CHAPTER I
INTRODUCTION

1.1 Prologue

The founding fathers of our Constitution had desired to secure social, economic and political justice and equality of opportunities and status to all citizens including tribals. They had considered it necessary to provide specific safeguards in the Constitution for the weaker sections of the society in general and Scheduled Caste and Scheduled Tribes in particular. One of the major concerns of Indian planning has therefore been the welfare and development of the weaker sections of the Indian society who constitute a major chunk of the national populace. The Scheduled Tribes were identified on the basis of well-defined criteria including the traditional homeland of a definite geographical area, shyness of contact, occupational traits and general lack of development. The list of Scheduled Tribes was notified by the President of India in accordance with the provisions of Article 342 of the Constitution. Though our national leaders and constitution makers were committed to the uplift of the weaker sections, it is distressing to note that the gains of development have not yet reached the intended classes to the desired extent. Despite various measures to improve the socio-economic conditions of the Scheduled Castes and the Scheduled Tribes, they remain vulnerable.

Madhya Pradesh has the largest tribal population in India. The population of Scheduled Tribes alone accounts for about 23.27% of the total population of the state while the area covered is about 25,652 square miles, which is, approximately, 15% of the area of the State. Again, almost a third of the tribal population of the State lives in Scheduled areas. Several tribal development projects are launched in Jhabua District of Madhya Pradesh. In particular, Jhabua Development Communication Project (JDCP) has become a milestone in the history of development communication in India. Other television channels have also disseminated several tribal development programmes for the benefit of the local tribals. The role of communication in general and the role of TV in particular are as important at the grassroots level as they are at the national level.
The present study evaluates the role of television in tribal development especially at Jhabua District of Madhya Pradesh State. The concept of tribal development, tribal development in India, role of communication in development, tribal development communication at grassroots level, role of television in tribal development, social significance of the study, statement of the problem, objectives of the study and scope of the study are furnished in this chapter.

1.2 Tribal Development

The Indian administration has always been aware of the presence of the distinctive groups of people known variously at different times -- Ashura, Vanara, Kinnara, Rakshasa and others during the ancient times. Tribals were also called as Kol, Bhil, Kirata and others during the medieval times and Girijan, Adivasi, Vanavasi and others during the modern times. They have been characterized by the dominant groups as distinctive with their comparatively more isolated habitation in the hilly and forest areas, and their distinct social, economic and cultural lives.

The connotation 'tribe' attributed to certain ethnic groups in India is the legacy of the British colonial rule. The term continues to be used in dealing with the exotic indigenous people of India who live outside the cities and townships. In the present day, tribes are found to live in forests, hills and terrains which are the repository of minerals, hydraulic and forest resources with their exotic culture which is peculiar to modern day people. Therefore, the outsiders designate them with various names like 'adivasi' (original inhabitants) 'jana' or 'janjati' (folk community) 'adimjati' (primitive community) 'vanvasi' (forest dwellers) 'pahari' (hill people) and so on.

Different scholars have attempted to provide definitions of a tribe. D N Majumdar (1937:79) defines: "Tribe is a group of families, whose members speak a common language, live in a common area, observe taboos related to marriage and occupation and have well-developed reciprocal exchange".

R N Mukherjee defines: "A Tribe is that human group whose members have common interests, territory, language, social law and economic occupation".

W H R Rivers define: "Tribe is a simple type of social group whose members speak a common dialect and work together at the time of war".
Gillin and Gillin define: "Any pre-literate local group may be termed as tribe whose members reside in a common area, speak a common language and have a common culture."

Imperial Gazetteers of India define: "Tribe is a group of family which has a common name whose members speak a common dialect, reside in a common area and observe taboo in marriage, though in the beginning they would have not been observing this taboo."

The anthropological literature reveals that the term tribe has been used for those groups of human beings whose place of residence is situated in remote areas like hills, forests, sea coasts and islands; and whose style of life is quite different of the present day civilized men. Local indigenous people residing in these places of the world are termed as tribe or tribal, to distinguish them from other people of the world. Anthropology and tribal study are closely related.

The characteristics of the tribe include: 1) Tribe is a group of families, 2) Each tribe has a name, 3) Members of a tribe speak a common language or dialect, 4) Members of the tribe reside in a common territory, 5) Members of the tribe observe taboos related to marriage, 6) Members of a tribe have a common occupation, 7) Members of the tribe have well-developed system of reciprocal exchange, 8) A tribe has a common culture and 9) Members of the tribe work together in times of war.

The tribes are often fragmented into smaller groups because of scanty and sporadic distribution of resources. India has the largest concentration of the tribal population in the world. Indian tribes constitute roughly 8 percent of the nation's total population, nearly 70 million people according to the 2001 census.

It is open to the President of India to declare that a caste or sub-caste shall be deemed to be a Scheduled Caste or Scheduled Tribe in a particular part of a state and not in another part. Conversely, where the President's Notification declares a caste to be a Scheduled Caste or Scheduled Tribe for the purposes of certain specified state, no court can direct that caste to be a Scheduled Caste or Scheduled Tribe in relation to another. The reason is that the Court has no power to modify the President's Order or to make any addition to it. It is now established that where a person belonging to a Scheduled Caste or Scheduled Tribe will not be entitled to claim the privileges or benefits (E.g., admission to an educational institution)
admissible to a member of a Scheduled Caste or Scheduled Tribe of the state to which he has migrated, even though there may be a Scheduled Castes or Scheduled Tribes of the same nomenclature in the latter state.

Article 342 (1) provides that the President may with respect to any State or Union Territory and where it is a State after consultation with the Governor thereof by public notification, specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for the purpose of this Constitution be deemed to be Scheduled Tribes in relation to that State or Union Territory, as the case may be. Parliament may by law include in or exclude from the list of Scheduled Tribes specified in a notification issued under Clause (1) any tribe or tribal community or part or group within any tribe or tribal community. Religion is not a bar in the case of Scheduled Tribes.

Development is the process which permits man to gain absolute control over himself, over environment and over national destiny and permits him to be what he wants to be. Today, in all developing countries, 'development' is considered to be a subject of special concern. Special programmes are being implemented in these countries to improve the socio-economic conditions of the people. Statistically, this means the peasants, workers, women and weaker sections in a developing country like India. Thus, development deals with people and their overall progress. Development is essentially a process of change initiated with an objective of improving the quality of life of people.

1.3 Tribal Development in India

Tribal development should be viewed at not merely in terms of material needs but equally or even more so in relation to non-material needs such as the right to live with freedom, human dignity and self-respect. Hence, a multi-dimensional approach to 'tribal development' with the basic concepts of ecology, environment, human resources and protection of human rights is the need of the hour. Tribal development encompasses broadly the multi-faceted development of tribals in India. The term Scheduled Tribe has a long historical origin. For the tribal population, there has always been a close traditional association with a territory or a tribal domain with the tribal community enjoying a collective command over the natural resources.
R R Prasad (2000: 94) observes "development is essentially a process of change initiated with the objective of improving the quality of life. For certain sections of society, who are considered as weaker sections, the process of change would aim at bringing them into the mainstream of socio-economic system left to itself the process of change even if initiated by an external stimulus, would not be sustainable for these sections. The founding fathers of our Constitution, therefore, decided to secure social, economic and political justice for all citizens. They analyzed that the inequitable forces embedded in the socio-economic system, and also political organizations, had resulted in deprivation and disadvantages for the poor and the weaker sections of the society. It was, therefore, considered necessary to provide specific safeguards in the Constitution for the Scheduled Castes and Scheduled Tribes, who, due to tradition and a combination of circumstances were the most deprived, weak and vulnerable amongst the various sections of the society. When India attained independence, the new democratic state was made aware of its responsibility towards the welfare of the weaker sections of the society. One of the major concerns of Indian planning has therefore been the welfare and development of the weaker sections of the society and among them more especially that of Scheduled Castes and Scheduled Tribes who constitute nearly one quarter of the total population."

1.3.1 Tribal Development in Pre-Independence India

Prior to the arrival of the British the tribal areas were relatively undisturbed. Of course there were Mughal and native rules prior to the British, but the presence of these administrations was not felt beyond the occasional loots from the rich farmers of the plains. Imposition of regular taxation through the passage of the Bengal Permanent Settlement Act of 1793 marked the beginning of unrest and rebellions in all tribal areas of the country, depending on when the Act was operationalized. Widespread tribal resistance movements compelled the British administration to negotiate workable peace in the tribal areas and this led to the concept of partially or completely excluded areas of administration in British India. The former British Government in India were keen about the tribal people. The British administrators pursued a 'policy of isolation' and tried to keep the tribals away from the mainstream of national life.
However, even during the negotiated peaceful situation, the British administration made sure that the tribal areas did not form contiguous administrative units. This resulted in truncated tribal areas distributed over several states, which were controlled by the dominant non-tribal agents of the respective states. The 'tribal freedom movements' (The Kol Rebellion 1832, the Santal Rebellion 1855-56), were followed by the national 'freedom movements' beginning in 1857, (the latter movement following many aspects of the former rebellion). The social and economic conditions of the people belonging to the Scheduled Castes and Scheduled Tribes has been the concern of the Indian political and social movements even before independence.

