INTRODUCTION
CHAPTER 1
INTRODUCTION

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

Development is a kind of constant ‘change’ occurred in various aspects of human society. A human development dimension is extremely discrete and mainly includes economic, social, political, educational and health. (Corbridge, 1995).

Definition of ‘development’ can be understood as follows:

1. Change is the foremost and long term process for development.

2. Based on value of judgments the second process is policy related evaluation to determine its outcome for desirable changes.

3. Based on the conceptions of ‘development’ raise the possibilities of alternative conceptions.

For the past several years, social development has acquired a new salience in development thinking. In the immediate post-war period, development was seen mainly in terms of accretion in the material wealth of nations, and was measured in terms of rate of growth in domestic product. Economic growth itself was regarded as a function of capital inputs, both foreign and domestic. The main pursuit of economic policy was to mobilize the resources required for achieving a desired rate of growth. Acceleration in the rate of growth was supposed to take care of both economic and social problems. There is ample evidence to demonstrate that social development in India has suffered a setback with the introduction of economic reforms as part of the process of liberalization and globalization. The social sectors have been the first target of retrenchment in public expenditure in the largely unsuccessful bid so far to achieve fiscal balance. The state has, as a matter of deliberate policy, started scaling down, if not retreating from, its constitutional responsibility for providing public goods in such crucial areas as education, health, sanitation housing, etc. This responsibility is increasingly being transferred to private operators. As a result there has been a sharp deterioration in the conditions of the poorest
and marginalised, particularly the Scheduled Castes, Scheduled Tribes, other economically backward communities, and women and children in each of these social groups. The Council for Social Development which has since the mid-60s played a pioneering role in advocacy through research and analysis in the field of social development, has carried out numerous empirical studies to document these trends and bring out their implications for those directly affected by them. At the same time, the Council has, from time to time tried to present an overall integrated view of the social situation and the social changes taking place in the country.

The economic development of India was dominated by socialist-influenced policies, state-owned sectors, and red tape & extensive regulations, collectively known as "License Raj". It led the country and its economy isolated from the world economy. However the scenario started changing from the mid-1980s, when India began opening up its market slowly through economic liberalization. The policy played a huge impact on the economic development of India. The Indian economic development got a boost through its economic reform in 1991 and again through its renewal in the 2000s. Since then, the face of economic development of India has changed completely. The economic development in India followed socialist-inspired policies for most of its independent history, including state-ownership of many sectors; India's per capita income increased at only around 1% annualised rate in the three decades after its independence (Economic survey of India, 2007: Policy Brief). In the late 2000s, India's growth reached 7.5%, which will double the average income in a decade. Analysts say that if India pushed more fundamental market reforms, it could sustain the rate and even reach the government's 2011 target of 10% (Economic survey of India 2007: Policy Brief). States have large responsibilities over their economies. The annualised 1999–2008 growth rates for Tamil Nadu (9.9), Gujarat (9.6%), Haryana (9.1%), or Delhi (8.9%) were significantly higher than for Bihar (5.1%), Uttar Pradesh (4.4%), or Madhya Pradesh (6.5%) (The Economist, 2008).

India is the tenth-largest economy in the world and the third largest by purchasing power parity adjusted exchange rates (PPP). On per capita basis, it ranks 140th in the world or 129th by PPP. The economic growth has been driven by the expansion of services that have been growing consistently faster than other sectors. It is argued that the pattern of Indian development has been a specific one and that the country may be able to skip the intermediate industrialisation-led phase in the transformation of its economic structure. Serious concerns have been raised about the jobless nature of the economic growth (Novotny and Ramachandran, 2010).
Positive relationship between democracy and development and examines the empirical puzzle of why poverty is still so pervasive in most developing countries with democracies. The puzzle for him is that if the poor make up a significant proportion of the population, he proved that the political processes do reduce poverty significantly. (Varshney, 1999)

Culture is also an important factor in development of India. Its role in the economic development of countries is often overlooked by economists, yet it can significantly affect a country's economic development. Culture generates assets, such as skills, products, expression, and insight that contribute to the social and economic well being of the community. Culture's impact on economic development through tourism, social capital, and corporate governance is an important asset for development. To understand its impact on a country's economic development, it is important to understand what culture is, a system of values and norms that are shared among a group of people and that when taken together constitute a design for living (Hill, 1998). Furthermore, it is about the way the people live, and how the quality of their lives can be improved. It shapes "the way things are done" and our understanding of why this should be so. Culture is concerned with identity, aspiration, symbolic exchange, coordination, and structures and practices that serve relational ends, such as ethnicity, rituals, heritage, norms, meanings, and beliefs. It is not a set of primitive wonders permanently embedded within national, religious, or other groups, but rather a set of contested attributes, constantly changing, both shaping and being shaped by social and economic aspects of human interaction.

