regarding the problem of development and transformation of the tribes have been carried out. Though these studies are not on similar are lines as the study undertaken here yet these studies are helpful a lot in building the framework for the present study.

G.S. Ghurye (1963) in his study, “The Scheduled Tribes”\(^\text{17}\), has examined the various aspects of Scheduled tribe under British Rule in India. He has collected various information and features regarding historical Schedule tribe in different stage. The impact of British Government policies and programmes during the pre-independent period also analysed. The main

\(^\text{17}\) Ghurye, G. S., \textit{The Scheduled Tribes} (Bombay: Popular Book Depot), 1959.
focus of his study to highlight the basic feature of tribal people of India and the various causes those are responsible for their backwardness. This study is very helpful to the researches to make or prepare the historical background in the theoretical framework of the present study.

Pabla G.S. and Vashistha J.R. (1963) in their study, “Tandi”\textsuperscript{18} a village in Lahaul and Spiti district reveals that, the village Tandi located at a height of 10,000 ft., four miles of the west of Keylong. This village Tandi inhabited by various groups, brings to light the interactional pattern operating in the isolated Himalayan village.

Singh (1970) observed in his work “Tribal Development in India”\textsuperscript{19} that the salient feature of agriculture in tribal areas commonly found were shifting cultivation, lack of irrigation facilities, primitive techniques of cultivation, small size of cultivated land holding and lack of diversification of occupation. There was exploitation of the tribal people by money lenders, traders etc. The farmers mostly grew low valued crops. Accentuation of the above mentioned feature of agricultures on tribal farms and certain drawbacks in the working of the centrally sponsored scheme like shifting of emphasis from the tribal hindered, the achievement of desired result. The study has suggested reorientation in the exiting approach to developing tribal areas with emphasis on co-operation movement, greater participation of the tribal people and diversification of farming.

Government of Himachal Pradesh (1971) conducted an evaluation study of Kinnaur district\textsuperscript{20}, with a view of to study the sources of household income.

\begin{footnotesize}
\begin{enumerate}
\item\textsuperscript{19} Singh, A. K., \textit{Tribal Development in India} (Delhi: Classical Publishing Company), 1982.
\item\textsuperscript{20} Government of Himachal Pardesh Report, 1970
\end{enumerate}
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The results of this study reveals that within the tribal areas of Kinnaur districts horticultural crop, honey production, yak and sheep breeding were the major sources of household income. In the earlier period, production was not much and used to be sold locally or keep for self consumption. But with the pace of time, production was increasing and step may be taken for marketing the produce through the co-operatives societies so that adequate returns be ensured to the producers. The study reveals the tribal people of Kinnaur districts were suffering with the low production.

Government of Himachal Pradesh (1974) conducted a study of district Kinnaur with a view to study the livestock wealth of the tribals. This study reveals that in 1974; when the human population was 49835, the number of livestock against each thousand human being was 2552, out of which 1297 were sheep, 669 goats and 586 cattle. The gross livestock population being 1,25,708.

Ranbir Sharma (1977), in his study, “Party Politics in the Himalayan States,” studied the various political party of Himachal Pradesh to examine the potential role of political parties in initiating, directing and managing social, economic, and political changes in Himachal Pradesh. He has observed the growth of political consciousness amongst the hilly state of Himachal Pradesh. He analysed that the Praja Mandal movement in the hill states stimulated the growth of political awakening, even though these area were economically backward. During the course of struggle being launched a simultaneous process of their integration had also begun. This study is helpful to know that the integration of various tribal and non-tribal communities of Himachal Pradesh has been begun from the period of Praja

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21 Ibid., 1974.
Mandal movement and national movement to achieve the common interests.

Khosla, Sharma and Guleria (1984) in their study, “Evaluation Study of Desert Development Programme in Spiti, Himachal Pradesh”. On the basis of empirical investigation found that staple food of three fourth of sample household in the tribal areas of Spiti was course, grains, mainly barley which was indicative of rampant poverty and under nutrition in the areas. The diet of majority of household in Spiti was of a poor quality, which was further supported by the low consumption of protective foods like, milk, meat, eggs, fruits etc. However, the overall position with regard to diet and nutritive food was unsatisfactory nearly 50 percent of sample household had been occupying three or less number of rooms. Over three fourth of sample household had the benefits of piped drinking water and only 12.5 percent of them were using electricity. The study shows the overall backward condition of Spiti tribes.