Various attempts were made to facilitate tribal development during British period. Prominent acts and regulations include: 1) Cleveland’s Hill Assembly Plan, 2) Bengal Act, XIII, 1833, 3) Wilkinson Act, 4) Act 1855, 5) Act 1870, 6) Scheduled Area Act 1874, 7) Chotanagpur Tenancy Act, 8) Government of India Act 1919, 9) Government of India Act 1935 and so on.

1.3.2 Tribal Development in Post-Independence India

S R Sankaran (2000: 123) observes: "The mainstream political and social movements were profoundly influenced by the Gandhian approach as well as the relentless struggle by Baba Saheb Ambedkar, which emphasized the imperative need to transform the economic and social status of the weaker sections including the tribals in India. The founding fathers of the Constitution, especially Baba Saheb Ambedkar who was the Chairman of the Drafting Committee, were acutely aware of the iniquitous forces embedded in the social systems, economic institutions, and political organizations in India in relation to the weaker and vulnerable sections of the society and therefore, considered it necessary to provide for specific corrective measures and mandates in the Constitution in their favour".

The overall pre-independence arrangements continued in post-independence India even after the state re-organization in the early 1950s. The otherwise contiguous tribal areas remained dissected and distributed over several non-tribal states except in the North East, where the tribal people have their own states formed along ethnic lines. Another important aspect of tribal uplift is that tribals are allergic to the legal system and developmental network. They prefer to
keep away from these processes and agencies. Their life is largely regulated by their age-old customs and social practices which are at times contrary to Constitutional provisions and developmental initiatives. Tribal issues received prominence in the draft constitution, largely through the efforts of Jaipal Singh, the most prominent among the tribal leaders of that time, on the advice of Dr. Verrier Elwin.

The basic principles that should guide the approach to the development of the Scheduled Tribes were clearly set out by the Prime Minister Pandit Jawaharlal Nehru in the form of five principles known as ‘Tribal Panchsheel’ which was later endorsed by the Renuka Ray Team (1959) Dhebar Commission (1961) and the Shilu Ao Committee (1969). These commissions made important recommendations for the uplift of tribals in India.

The Panchsheel laid down specifically: 1) the tribal people should develop along the lines of their own genius and we should avoid imposing anything on them but rather try to encourage in every way their own traditional arts and culture, 2) tribal rights in lands and forests should be respected, 3) we should try to train and build up a team of their own people to do administration and development, 4) we should not over administer these areas or overwhelm them with multiplicity of schemes; we should rather work through and not in rivalry to their own social and cultural institutions; and 5) we should judge the results not by statistics or the amount of money spent but the quality of human character that is evolved.

A programme of Community Development was launched in the First Five Year Plan (1951 – 56) to empower tribals in India. The entire country was covered by the Community Development approach by the end of the Second Five Year Plan (1956 – 61). In the Fourth Five Year Plan (1969 – 74), series of special programmes were formulated for specific target groups and that similar programmes for tribal areas were also implemented on a pilot basis. Tribal Development Agencies were also established in several parts of the country. The Tribal Sub-Plan was evolved in the year 1974 – 75 to facilitate the overall development of the tribals in India. The Tribal Sub-Plan strategy adopted the Integrated Tribal Development Projects (ITDP) for tribal areas with substantial tribal population. The Modified Tribal Development Approach (MTDA) was also initiated with a view to uplift tribals in India. At the beginning of the year 2000, the Tribal Sub-Plan (TSP) strategy was implemented through 194 ITDPs, 259 pockets of tribal concentration (MTDA), 82 clusters and 75
primitive tribal group projects. There was substantial increase in the flow of funds for the development of Scheduled Tribes, resulting in the expansion of infrastructural facilities, fulfillment of basic needs and betterment of the living standard of the tribals in the country.

Several tribal development programmes were launched in the post-independence era for the uplift of tribals in India. Prominent among them include: Community Development Programme (CDP), Special Multipurpose Tribal Block (SMPTDB), Tribal Development Block (TDB), Tribal Development Agencies (TDA), Primitive Tribal Groups (PTGs), Rural Extension Programme (REP), Rural Reconstruction Programme (RRP), Integrated Rural Development Programme (IRDP), Integrated Tribal Development Programme (ITDP), Modified Area Development Approach (MADA), Tribal Sub-Plan Strategy (TSP), Jawahar Rozgar Yojana (JRY), Prime Minister's Rozgar Yojana (PMRY), Pradhan Manthri Gram Samridhi Yojana (PNGSY), Million Wells Scheme (MWS), Indira Awaas Yojana (IAY), Jawahar Gram Samridhi Yojana (JGSY), Swarna Jayanti Gram Swaroogar Yojana (SJGSY), National Rural Employment Programme (NREP), National Rural Landless Employment Guarantee Programme (NRLEGP), Training of Rural Youth for Self-Employment (TRYSEM), Rural Women and Children Development Programme (DWACRA), Drought Prone Area Programme (DPAP), Integrated Warrant Land Development Programme (IWDP), National Water Storage Development Programme (NWDP), National Social Assistance Programme (NSAP) and so on. Besides these, Five Year Plans also had tribal development components consistently. Several specific institutional mechanisms for providing assistance for economic development of Scheduled Tribes were created in the post-independence era. There was substantial increase in the flow of funds for the development of Scheduled Tribes, resulting in the expansion of infrastructural facilities and enlargement of coverage of the tribal population. Protective measures have been taken for welfare of Scheduled Tribes like forests, shifting of cultivation, abolition of bonded labour, rehabilitation of displaced family, land alienation, land reforms, tribal education and vocational training and so on in the post-independence era.
Table 1.1: Rural – Urban Share of Scheduled Tribe Population – India

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Year</th>
<th>Total (%)</th>
<th>Rural (%)</th>
<th>Urban (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1961</td>
<td>6.79</td>
<td>7.23</td>
<td>1.49</td>
</tr>
<tr>
<td>2</td>
<td>1971</td>
<td>6.94</td>
<td>8.37</td>
<td>1.19</td>
</tr>
<tr>
<td>3</td>
<td>1981</td>
<td>7.76</td>
<td>9.54</td>
<td>2.03</td>
</tr>
<tr>
<td>4</td>
<td>1991</td>
<td>8.08</td>
<td>10.08</td>
<td>2.32</td>
</tr>
<tr>
<td>5</td>
<td>2001</td>
<td>8.10</td>
<td>10.12</td>
<td>2.38</td>
</tr>
</tbody>
</table>

*Source: National Informatics Center, Bhopal.*

The data reveal that bulk of the Scheduled Tribe population still resides in the rural areas of the country although the proportion residing in the urban areas have shown a regular increase.

Table 1.2: Male-Female Scheduled Tribes in India

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Year</th>
<th>Total (%)</th>
<th>Male (%)</th>
<th>Female (%)</th>
</tr>
</thead>
<tbody>
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<td>6.79</td>
<td>6.64</td>
<td>6.96</td>
</tr>
<tr>
<td>2</td>
<td>1971</td>
<td>6.94</td>
<td>6.76</td>
<td>7.31</td>
</tr>
<tr>
<td>3</td>
<td>1981</td>
<td>7.76</td>
<td>7.57</td>
<td>7.96</td>
</tr>
<tr>
<td>4</td>
<td>1991</td>
<td>8.08</td>
<td>7.90</td>
<td>8.28</td>
</tr>
<tr>
<td>5</td>
<td>2001</td>
<td>8.10</td>
<td>7.94</td>
<td>8.32</td>
</tr>
</tbody>
</table>

*Source: National Informatics Center, Bhopal.*

Males and females among the Scheduled Tribes population are almost evenly distributed with males having a small edge over the females.
Table 1.3: Literacy Rate of Rural and Urban Scheduled Tribes in India

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Year</th>
<th>Total (%)</th>
<th>Rural (%)</th>
<th>Urban (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1961</td>
<td>6.79</td>
<td>8.30</td>
<td>14.70</td>
</tr>
<tr>
<td>2</td>
<td>1971</td>
<td>6.94</td>
<td>10.70</td>
<td>28.80</td>
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<tr>
<td>3</td>
<td>1981</td>
<td>7.76</td>
<td>14.90</td>
<td>37.90</td>
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<tr>
<td>4</td>
<td>1991</td>
<td>8.08</td>
<td>21.80</td>
<td>46.30</td>
</tr>
<tr>
<td>5</td>
<td>2001</td>
<td>8.10</td>
<td>22.20</td>
<td>47.10</td>
</tr>
</tbody>
</table>

Source: National Informatics Center, Bhopal.

There is visible difference in urban-rural tribal literacy level during 1961 – 2001. Urban literacy level is more than two times the rural literacy level.

Table 1.4: Male – Female Workers Among Scheduled Tribes in India

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Year</th>
<th>Total (%)</th>
<th>Male (%)</th>
<th>Female (%)</th>
</tr>
</thead>
<tbody>
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<td>1961</td>
<td>52.98</td>
<td>30.77</td>
<td>22.22</td>
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<tr>
<td>2</td>
<td>1971</td>
<td>41.30</td>
<td>30.89</td>
<td>16.65</td>
</tr>
<tr>
<td>3</td>
<td>1981</td>
<td>47.83</td>
<td>31.18</td>
<td>16.98</td>
</tr>
<tr>
<td>4</td>
<td>1991</td>
<td>46.37</td>
<td>29.10</td>
<td>17.27</td>
</tr>
<tr>
<td>5</td>
<td>2001</td>
<td>49.01</td>
<td>28.49</td>
<td>18.01</td>
</tr>
</tbody>
</table>

Source: National Informatics Center, Bhopal.