In Anthropology, development is seen as an increase in the capacities of the society to organize for its own objectives and to carry out its programmes more effectively. From this point of view, development is an organized activity and a multi-dimensional process to improve the social, cultural, economic and human conditions of the people for balanced growth of the society as described by (Belshaw, 1977). Development as "growth" plus "change". It involves material and human factors. He clarifies this point saying that the economic approach of development is not acceptable for an anthropologists who firmly believes that sociocultural factors are integral part of the dynamics of growth and that social change is not a simply a non functional effect of planning. Therefore, development is a holistic phenomenon (Vidyarthi, 1981).

Anthropologists have long been concerned with process of social and cultural change and have made significant contributions to their understanding. General anthropological theories of development and under development which have been reviewed by (Schneider, 1975), and dealt with only in so far as they illuminate or are illuminated by anthropologists experience with development assistance activities (Nash, 1981). During colonial era, Anthropologists were commissioned to prepare notes on tribal way of life,
their rituals and customs etc. and also acted as advisors to the colonial government. (Malinowsky, 1944) comes in the forefront of anthropologists who contributed to colonial administration. The interest of anthropologists on native affairs made them to continue their involvement even after many colonies became independent. After getting independence the national government started introducing radical plans and schemes for the development of the countries.

The common theme of anthropological work of planned development is on the examination of cultural factors in the programmes of planned change. (David H. penny, 1972), an economist, writes "from certain points of views, social anthropologists appear, from their training, to be well qualified to study the development process. They learn the language of the people they are studying, they stay long enough in the field to get to know at least some people well, and to see development process, and they know that they must study a society in all aspects."

TRIBAL DEVELOPMENT IN INDIA

India is a country with glory of rich socio-cultural aspects. It is inhabited by people from different religion, customs and caste groups. India has traditionally been the home of different cultures and people. Unity in diversity is one of the most prominent features in the people of India. Tribals constitute 8.14% of the total population of the country, numbering 84.51 million (Census, 2001) and cover about 15% of the country’s area. 52% of Tribal population is Below Poverty Line and what is staggering is that 54% tribal’s have no access to economic assets such as communication and transport.

The Constitution of India imparted the State with the responsibility to promote, with special care, the educational and economic interest of the scheduled tribes, and to protect them from social injustice and from all forms of exploitation. According to the constitution of India, their development is a special responsibility of the President of India; the Governors are responsible for reviewing the administration and development of tribal areas and for reporting to the President.

After 67 years of independence of India it still actively thinking for the uplift of her tribal people. One of our leader, late Jawaharlal Nehru, sought the tribes to "develop along with lines of their own genius". Addressing on all India conference of the tribals held at Jagdalpur (Bastar district, M.P.) in March 1955, he said "whenever you live, you live in your own way. We want that your customs should survive and at the same time we want that you should be educated and should do your part in the welfare of our country (Nehru, 1955).
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In all the Five Year Plans, the programmes for the welfare of the schedule tribes aim at (planningcommission.nic.in):

1. Raising the productivity levels in agriculture, animal husbandry, forestry, cottage and small-scale industries etc., to improve the economic conditions.
2. Rehabilitation of the bonded labor.
3. Education and training programmes.
4. Special development programmes for women and children.

But various evaluation studies on these programmes for the integrated development of the tribals have brought out the inadequacies of these programmes (Anuja 1999). Though the efforts have been in the direction for development of tribal particularly with the creation of special multi-purpose tribal blocks during the second plan period however, a major breakthrough took place in the Fifth Five Year Plan in which a new strategy of tribal sub-plan for preparing micro plans for relatively valuably tribal groups requiring special attention was enunciated (Rao 2005).
Indian government has implemented various programmes for the tribals through Five Year Plans.