Arya (1993) in his study, “The Hops Cultivation in Lahaul valley in Himchal Pradesh,” observed that hops cultivation is a very sophisticated business. Hops being a perennial crop bring higher return and with the advancement of the plant, it will bring more profit to the people of Lahaul valley. Hops crop emerging in a good pace as a cash crop of Lahaul Valley tribal peoples.

A. R. Basu (1985) in his study, “Tribal's Development Programme and Administration in India” has analyzed the various aspects of development programmes in the tribal's belt of Bharmaur and Pangi sub division of Himachal Pradesh.

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23 Khosla, Sharma and Guleria (1984)
24 Arya, 1993
Chamba district. He pointed out that the efforts made by the government were inadequate to solve basic problems of poverty, malnutrition, exploitation of tribals. The study further shows that the development programmes have failed to elicit popular support and participation of local people. This is despite the fact that special emphasis had been given to the need for such participation in all the plans. The study also points out that because of several bottle-necks in the administrative machinery, progress has been slow in these areas.

V. S. Dsouza (1990) in “Development, Planning and Structural Inequalities: The Response of Unprivileged”26, pointed out that the tribals are more backward as compared not only to the general population but also to the scheduled castes and other backward social group with constituting protection. The author examined the efforts of planned development intervention on the tribals from 1961 to 1981. He has concluded that after twenty years of intervention has not made any significant impact in improving the condition of tribals.

Nadeem Hasnain (1990) in “Tribal India Today”27 (Delhi, Palka Publications, 1990), points out that the administrator as a matter of principle must emphasize on the concept of development instead of welfare. We cannot base programmes are linked with the distribution of doles which neglects integrated growth of the tribal society and also lead to the release of funds for conflict and tension of both inter and intra types.

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27 Nadeem Hasnain, Tribal India Today (Delhi, Palka Publications, 1990)
M. L. Patel (1994) in his project “Development Dualism of Primitive Tribes,” points out that a well set system of subsidy eco-programmes presupposes the people’s participation. But the habitual beneficiaries has come up, that has created a strong understanding between the programme executives and the beneficiaries to grab a share of subsidy. He further opines that the bank soft loans which are meant for tribal people are out of bound to the needy person.

A. K. Singh and M. K. Jabbi (1995) in their work, “Tribal in India: Development, Deprivation and Discontent,” revealed that the condition of the tribals in post independence India has in many ways worsened. They further pointed out that for the tribals ‘Development’ in Post independence India has become synonymous with ‘Deprivation’ and b ‘Discontent’.

Kumkum Yadav (2003) in her project “Tribals in Indian Narratives” explores the several factors that go into the representation of tribes in India. This book unveils a series of choices, decision, goals, and relationships, both conscious and unacknowledged that mark the impact of political choice on the representation of the tribals in works of Indian novelists and anthropologists. Representation and translation are very often touched by deep rooted imbalances in relationships. This book examines the writing on Indian tribes in literature and academic status and also for the impact that they have on the actual social condition and social reality within which the tribes exist.

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D. C. Shah and Yatindra Singh Sisodha (2004) in this volume “Tribal's Issues in India” is based on the seminar on ‘Tribal Issues in India’ on June 21-22, 2002 which was organized by the Madhya Pradesh Institute of Social Science Research Ujjain. It is outcome of the papers presented in the seminar. This book discusses the tribal livelihood in two Western states Gujarat and Madhya Pradesh and also discussed the role of the voluntary organization in empowering the community, educational backwardness among tribals in India and its remedial measures and the socio-economic deprivation of tribals.

Sukant K. Chaudhary and Soumendra Mohan Patnaik (2008) edited book “Indian Tribes and the Mainstream”, which is based on papers presented at the National Seminar on “Tribes and the Mainstream of Indian Society and Culture”. The book is divided in to four sections on the basis of four major themes. The first two section deals with the concept of ‘Tribe’ and ‘Indian Mainstream’ respectively, the next two deals with Tribal cultures and challenges of tribal development.

Objectives:-

The objectives of the study are-

1. To study the various policies and programmes for the development of tribals.
2. To what extent the existing developmental policies have brought qualitative improvement in the life of the tribal people.

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3. To examine the existing administrative structure of tribal development.

4. To what extent the local needs and aspiration have been taken into account while formulating development policies and programmes.

5. To assess to impact of the programme.

**Research Methodology:**

The work is empirical in nature. The data will be collected from the beneficiaries and non-beneficiaries if any. The random sampling as a technique of sampling will be used to collect data. Observation both participatory and non-participatory, Questionnaire, Schedule and Interview as a technique of the data collected will be used. The data collected will be thoroughly processed and analysed. The help of the computer will also be taken at the appropriated stage. The study will also use the primary as well as secondary sources available.