The proportion of male Scheduled Tribe workers among the males Scheduled Tribes has come down from 30.77% in 1961 to 28.49% in 2001. Among the females it was 22.22% in 1961 as compared to 18.01% in 2001.
Table 1.5: Plan Outlays for Scheduled Tribes in India

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Year</th>
<th>Total Plan Outlay (Rs. In Crores)</th>
<th>ST</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>First Plan</td>
<td>1960</td>
<td>19.93 (1%)</td>
</tr>
<tr>
<td>2</td>
<td>Second Plan</td>
<td>4672</td>
<td>42.92 (0.90%)</td>
</tr>
<tr>
<td>3</td>
<td>Third Plan</td>
<td>8577</td>
<td>50.53 (0.60%)</td>
</tr>
<tr>
<td>4</td>
<td>Fourth Plan</td>
<td>15779</td>
<td>79.85 (0.50%)</td>
</tr>
<tr>
<td>5</td>
<td>Fifth Plan</td>
<td>39426</td>
<td>1157.67 (3%)</td>
</tr>
<tr>
<td>6</td>
<td>Sixth Plan</td>
<td>109292</td>
<td>3640.25 (3.33%)</td>
</tr>
<tr>
<td>7</td>
<td>Seventh Plan</td>
<td>180000</td>
<td>6744.85 (3.75%)</td>
</tr>
<tr>
<td>8</td>
<td>Eighth Plan</td>
<td>203251</td>
<td>7022.55 (3.85%)</td>
</tr>
<tr>
<td>9</td>
<td>Ninth Plan</td>
<td>215025</td>
<td>7215.25 (3.95%)</td>
</tr>
</tbody>
</table>

*Source: Planning Commission of India, New Delhi.*

The data reveal that the outlays for STs ranged between 0.5% to 4% of the total plan outlays up to the Ninth Plan period. The attention to development of STs is not satisfactory in the post-independence era. Funds are not set apart in proportion to the percentage of STs in the country.

1.3.3 Constitutional Provisions Relating to Tribals in India

The pre-independence Constituent Assembly debates reveal the contrasting positions taken on the issue of the tribals; on the one hand, there were those who wanted to let the tribal people develop on their own, and on the other, there were those who wanted to assimilate the tribals in the national mainstream. The framers of the Indian Constitution had the advantage of incorporating the best available experiences up to that time, notably that of the Constitution of the United States of America. Also the United Nations had already adopted the Convention on Human Rights. Taking advantage of these, the founding parents of the nation made special provisions for the weaker sections of the population, including the tribal peoples, in addition to their overall inclusion within the Fundamental Rights and Directive Principles of State Policy.
The Constitution enshrines a number of important provisions for the safeguard as well as promotion of the interest of Scheduled Tribes. Broadly speaking, it envisages a tripod schemata comprising a) policy goals and objectives in the shape of Directive Principles in Article 46, b) the legislative and physical infrastructure in the Fifth and Sixth Schedules and c) financial support in Article 275 for funding schemes of tribal development and welfare. The Constitutional provisions for the development of Scheduled Tribes can be classified into four divisions namely, 1) Protective Provisions, 2) Developmental Provisions, 3) Administrative Provisions and 4) Reservational Provisions.

The Constitution redesignated the earlier partially excluded areas as Scheduled Areas and wholly excluded areas as Tribal Areas, and the tribal people in general as Scheduled Tribes after their specification in terms of groups and their geographical location. In Hindi the terms used are anusuchit kshetra for Scheduled Areas and anusuchit janajati for Scheduled Tribes. Thus avoidance of using the more popular term Adivasi (the first settlers) had already begun with the drafting of the constitution.

The most distinctive features of the Constitution with reference to the tribal people are the Fifth and Sixth Schedules, which are solely devoted to the administration of the scheduled and the tribal areas of the country. Currently, there are nine states having scheduled areas -- Himachal Pradesh, Gujarat, Maharashtra, Rajasthan, Madhya Pradesh, Chattisgarh, Jharkhand, Orissa and Andhra Pradesh. Each Scheduled Area state has a Tribes Advisory Council consisting of not more than twenty, of whom three-quarters shall be Tribal Legislative Assembly members, to advise the governor pertaining to the welfare and advancement of the Scheduled Tribes of the concerned state. It is to be noted here, that West Bengal and Tamil Nadu states, which have a sizeable tribal population, do not have scheduled areas, but they have provision for Tribal Advisory Councils.

The Governor in the Scheduled area states may make regulations for peace and good governance particularly to: (a) prohibit or restrict the transfer of land by or among members of the Scheduled Tribes in such areas; (b) regulate the allotment of land to members of the Scheduled Tribes in such areas; (c) regulate money-lending to members of the Scheduled Tribes in such area.
The other most important Constitutional provisions are: 46. Promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections; 275. (Special) Grants from Union shall be charged on the consolidated fund of India in each year as Grants-in-aid for the purpose of promoting the welfare of the Scheduled Tribes in that state or raising the level of the administration of the Scheduled Areas therein to that of the rest of the areas of that state; 330. Reservation of seats for Scheduled Castes and Scheduled Tribes in the House of the People; 332. Reservation for seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States; and 335. Claims of Scheduled Castes and Scheduled Tribes to services and posts.

The above provisions are operationalized through the Tribal Sub-Plan of the Planning Commission and administered by the Tribal Development Ministries of the concerned states under different heads: agriculture, forest, animal husbandry, education and health. Tribal people are a special concern for the President of India, and accordingly, there is provision in the governors' annual report on their progress and well-being.

The constitutional provisions with the most far-reaching implications, however, is the Panchayat (Extension to Scheduled Areas) Act, 1996. This Act provides the Gram Sabhas (Village Councils) with control over all resources (land, forest, water and culture), within their jurisdiction, and management of all developmental activities, such as roads, schools, and health, to the extent that development work is declared completed, only after the Village Council has given a satisfactory utilization certificate. This is in addition to having the responsibility of solving all disputes, including restoration of land having been transferred illegally. However, the law has to be operationalized by the concerned states and that no state wants to give up its control over resources. The process of formulating such state laws has just started, followed by the Panchayat elections in the concerned states. A historic breakthrough is awaited regarding devolution of power to the grassroots of the tribal communities. The special provisions in the Constitution led to the progressive realization of the creation of a new and just social order as visualized by the architects of the Constitution.

Our former Prime Ministers Rajiv Gandhi, P V Narasimha Rao and Atal Bihari Vajpayee had expressed their serious reservations about the tribal developmental
initiatives. They were terribly unhappy with the implementation of tribal welfare programmes which run only on paper. They blamed the bureaucracy for the slow implementation of the reforms process. Slowly and gradually, the tribal welfare programmes came to set in routine cast in terms of schematic budgets and thus lost much of their purpose and vitality. The fact is that the weakest link in the chain in the entire gamut of tribal development process is the implementation component. The tribal development programmes cannot be implemented successfully with the existing formal and complex structures of various development agencies. Among the tribals, the so-called primitive tribal groups are extremely vulnerable. They are still living in isolation and their life style shows little change over the years.

Bhupinder Singh (1982: 115) warns: “Our tribal development programmes are largely plan based and target oriented and take care of the disbursement of a given amount of funds in the so called tribal sector. They are not need based, one may venture to say. The problems of the tribals are basically different in different regions of the country and in different areas of the regions. They need micro level analysis and immediate attention and essentially local solutions. Governmental interference is needed at the local level itself. Tribal Development is at crossroads. Objectives have been planned and declared. Financial resources have been generated and earmarked. The planning process, set in motion, has proceeded far. If we fail to achieve the objectives, tribal expectations having been aroused, we shall succeed in generating frustration. There is the possibility that, having failed to secure satisfaction, the tribal leaders and the tribal mass may turn to assertion of their identity through other channels i.e., sub-nationalism, separate state, etc”

Shyam Nand Singh (2000: 125) laments: “Reservation granted to all the sections of STs regardless of their levels of education, income, social status and political power has created difference between different tribes and within tribes. The policy has resulted in the poor getting more poor and rich getting more rich. This preferential employment policy benefited the affluent tribes living in plain areas to grab most of the benefits. De-reservation of the progressive sections of STs could not take place due to organized mobilization and pressure politics of the advanced sections”.

S. R. Sankaran (2000: 123) notes: “Commencing with the Constitutional commitments and the special legislations to secure equality and human dignity, a
large number of welfare measures have been taken up both as policy measures and
developmental programmes in all the fields of tribal development. Despite various
measures to improve the socio-economic conditions of the Scheduled Tribes, they
remain vulnerable. They are subjected to various atrocities, indignities, humiliations
and harassments. They are also denied a number of civil rights. This will call for
efforts not only on the part of the State and its myriad agencies but collective efforts
on the part of the large democratic sections of the society. Apart from the laws and
state action, the society itself has to accept, imbibe and internalize the values of
equality, non-discrimination, human dignity, justice and democratic practices. The
development of Scheduled Castes and Scheduled Tribes is thus a part of a continued
quest for equality and social justice, the objectives enshrined in the Constitution and
pursued since independence in free India”.

round development of the Scheduled Castes and Scheduled Tribes in particular.
However, the condition of these communities has not improved to the extent
desirable since independence. The disparity in education, income and other
minimum requirements such as roads, electricity, housing, drinking water, health,
nutrition, sanitation etc., is widening over the years. The economically and politically
strong within these communities are cornering most of the policy benefits”.

P K Mohanty (2000: 87) opines: “At present there is no proper monitoring
and evaluation of SC and ST programmes. As a result, implementation is very poor
and development benefits do not percolate to the members of target groups. An
effective machinery should be set up to monitor the programmes in their
implementation and evaluate the programmes and effect mid-term corrections. The
Center and States may consider carefully at what levels this machinery should
function”.

V S Upadhayay (2000: 137) suggests: “Keeping in view the traditional values
of the tribal people, a multi-dimensional approach on ‘development’ with the basic
concepts of ecology, environment, human resources and pollution is relevant. Based
on the analysis of the policies for the last 50 years, 8 alternative models i.e., ecology
model, management model, ethnic model, equality model, economy model,
demographic model, acculturation model and laboratory model with their merits and
demerits are proposed for the development of tribal communities in India. There are
no two opinions about the need of diversities of strategies for tribal communities in India”.

A K Sinha et al. (2002: 131) state: “Planning for the development of the tribal communities have to be reviewed regularly and updated throughout the programme. Despite a plethora of legislative measures special safeguards and other development efforts, tribal rights in land and forests, their exploitation, reversion from peasantry class to labour, large scale displacement, increasing inequalities and poverty, degraded social status causing tribal tensions, loss of identity and lack of confidence have emerged as baffling problems for the tribals as well as for the policy makers. The tribals have been treated as mere receivers of the benefits and that they have not been actively involved in the process of tribal development. Real tribal development would require tribal communities engaging in self-management rather that absolutely depending on the administration. It must be noted that the cycle of planning and evaluation ideally operates in a continuous feedback pattern that modifies plans as a programme rolls towards its goals. The present situation demands a revitalizing of existing development strategies and new orientation to the perspectives of tribal development”.

Many scholars, policy makers, scientists and technocrats have made some specific suggestions for the empowerment of tribals in various writings and seminars. Prominent among them include:

1. A well-planned National Policy for Tribal Development should be formulated by the Government of India.

2. A National Tribal Research Institute should be established in order to monitor and evaluate all tribal research and developmental activities in the country.

3. All agencies involved in tribal development like Planning Commission of India, Anthropological Survey of India, Directorate of Science and Technology, National Institute of Rural Development, National Institute of Health and Family Welfare, Universities and other Research and Development Organizations should closely collaborate and redraw their research agenda to fulfill the goals of tribal development in India.
4. The grassroots level tribal development institutions and other NGOs should be made more transparent, accountable and responsive. The habitual beneficiaries system for various tribal development programmes should be removed so as to enable the real poor and needy among tribals to avail the benefits of empowerment.

5. The cultural traits of the tribals should not be interfered while enlisting the active participation of the tribals in the national mainstream.

6. The tribals should not be treated as mere receivers of benefits but they must be actively involved in policymaking, planning, implementation and evaluation of tribal development programmes.

7. Real tribal development would require tribal communities engaging in self-management rather than absolutely depending on administration.

8. All tribal development plans and programmes should be culture-specific, situation specific, problem specific and need based.

9. All tribal development programmes should be implemented after proper analysis of the situations. Qualitative research approaches provide deep insight into the problems of tribal development, while participatory research methods establish reliability and validity of the information pertaining to tribal development programmes.

10. Awareness drive has to be accelerated through proper media intervention packages and programmes in order to enlist active participation of tribals in all tribal development projects.

1.4 Role of Communication in Development

Communication is the lifeblood of human society. Communication is power. Communication flow cements development gap. Communication support to development projects is a must in the present times. Communication is viewed as a facilitator of development. The transmission or exchange of ideas, information, experience etc by speech or writing constitutes the act of communication. It is generally defined by such terms as sending, transmission, or giving information to others. The process of communication includes source, message, channel, receiver
and effect. In general, communication occurs through various channels or media namely, traditional media, modern mass media, new communication technologies, telecommunication media, inter-personal communication channels and so on.

Development Communication came to the Third World Countries in 1960s as an important component of the development system. Many scholars have studied the role of communication in the process of development. The literature on Development Communication can be classified into two schools of thought namely, 'Old Paradigm' and 'New Paradigm'. The 'Old Paradigm' failed to do justice to development in the under-developed world. The quest for 'New Paradigm' in both development and communication has become a mission for academics as well as practitioners. According to them, the essence of the ideology of 'Development Communication' is the creation of a new society on the basis of social justice and collective welfare. The role of communication is as important at the grassroots level as it is at the national level. Thus, communication is a prominent instrument of development.

Thus, communication and development are inter-related systems. Media intervention packages and programmes are designed with a view to popularize the beneficial effects of various development projects and to enlist the active participation of the beneficiaries. Development communication becomes even clearer as the world enters the new millennium, which is dominated by media power.

A very close relationship exists between the socio-economic development of a country and the degree to which its mass communication system as advanced. Communication and development are inter-related systems. While the administration carries out the policies and programmes, mass communication provides the understanding and the motivation lying behind such decisions and helps in generating popular response to government's orders and decisions. The programmes of development should be explained to the people. Communication support for development is the need of the hour in all developing countries. Here, the maximum responsibility lies on the mass media to make these developmental activities clear and accessible to the common people. The most important function of communication in relation to development is to transmit the programmes and development messages to the receivers for their knowledge and acceptance.
Development Communication is an instrument for interpretation and application of the process of change for the creation of a new man having control over his environment and lifestyle. Development communication is a process, tool, technology, resource, and also an education process according to experts in development communication.

Nora C. Cuebral (1973: 22) defines Development Communication thus: “Development Communication is the art and science of human communication applied to speedy transformation of a country and the mass of its people from poverty to a dynamic state of economic growth that makes possible greater social equality and the larger fulfillment of the human potential”.

The Mac Bride Commission (1980: 81) recommends: “The communication component in all development projects should receive adequate funding. So called ‘Development Support Communications’ are essential for mobilizing initiatives and providing information required for action in all fields of development – agriculture, health and family planning, education, religion, industry and so on. Essential communication needs to be met include the extension of basic postal services and telecommunication networks through small rural electronic exchanges. The development of a community press in rural areas and small towns would not only provide print support for economic and social extension activities but this would also facilitate the production of functional literature for neo-literate. Utilization of local radio, low-cost small format television and video systems and other appropriate technologies would facilitate production of programmes relevant to community development efforts, stimulate participation and provide opportunity for diversified cultural expression. Programmes, schemes and routine activities are development in operation. Achievement of scheme objectives necessitates among other things, a communication of the scheme through a hierarchy and culminates in communication between the scheme, organization administering it and the target group. Planning is necessary to accomplish successful communication to bridge the gap between the programme and the target group”.

Romeo H. Gecolea (1982: 46) observes: “Development Support Communication (DSC) may be broadly defined as an organization’s planned use of information and communication resources to help achieve its goals. Communication resources include manpower, money, facilities and equipment, communication
materials and media. The organizations referred to are those whose chief objectives is to deliver development oriented services in rural areas i.e., services intended to improve socio-economic conditions among rural families. These organizations or agencies would typically possess a network of field workers who undertake educational and motivational activities as part of their duties. The fields they deal with could be in agriculture, rural health, fisheries, family planning, forestry, farm credit, rural industries and other concerns”.

A Venkataraman (1986: 141) defines: “Development Communication is primarily communication for planned change”.

Some scholars use the terms ‘Development Communication’ and ‘Development Support Communication’ interchangeable while others make a distinction between the two terms.

Njoku. E. Awa (1989: 07) emphasizes the role of communication in the process of development thus: “An entirely new orientation to grassroots development in which education as a critical input is inescapable. If education is to play a mediating role in social transformation, it must fulfill two conditions, namely a) it must ensure people’s confidence through democratic decentralization and b) it must be part of general plan for social development. Without an efficient and trusted mediating force and a delivery system resources are likely to go waste, leakages created, corruption encouraged and thus the objectives of development defeated”.

B. P. Mahesh Chandra Guru (1997: 49) defines: “Development Communication provides a conceptual and practical framework which is meant for accelerating the process of development in all spheres of human life in developing country settings. It broadly includes the integration of planned, organized and specific communication package into development planning and programme implementation at grassroots level. It is an approach to development that facilitates the flow of development education from and among beneficiaries, researchers, policy makers, administrators and extension personnel”.

The Old Paradigm did not yield better results. The strong advocates of Old Paradigm include Daniel Lerner, Wilbur Scharm and Evert M Rogers. These trio of development communication had studied the role of communication in the process of development. Daniel Lerner described mass media as magic multipliers. Wilbur
Scharm stated that communication is a critical factor in the process of development. Evert M Rogers presented 'Diffusion Model' that attempted to spread ideas or innovations across space and time.

Many Third World Countries which adopted the ideology of Development Communication invested in communication infrastructure, expanded media networks, overhauled the media contents, trained the personnel and looked forward to a bright future vis-à-vis development communication. However, these countries could not achieve the kind of development which they had expected. Such development was confined to a privileged microscopic minority of the society. The rich had certainly grown richer but the poor had actually grown poorer. Development Communication could not bridge the gap between the haves and have-nots as was expected earlier.

It was widely recognized that there was a need for a new model of development based on human values and perspectives of development that would fit into the requirements of the Third World Countries which share an altogether different social, economic, political and cultural background. Thus, a new model called 'New Paradigm of Development' emerged on the basis of the philosophies of Freire, Schumacher, Diaz Bordenave, Fuglesang, Tehranian and others. This model was characterized by its emphasis on local culture, decentralized development, distributive justice, people's participation, collective welfare, self-reliance and other values. This model preferred participatory communication, traditional media, inter-personnel channels and other local media of communication.

Freire (1972) proposed a pedagogy of the oppressed on the basis of human values and distributive justice. Fuglesang and Chandler (1986) made critical comments about the negative role of media. Diaz Bordenave (1977) called upon the media to facilitate the development of the people. Schumacher (1977) advocated community based, decentralized, localized and people oriented communication approaches to development in the backward countries. Many other scholars namely Lent, Jayaweera, Sultana Krippendorf and others joined the new mainstream later on. They expressed their serious reservations about the western concept of development communication. They highlighted the human side of communication and development. According to them the essence of the ideology of development communication is the creation of a climate suitable for increased production and equitable distribution of goods and services. The prevalence of inequitable social,
economic and political structures is the principal impediment to development within the third world.

Experience has shown that development communication when used without concomitant changes in the structure of the society, could lead to the strengthening of the status quo. The demand for a New Information and Communication Order stems directly from this imbalance in the distribution of communication resources among developing and developed countries. The champions of new paradigm have tried to come up with ways to rejuvenate the fields of communication and development. India has taken clear-cut decisions on the nature of the economic relationship between herself and developed countries. Efforts are made to decentralize communications media and facilitate participatory communication and collective welfare all over the world.

1.5 Tribal Development Communication at Grassroots Level

The usefulness of communication as an input to development has been sufficiently proved by many development communication scientists. Tribal communities are deprived of their right to information, right to participation and right to development. Tribal development demands an effective communication strategy which should be considered as a sub system of overall tribal development process. Tribal development support communication strategy should be considered as a major development resource. If communication media are to play a decisive role in the transformation of tribes, it must be backed up and manifest in its decisions a comprehensive policy of communication related to tribal development goals. Media have a social obligation to fulfill the developmental aspirations of the people in general and weaker sections in particular.

The tribals are no longer obscure objects of curiosity or code objects of anthropological studies. Communication infrastructural facilities and development support communication services are not expanded to the fullest possible extent especially in the rural and remote areas where tribes live in large number. Tribals are lacking basic benefit of media interaction since greatest chunk of media are concentrated in urban areas where the privileged sections of the society live. Communication is no longer recognized by the planners of tribal development as a vital input. All schemes, programmes and services meant for the uplift of tribals are
not adequately communicated by the media especially at the grassroots level. These media are not taking tribal development programmes to the doorsteps of the beneficiaries. Besides this, these media are not providing proper feedback to the policymakers and implementers regarding the merits and demerits of various tribal developmental endeavours. Follow-up stories are not produced adequately regarding the loopholes of tribal development programmes.

Communications media are not playing a pivotal role in organizing suitable campaigns to wean away the tribals from the world of ignorance and state of backwardness. Media are not mounting adequate campaigns for tribal empowerment in the present times. Media are yet to bring about a sense of preparedness among the tribals for achieving all-round development. At present, integration of media has not been encouraged. Besides the modern mass media, folk media, new media and extension media are not taken into account while evolving suitable communication strategies in support of tribal development. The place and role of media in the new approaches to tribal development is of paramount significance. However, close co-ordination among policymakers, development personnel, media professionals, research personnel, change agents and beneficiaries of tribal development programmes does not exist in the present times especially in the tribal areas.

Communications media have not come forward to popularize the beneficial effects of various tribal development programmes launched by Central Government, Provincial Governments and local self-governments in the country. A comprehensive policy of communication related to tribal development goals is not formulated in order to facilitate meaningful media intervention for tribal development. It is essential to ensure area-specific, situation-specific, culture-specific, programme-specific and target group-specific media intervention packages all over the tribal areas. The tribals are still subjected to politics of alienation for reasons best known to the policy makers and media professionals. With the rapid development of communication science and technology today, the question of maintaining isolation does not arise. Besides, the objective of tribal development cannot be achieved in isolation from the rest of the country.

"The transition of the tribal people from their tribal economy to national economy, from their tribal organization to national political organization, must be
planned and piloted in due consideration to the social group’s concern”, observes Nabendu Datta Majumdar, a prominent advocate of tribal development in India. Therefore, due emphasis needs to be laid on communications strategy especially at the micro level in order to create a sense of involvement and participation among the tribals in the development process. It is necessary to recognize that more localized and relevant information inputs, greater the effects of communication efforts. At present many of these agencies provide sectoral communication support which is not complete and comprehensive. A permanent media set up at grassroots level and continuous flow of development education into the tribal areas through various media of communication are very much crucial for the attainment of the goals of tribal development.

The newer perspectives to tribal development do not deny the role of mass media or new media. The new tribal development communication perspectives emphasize community orientation, participatory communication, contextual interactions and self-management. Participatory communication is very essential at the grassroots level. Rather, it is important that the viewpoint of local tribal people be considered through active involvement and interaction before tribal development strategies are evolved. The communication process in the new perspective is aimed at developing competencies of the tribal community members who become their own destiny makers. Personalized grassroots communication system alone has the advantage of a two-way interaction between the implementers of tribal development projects and target groups. A well-planned grassroots level development communication system would go a long way in bridging the gap between tribal development agencies and beneficiaries.

B. P. Mahesh Chandra Guru (2005: 50) suggests: “Like any development project which needs management input from the very first stage of planning to the last stage of evaluation, so also tribal development communication needs to be managed systematically. Tribal development communication system has to be managed in terms of – developing an appropriate communication network, evolving communication strategies, implementing communication programmes, interacting with other government, non-government and media organizations, coordinating the communication activities with the tribal development project activities, controlling the execution of the communication project, supervising the activities of tribal development communicators and evaluating the communication programmes in
terms of the goals of tribal development projects. It is here that the supportive role of communication at grassroots level becomes a matte of profound significance from the point of view of tribal development”.

1.6 Role of Television in Tribal Development

One of the greatest inventions of 20th century was television. John Logic Baird gets the credit for inventing the first mechanical working television system in 1926. Vladimir Kosma Zworykin demonstrated a system of television with a cathode-ray tube called ‘Kinescope’ which is the basis of modern television. It has emerged over the years as the massest of all mass media mainly because of revolutionary changes in the field of communication science and technology. Television as a mass medium has tremendous influence on modern society. No medium has ever dominated people’s life as television did. Today television has replaced the film as a dream machine to emerge as the most popular and powerful medium of mass communication. Television has been mainly responsible for the rapid shrinking of the world – a world without boundaries. Today people spend more time watching a variety of television programmes both domestic and foreign. It is very well said that television is the heavy weight of all mass media. Nicholas Johnson (2003: 70) said that “television is one of the most powerful forces man has ever unleashed upon himself” denoting the importance it has assumed in our life and the dramatic changes it has brought about in our modern society.

Television is basically an audio-visual medium of communication which makes optimum use of sight and sound. This unique medium communicates information by combining the elements of sound, picture, motion, colour and drama. It simultaneously appeals to one’s sense. The eye is one of the most powerful sensory organs and two-thirds of our learning comes through the sense of sight much more than what we learn through the sense of sound. Audio-visual information lasts long in one’s memory. Further the medium has motion which gives one more dynamism to the information. The presence of colour enables one to show things in natural colours enhancing the level of communication. The other chief element is drama that is interwoven in the presentation. Thus, the presence of these rich characteristics of theatre in television make the communication process more effective and helps the viewers in the perception of information.
Television in fact is a collective art combining the significant elements of print, radio, film and theatre. There is absolutely no distraction in television viewing as the medium demands one's physical presence in front of TV set. Television, therefore, gets a large mass of heterogeneous audience all over the world. The technology of television is so versatile that the camera can show any event/product/personality/object ranging from war to cricket and from pin to piano in minute detail. The highly advanced TV cameras can also take breath-taking pictures or space and the deep sea in close proximity. The medium makes abundant use of close-up shots which the TV camera can take to disseminate information. Television is also referred to as the medium of close-ups.

Television is a visual bonanza – a medium appropriate for demonstration. It has tremendous demonstrative capability when compared to other media. Television has also become an interactive medium which provides the benefit of live-shows, phone-in programmes and video conferences. New communication technologies like computers and telecommunications have the characteristics of personal communication. New technology has also paved the way to easily access the Internet on television itself instead of a conventional computer monitor. Thus, television has become a multi-faceted medium compatible with new communication technologies. The persuasive quality of this medium has opened the floodgates to sponsored programmes and advertisers.

Television has virtually become a market place for consumer products and services. TV commercials have immensely influenced and changed the society. It has also become a major economic force. Television has a vast variety of programmes. Television signals are accessible to the greatest majority of the people all over the world. Technologically television is so versatile that it has a greater measure of compatibility. Advanced technology has facilitated the production of TV sets with superior picture quality, picture settings, video status memory, telephone memory, in-built micro computer, multiple in-built speaker, child lock, Internet, video games and DVD/CD/CD compatible and mind-bogging reproduction of surround sound. General programmes and special audience programmes are also broadcast through television.

Educational television has become very popular all over the globe. In India, the University Grants Commission started the concept of educational television. The
Consortium for Educational Communication and its Country Wide Classroom are responsible for imparting educational programmes through TV for higher education. Gyan Darshan is India’s first ever satellite educational channel which aims to provide media support to primary and secondary education, university education, distance education, adult education and so on.

Television is also a powerful medium of development. Attempts were made to use television to promote development messages across the globe. The Satellite Instructional Television Experiment provided ample evidence that television can provide media support to various developmental endeavours. Community TV sets were installed at community halls to facilitate dissemination of development messages to the people at the grassroots level. The concept of development through entertainment was evolved in Latin American television networks. Pro-development soap operas were introduced in Mexico. Kheda Communications Project (KCP) was launched in India to utilize TV for community development. By the end of the 20th century television emerged as a major industry with far reaching economic implications. Television is a multi-faceted medium of information, education, entertainment, advertisement and propaganda. It has a variety of programmes catering to the needs of heterogeneous audience.

There is always a flow of communication in rural and tribal settings. Therefore, communication becomes life and life becomes communication in rural society where large number of tribals live. What is important is the need to communicate with the vast population living in rural and tribal areas in almost all developing countries. In India, nearly 75% of the population lives in rural and tribal areas according to 2001 Census Report. The vastness of the rural and tribal population makes rural and tribal communication imperative in all development efforts. Thus, rural and tribal communication in India should be more than a mere flow of information from the top to the bottom or from the bottom to the top. It must convey the information which the people need to play their part in the development process. It must focus the attention of the rural and tribal people on the need for change, raise their aspirations and provide the channel by which these neglected sections of our society discuss policies and plans leading to active, intelligent and constructive participation in the process of grassroots development.
Television came to India on an experimental basis on September 15, 1959 in New Delhi. Indian Doordarshan has grown over the years as a promising broadcasting network in the country. There are 83 HPTs, 600 LPTs, 19 VLPTs and 18 Transponders. Doordarshan covers 88% of the geographical areas and 87% of the country's populace. Doordarshan has a reach of 350 million while the satellite channels have a reach of 150 million. There are around 60,000 cable operators in the country with an average of 500 home connections per cable operator.

Now, it is education and achievement that decide respect and status for person in modern society. Development is no longer the monopoly of the few vested interests. Television has contributed to the demographic changes all over the world. Television has started disseminating information, knowledge, new ideas and values without any restrictions. Often the very access to the medium is responsible for status in rural and tribal environment. Experts have also noted that television has helped in promoting new values and norms in rural and tribal areas.

The role of television in development is widely debated all over the world. However, doubts are also expressed as to the wanton devaluation of the traditional tribal life and its core values. Television has also created what Kirkman calls an information underclass. People who do not have access to television will be worst affected, as they cannot interact on the same level with those who are information haves. Literally the information underclass has become powerless. This is very much true especially in tribal areas where people are alienated from the mainstream of national development.

If tribals are to play a meaningful role locally, regionally and nationally, access to television and other advanced communication media and technologies becomes absolutely essential in this age of information revolution. The Indian space programme was propelled by the dream of taking the benefits of space technologies to Indian villages where large number of ruralites and tribals live. The use of satellite television broadcasting for beaming educational and developmental programmes to rural India as communication support to developmental activities has been on the national agenda for over three decades. Indian Space Research Organization’s (ISRO) concern for developing applications to support education and development especially in rural and tribal areas reflects in its very efforts. ISRO undertakes joint projects with user agencies to experiment with such applications.
with a view to develop satellite based operational systems to support education and development in rural and tribal areas. While there has been a very significant growth in the television coverage of the country, the access to television in rural and tribal areas is extremely limited.

Several tribal development programmes were launched in post-independence era for the uplift of tribals in India. Prominent among them include: Community Development Programme (CDP), Special Multipurpose Tribal Block (SMPTDB), Tribal Development Block (TDB), Tribal Development Agencies (TDA), Primitive Tribal Groups (PTGs), Rural Extension Programme (REP), Rural Reconstruction Programme (RRP), Integrated Rural Development Programme (IRDP), Integrated Tribal Development Programme (ITDP), Modified Area Development Approach (MADA), Tribal Sub-Plan Strategy (TSP), Jawahar Rozgar Yojana (JRY), Prime Minister's Rozgar Yojana (PMRY), Pradhan Manthri Gram Samridhi Yojana (PNGSY), Million Wells Scheme (MWS), Indira Awaas Yojana (IAY), Jawahar Gram Samridhi Yojana (JGSY), Swarna Jayanti Gram Swarozgar Yojana (SJGSY), National Rural Employment Programme (NREP), National Rural Landless Employment Guarantee Programme (NRLEGP), Training of Rural Youth for Self-Employment (TRYSEM), Rural Women and Children Development Programme (DWACRA), Drought Prone Area Programme (DPAP), Integrated Warrant Land Development Programme (IWDP), National Water Storage Development Programme (NWDP), National Social Assistance Programme (NSAP) and so on.

Besides these, Five Year Plans also had tribal development component consistently. Several specific institutional mechanisms for providing assistance for economic development of Scheduled Tribes were created in the post-independence era. There was substantial increase in the flow of funds for the development of Scheduled Tribes, resulting in the expansion of infrastructural facilities and enlargement of coverage of the tribal population. Protective measures have been taken for welfare of Scheduled Tribes like forests, shifting of cultivation, abolition of bonded labour, rehabilitation of displaced family, land alienation, land reforms, tribal education and vocational training and so on in the post-independence era. These programmes of tribal development are not adequately covered in television networks and operations both public and private. There are certain programmes which are either not watched or could not be recalled by the viewers in tribal areas according to some past studies. There is need to produce programmes which are locally
relevant, need based and development specific in order to make television a medium of tribal development. Commercial programmes are increasing both in urban and rural television networks. Surprisingly, education and development got lost on the way. Educational institutions and developmental agencies now have to decide if they want to make television one of their extension tools in the rural and tribal areas. It is high time television becomes a true medium of tribal development in India.
Ph. – 1 Occupations Of Tribals
1.7 Social Significance of the Study

Communication and development are major domains of human-endeavour. These are intimately linked with each other. Development means human development. Most of the economists restrict the word ‘development’ to economic development. But media experts like Daniel Lerner, Wilbur Schramm, Everett Rogers, and others have related it to social, cultural, environmental and other fields of national development. While the administration carries out the government policies and programmes, mass communication provides the understanding and motivation lying behind such decisions and helps in generating popular response to government’s decisions and projects.

India has the second largest tribal population in the world, next to Africa. There are 427 tribes spread over the length and breadth of the country concentrated mostly in the hilly and forest region. The Scheduled Tribes in India have been specified as per the provisions containing in Article 342 of the Constitution of India. They live in all 25 states and Union Territories. In India the tribals represent 8.10% of population, according to the latest statistics.

Tribal development has been accorded a place of pride in the post-independence era. Several tribal development strategies and programmes have been launched to fulfill the constitutional obligation in free India to make tribals catch up non-tribals in the race for social, economic and political uplift. Integrated Tribal Development Programme (ITDP), Modified Area Development Approach (MADA) etc., are implemented throughout the country within the folds of tribal sub-plan. Tribal administration has been established on the basis of the recommendations of the Eighth Finance Commission. The national, provincial and local-self governments of independent India have shown keen interest in tribal development and series of infrastructure development programmes, anti-poverty programmes, employment programmes and social welfare programmes are launched all over the country to bring about planned tribal development in the country.

Emperor Ashoka began his career from Ujjain. It also formed part of Mughal Empire with the rise of Maratha’s. Till the death of Madhoji Scindia in 1794, Marathas ruled supreme in Central India, but after that independent & smaller states came into being. Widely distributed rock shelter paintings remind one of the hoary past that
this state experienced. Major portion of Central India formed part of the Gupta Empire (300-550 AD). In the first half of the seventh century it was part of domains of famous emperor Harsha. The close of tenth century was a period of confusion. In the early eleventh century the Muslims entered central India, First Mohamed of Ghazni & then Mohammad Gori who incorporated certain parts with Sultanate of Delhi. The disintegrated smaller states paved way for British suzerainty. Some great women rulers like Rani Ahilyabai Holkar of Indore, Gond Queen Rani Kamla Devi & Rani Durgawati have carved a niche for them in history. Madhya Pradesh in its present form was created in 1956 out of former states of Madhya Bharat, Vindhya Pradesh, Bhopal and fourteen (Mahakoshal) districts of old Madhya Pradesh.

Madhya Pradesh State has the largest concentration of ST population in the country - 22.7% of country's tribal population. There is substantial representation of almost all the tribal groups of central India. There are 46 Scheduled tribal groups and 3 Special Primitive Tribal Groups. About 40.63% of total geographical area come under Tribal Sub-Plan. About 33.6% of total geographical area of the state is notified as Scheduled Area.

Besides the Scheduled Areas, there are extensive areas in which the tribals form a predominant proportion of the total population. Out of total 459 development blocks, 177 blocks have been classified as tribal development blocks as more than 50% population of these blocks forms tribal population of the total population. It is an enormous problem to bring these vulnerable communities into the mainstream of development.

Gond, Bhil (Bhil, Bhilala, Barela, Patelia), Kanwar (Kanwar, Kaur, Cherwa, Rathia, Tanwar), Baiga, Bharia (Bharia, Bhumia, Bhuinhar, Bhumia, Bhumiya, Bharia, Paliha, Pando) Habla or habli, Kol, Korku, Oraon, Dhanka, Dhangad, Panika, Sahariya (Sahariya, Sahria, Seharia, Sehria, Sosia), Saur, Sawar or Sawara, Sonr are the main tribes of Madhya Pradesh.
Ph. – 2  Life Style Of Tribals
It is said that the tribal people live in hills and forests. But the full implication of this statement is not generally understood. The coverage of forest varies from one area to the other, but it can be said that about half of the tribal area is covered with forests. In such a situation, any programme of economic development must rest on the use and exploitation of the forests. Again, half of the tribal area of the State has an altitude between 1,000 to 2,000 feet, one-fifth lies between 2,000 to 3,000 feet and only one-fourth area is below 1000 feet. The terrain which the tribal cultivate is hilly and undulating. With the increasing pressure on land, undulating area and steep slopes have been brought under cultivation with consequent loss of fertility and soil erosion. In addition to this, no irrigation facilities are available. Under these conditions and circumstances, agriculture is carried out in tribal areas. Sparseness of population is another special feature of tribal areas. Communications are scanty and difficult in tribal areas. Such situation raises a real problem as to how the benefits of the developments programmes should be extended to a majority of the tribals living in interior areas.

The State of Madhya Pradesh was formed on November 1, 1956. It has the geographical area of 4,43446 sq.km. The state has 45 revenue districts. According to 2001 Census Report, the state has the population of 6.6 crores. There are 3.4 crores of male and 3.2 crores of female population respectively. It has 5.1 crores of rural and 1.5 crores of urban population. The literacy rate is 44.20 %. The density of population is 149 per sq.km. There are about 126 tribal development blocks in Madhya Pradesh. The state has the largest population of Scheduled Tribes (23.27%) and high proportion of Scheduled Castes (14.545%). There are 23 districts which are predominantly tribal areas.

Jhabua is one of the 45 districts of Madhya Pradesh. It is located at the extreme west of Madhya Pradesh touching the borders of Gujarat, Rajasthan, and Maharashtra. being wholly on the Vindhya, the land here is hilly. Jhabua has predominantly rural (91%) and tribal (86%) population. The density of tribal population for Madhya Pradesh is highest in Jhabua district. The total population of Jhabua district is 11.3 lakh. The district has 8 tehsils, 12 development blocks and 8 nagar palikas. There are 1360 villages. Paradoxically the district so rich in natural resources is amongst the country’s poorest areas. Its forests have depleted over the years.
The main occupation is agriculture-either cultivation or labour. Agriculture is primitive and wholly dependent on seasonal rains. About 10% of cultivable land is irrigated. There is a high rate of migration caused by lack of employment opportunities. The literacy rate is very low 14.54% compared to 44.20% of Madhya Pradesh and 52.19% of India. The district has a high infant mortality rate of 144 per thousand. The transport and communication facilities are very poor. During the monsoon many villages become unapproachable. The flow of information is slow and halting. These conditions in Jhabua district make the task of providing development communication daunting but the challenge has to be met.

The tribes are still suffering from poverty, illiteracy, ignorance, traditionalism, superstitions, ill health, malnourishment, unemployment, exploitation and scores of problems. Tribal communities are not adequately educated, organized and empowered even after five decades of national freedom and planning. They are subjected to politics of isolation and annihilation even today.

Communication support for tribal development is a must in the present times. Organized, planned and specific tribal communication programmes are the need of the hour especially at the grassroots level. Participatory approaches to tribal development communication are required to open up new vistas of tribal development. All schemes, programmes and services directed at tribal welfare need to be adequately communicated. The Government and Non-Government organizations are not making use of communication as an instrument of tribal development in the present times.

Communication networks are not adequately developed especially in the tribal areas. Communication is not playing a major role by organizing locally relevant campaigns to wean away the tribals from the world of darkness, helplessness and powerlessness. The media organizations are not mounting sustainable campaign for the empowerment of tribals educationally, economically and politically. Besides the modern mass media, the traditional media, new communication technologies and inter-personal channels of communication are not taken into account while evolving suitable and sustainable communication strategies for the attainment of tribal development in the present times in Madhya Pradesh State and elsewhere.
The tribal people have had no adequate opportunities to actively participate in the national mainstream. They are not in a position to assert themselves. They do not have adequate bargaining power. The occupation of tribes is built around the limited resources available in the hilly and forest regions. They are affected by the processes like industrialization, urbanization, modernization, technological revolution, innovations, discoveries, communication revolution, new development schemes and other factors. The objectives of tribal development cannot be achieved by isolating them from the national mainstream.

The only practical solution to the problems of tribal people lie in the integration of these weaker section with the national democratic set-up and development process. Decentralized educational, economic, political and media resources and opportunities are required to create a sense of involvement and participation among the tribals in the development process in the tribal areas. A permanent set-up and continuous flow of tribal development information into the tribal areas would go a long way in realizing the goals of tribal development.

The era of satellite broadcasting, began on August 1, 1975 with the launching of SITE (Satellite Instructional Television Experiment) for a year in six states namely, Rajasthan, Karnataka, Orissa, Bihar, Andhra Pradesh and Madhya Pradesh. The American satellite ATS-6 was used for direct reception of programmes. The experiment was carried out in association with the NASA (USA) and the I.S.R.O. The programmes on agriculture, health education, rural development etc, were telecast in the respective languages of these states. They were watched with much interest by the rural audiences in 2400 villages for whom they were disseminated on community television sets directly from the satellite with the help of a dish antenna. The SITE is one of the largest techno-social experiments on human communication for education and development. The founding father of satellite communication revolution, Dr. Vikram Sarabhai had thought that national development was possible only if the most advanced technology like communication satellite was used to reach the remote villages of India.

Indian Space Research Organization (ISRO) is committed to the practical application of space technology for the integrated development of the country. Currently efforts are on in the use of one-way video and two-way audio teleconferencing networks to provide interactive programmes for distance education.
The Development & Educational Communication Unit (DECU) of ISRO is the focal agency for the conduct of these experiments and for facilitating the operationalisation of the system. Thus television broadcasting is a satellite based communication system dedicated to meet the requirements of the rural and tribal areas.

Terrestrial television focused on basic aims-creates a window to the outside world, develops a participatory medium diffuses development information, enlists peoples participation in the process of development and facilitates integrated development of the people. As a first step a pilot project called the "Jhabua Development Communications Project (JDCP)" was conducted in the district of Jhabua of Madhya Pradesh State recently.

JDCP is a pilot project towards definition of satellite based communication system dedicated to meet the requirements of rural and tribal areas. The main element of JDCP systems configuration includes 150 Direct Reception Systems (DRS) in selected villages, 12 talk-back terminals installed at block headquarters plus one studio and earth station at ISRO campus, Ahmedabad, Gujarat. TV sets have been installed in community buildings accessible to a majority of tribal people.

The JDCP programmes were transmitted in the evenings for two hour for five days in a week. The evening programmes were development oriented programmes which covered a wide range of subjects such as culture, environment, health, education, irrigation, agriculture, Panchayati Raj, rural development, watershed, women and children etc. The overall objectives of the programme include-diffusion of development information, evaluation of the impact of JDCP programmes and collection of feedback on improvement of television programmes. JDCP also had an institutional arrangement involving a large number of state government departments, central government ministries, local self-government bodies and non-government organizations. They all worked together for the ultimate beneficiaries of the project-the tribals of Jhabua district. Besides JDCP, Bhopal Doordarshan, DD-1 and Jaipur Doordarshan channels also disseminate various programmes in Hindi language for the benefit of the tribals of Jhabua district. These programmes can be broadly classified into information, education, entertainment, advertisement and development broadcasting programmes.
Few researchers in India have assessed the role of mass media, traditional media and inter-personal media in the context of rural development, agriculture development, watershed development, women & child development, entrepreneurship development, social change, social modernization, political progress and the likes. The major deficiency observed in their works is the lack of emphasis on media intervention for integrated tribal development or tribal development support communication as a whole. Madhya Pradesh is a tribal dominated state. Couple of investigations are conducted on the impact of television on viewers in urban, rural and tribal areas. Adequate evaluations are not made on the role of television broadcasting in tribal development with reference to Madhya Pradesh or any tribal area in the country.

Further, past studies did not indicate the factors contributing to the grassroots level communication management with special reference to tribal development. Hence, it is decided to study the role of television broadcast as an instrument of tribal development. Though its thematic perspective is ambitious, setting television broadcasting in the context of tribal development, the study is limited to Jhabua District of Madhya Pradesh State, the primary tasks of the present study are concerned with identifying a reasonably representative sample of television viewers (functionaries and beneficiaries) so as to assess their views on the role of television broadcasting in tribal development in Madhya Pradesh State. Hence, the problem "Television in Tribal Development: A Study with Reference to Jhabua District of Madhya Pradesh" is chosen for the present study.
Ph. – 3  Tradition Of Tribals

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1.8 Statement of the Problem

Over the years as a result of culture contact with modern societies, the primitives have been deprimitivised. Tribals are no longer living in pristine terms, but are gradually being inducted into national mainstream. As globalization progresses the difference between 'we' and 'they' narrows down tremendously. Tribals are no longer the isolated tribes. Although Scheduled Tribes are over 8% of Indian population, they occupy 20% of the country's geographical area which contains as much as 70% of the total natural resources like water, forest, minerals and ores. A National Commission for Scheduled Caste and Scheduled Tribes is constituted by the Government of India to investigate, monitor and evaluate all matters relating to the constitutional safeguards provided for Scheduled Caste and Scheduled Tribes in accordance with Article 338. There is equality of opportunities for all citizens in matters relating to education and employment in accordance with Articles 14, 15 and 16. The state governments have made special provisions for the advancement of Scheduled Caste and Scheduled Tribes. The state governments have also launched series of welfare measures to promote educational and economic interests of the weaker sections of the society including Scheduled Caste and Scheduled Tribes in accordance with articles 46, 275 and 335. Tribal Advisory Council has been constituted to advise on such matters pertaining to the welfare and advancement of the Scheduled Tribes in accordance with Article 244. District Councils and Regional Councils are also created to facilitate better administration of tribal areas in accordance with Article 244. Reservation of seats in national parliament, state legislature and local-self government bodies is created for the uplift of Scheduled Tribes in accordance with Articles 243, 330 and 332.

Protective measures have been taken for welfare of Scheduled Tribes like forests, shifting of cultivation, bonded labour, rehabilitation of displaced families, land alienation, excise policy etc. A special programme of an integrated character is being implemented by the forest department in collaboration with other development agencies for the overall development of the people in the forest villages. The Ministry of Agriculture has also launched a centrally sponsored scheme for control of shifting cultivation. Tribal Sub-Plan (TSP) came into being in the Fifth Plan period to correct the position by its stipulation that funds of the State, Center and Financial Institutions should be quantified in proportion to population-percentage. At present, there is no proper monitoring and evaluation of SC and ST programmes. As a result,
implementation is very poor and development benefits do not percolate to the members of the target groups. The role of voluntary organizations is not satisfactory from the point of view of attainment of tribal development.

The media institutions have not played a decisive role in the empowerment of tribals according to available empirical studies. The tribals receive a major chunk of information about various tribal development projects through the opinion leaders rather than mass media including television. The crucial importance of development communication becomes even clearer as the world becomes 'information-society'. In developing countries, the emphasis is on people's participation in the process of development since it is vital for their progress. Media intervention for development is the need of the hour. Television has become the massest of all mass media. It has the capacity to reach out to all sections of society regardless of gender, age, education, occupation, income and so on. As a powerful medium of audio-visual communication it can really become a magic multiplier if it is properly utilized for developmental endeavours in rural and tribal areas.

Madhya Pradesh is one of the largest states of India. It is the home of many tribals who mostly live in rural areas. The state government has launched several welfare measures for the empowerment of tribals. The indigenous people have a vital role in environmental management and development according to the Agenda of the Rio Earth Summit (1992). The tribals hardly understand the intricacies of the so-called intellectual property rights and their implications. Tribals are also exploited by the modern societies and they are forbidden to use the forest resources with which their lives are strongly interwoven. There is growing recognition in Madhya Pradesh State about the crucial role of media which is an instrument of integrated tribal development. Grassroots level communication scenario of Madhya Pradesh State is less understood due to the lack of comprehensive communication investigations. A synthesis of the available literature suggests that development communication scenario in general and tribal development broadcasting scenario in particular in Madhya Pradesh State suffer from series of limitations. Therefore, the primary tasks of the present study are concerned with identifying a reasonably representative sample of functionaries and beneficiaries of tribal development projects so as to assess their views on the current status of tribal development broadcasting at the grassroots level in Madhya Pradesh State. Hence, the problem
"Television In Tribal Development: A Study With Reference To Jhabua District Of Madhya Pradesh" has been chosen for the present study.

The role of television in tribal development was primarily considered in the study because:

a) Communication occupies an enviable state in the process of integrated tribal development.

b) Television has become the massest of all mass media all over the world.

c) Grassroots level tribal development broadcasting cannot remain as a neglected sector of integrated tribal development.

d) The efforts of Madhya Pradesh State Government in expanding rural and tribal socio-economic development base through decentralized planning and development has motivated considerable number of governmental and non-governmental organizations to take active part in tribal development projects.

e) Other states in the country are following the attempts made by the Madhya Pradesh State to expand tribal development administration base at the grassroots level; and

f) A constant and continued research on the changing media scenario, subject to rapid progress in socio, economic, educational and political context is imperative.

Therefore, it is essential to have a vision backed up by appropriate research action on the role of television in tribal development in a developing state like Madhya Pradesh in order to achieve resounding success in the field of tribal development through systematic media intervention. To raise the efficiency of the television medium, its present level of management efficiency has to be assessed and suitable methods should be designed to increase the same. In the absence of suitable research support, it would be difficult to achieve this goal. The present study, was therefore, designed to cover all these dimensions and make it more comprehensive and purposeful.
Ph. – 4 Costumes Of Tribals
1.9 Objectives of the Study

With tribal development being the thrust area the research proposes to:

1. Study the tribal development programmes in Madhya Pradesh State in general and Jhabua district in particular.

2. Study and analyze the attitude of the functionaries and beneficiaries of Tribal Development Projects towards tribal development communication in general and tribal development broadcasting in particular.

3. Study and analyze how the beneficiaries of tribal development projects perceive the present tribal development broadcasting services at grassroots level.

4. Study and analyze how the functionaries of tribal development projects peruse the present tribal development broadcasting services at grassroots level.

5. Study and evaluate how the functionaries and beneficiaries of the tribal development projects perceive the role of television in tribal development in terms of media association, access to tribal development projects, broadcasting of tribal development programmes and role of TV in tribal development; and

6. Suggest appropriate methods for the improvement of delivery system with respect to media intervention for integrated tribal development in general and broadcasting of tribal development programmes in particular.

1.10 Scope of the Study

The present study attempts to evaluate tribal development broadcasting system at the grassroots level in Jhabua District of Madhya Pradesh. At present, there is lack of organized governmental and non-governmental communication network including television to educate, organize, emancipate and empower tribals who are the worst victims of circumstances. There is no systematic communication-planning element in the process of integrated tribal development at Jhabua District.
There are certain limitations and drawbacks on the part of various communication media at grassroots level. The print media have a limited role to play since the owners, professionals, market forces and political affiliations are pulling in different directions in this age of globalization. The folk media such as folk theatre forms, folk songs, folk dances and folk traditions are cut off from the mainstream of tribal development. The radio and television are official organs which have remained as media of information, entertainment, advertisement and propaganda. The film is still a medium of entertainment. The new media such as satellite communication, telecommunications and computer communications are unable to meet the expectations of the tribals even in this age of advanced communication revolution. The elected representatives, officials and extension staff have not made their presence felt in the tribal areas. The activists of the non-government organization are not well equipped in terms of communication skills, resources and capabilities. The search for an ideal media mix has begun in view of these limitations at the grassroots level both in tribal and rural areas.

The present study would throw light on: a) attitude of the respondents (functionaries and beneficiaries of tribal development projects) toward tribal development communication as well as tribal development broadcasting, b) tribal development broadcasting management at grassroots level; and c) the role of television in tribal development at grassroots level under existing situation in Madhya Pradesh State. The outcomes of the present study would help the policy makers in central government, state government organizations, non-government organizations, communication media and ISRO organizations to formulate suitable tribal development support broadcasting strategies and use appropriate methods to improve the effectiveness of television toward attaining the goals of integrated tribal development in Madhya Pradesh State and elsewhere.
Ph. – 5 Ornaments Of Tribals During Festival
1.11 Presentation of the Study

The first chapter deals with the introduction where in the objectives of the study are presented. It also throws light on concept of tribal development, tribal development in India, tribal development in Madhya Pradesh, role of communication in tribal development, role of television in tribal development, social significance of the study, review of literature, statement of the problem and the scope of the study. The second chapter, viz., research methodology deals with the research questions, study variables, study areas, profile of the respondents, research design, methods of study, statistical analysis, limitations of the study and definitions of the terms used in the study. The third chapter presents the results of the study on the role of television in tribal development. The fourth chapter summarizes the findings of the study with a brief resume and implications of the findings. The last chapter indicates the bibliography, questionnaires and appendices.

1.12 Summary

The Indian sub-continent has the largest concentration of tribal population in the world. One of the largest states of India, Madhya Pradesh in central India can boast of some glorious associations with well known martyrs of history. This state has a sizable chunk of tribal population. After independence, various measures have been devised and implemented for the uplift of the tribals. These measures have not disseminated significant benefits for the tribals in India. Practically, all developing countries have accepted communication as an integral part of development planning. The works of Lerner, Schramm, Rogers and others helped to launch the belief that communication brings about development. In India, Gandhi, Ambedkar, Lohia, Jayapракash Narayan, Vinoba Bhave and others upheld the importance of social justice. They were also strong advocates of tribal development. Participatory communication approaches are required at the grassroots level to translate the goals of integrated rural development and integrated tribal development into realities. Investigations dealing exclusively with the grassroots level broadcasting system in Madhya Pradesh State are scanty as seen through the paucity of literature. The role of television in tribal development in Madhya Pradesh State is chiefly focused in the present study.
Ph. – 6  Festivals Of Tribals