### Details of Plan-wise Fund Allocation for Tribal Welfare

<table>
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<tr>
<th>Plan Period</th>
<th>Total Fund Allocation</th>
<th>Allocation for Tribal Development Programmes</th>
<th>Percentage</th>
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NA: Not Available

• Business Standards, September 8, 2012
**Source of Information:** Documents of Planning Commission from 1st plan to 12th plan, GOI

The above depicts promises of Government towards tribal development. But, till date after 67 years of Independence lot of problems have risen especially for tribes in terms of population. The funds allocated for them are not sufficient to solve all the problems. From the beginning of country’s developmental planning in 1951, the policy makers and the planners give priority to the welfare and development of Scheduled Tribes. In the First Five Year Plan (1951-56) it was laid down that the general development programmes should focus backward classes and special provisions for intensified development. The Second Five Year Plan (1956-61) depicts the more and more economic development of relatively less privileged classes of society to reduce inequalities. For Tribal the welfare programmes should kept in mind the traditions and culture of tribes and the nature of problems they are facing. This was in according to the Five Principles of Tribal Development stated by **Pt. Jawahar Lal Nehru** called “PANCHSHEEL”. An important step taken during second year plan is the creation of 43 Special Multi-purpose Tribal Blocks (SMPTBs) nowadays called Tribal Development Blocks (TDBs). Central Government contributed an amount of Rs. 15 lakh per SMPTBs.

**Verier Elwin (1959)** was the chairman for the committee working in these blocks and provided useful insights regarding tribals of India. Third Five Year Plan (1961-66) back up the establishment of greater equality in opportunity and reduction of disproportion in income and wealth and even distribution of economic power. The Fourth Five Year Plan (1969-74) stressed on the goal to realize rapid increases in the standard of living of the people and promotion of equality and social justice with establishment of six pilot projects in Andhra Pradesh, Bihar, Madhya Pradesh and Orissa during 1971-72 with the objective against political unrest and Left Wing extremism. Separate Tribal Development Agency was established for each project. The Fifth Five Year plan (1974-78) launches Tribal Sub-Plan (TSP) for the direct benefit of the development of Tribal. TSP peg down that fund of State and Centre should be quantified on the basis of population proportion for the welfare and development of Scheduled Tribes. Arrival of this concept leads to establishment of Tribal Sub-Plan during Fifth plan. This plan resulting in the expansion of infrastructure facilities and enlargement of coverage of the target groups in the beneficiary oriented programmes. The Sixth Five Year Plan (1980-85) provided fund for assistance to cross poverty line for at least 50 percent families. It was emphasized that focus should be on family oriented economic activities rather than infrastructure development schemes. Areas with Tribal concentration with population of 10,000 and half of them should be STs **MADA** (Modified Area Development Approach) was devised. 245 MADA pockets were
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identified and 72 Primitive Tribal communities were also identified. In the Seventh Five Year Plan (1985-90) inflow of funds for development of STs increased which also results in expansion of infrastructural facilities and enlargement coverage. For the development of SCs and STs, two national level institutions were established namely; TRIFED (Tribal Cooperative Marketing Development Federation) in 1987 for State Tribal Development Cooperative Corporations and NSFDC (National Scheduled Castes and Scheduled Tribes Finance and Development Corporation) in 1989. TRIFED formed to provide remunerative price for the Forest and Agriculture Produce of tribal and NSFDC formed with intention to provide credit support for employment. In the Eighth Five Year Plan (1992-97) efforts were put to fill the gap between levels of development of the Scheduled Tribes and other sections of the society. The plan not only focuses to eliminate the problem of their exploitation but also to solve their problems of land alienation, payment of wages, unawareness about their rights and restrictions for collecting minor forest produce. Therefore, there main focus was for the socio-economic up liftment of Scheduled Tribes. During this plan period the allocation for development of STs was increased. In the Ninth Five Year Plan (1997-2002) the main objective was to deepen the bridge between Scheduled Tribes and the rest of the population. They focused on the development of Infrastructure facilities like schools, classrooms, laboratory, lab equipments, library, computers, play ground, furniture, vocational training centers, residential schools, basic amenities like toilets and drinking water to develop the educational level of weaker sections because literacy is one of the essential key indicators of socio-economic development. This plan also offered opportunity for economic development by providing them with plough bulls, Mitch animals and starting of petty traders. For improving the Standard of Living of STs, free house site pattas, construction of houses were the prime priorities. Burial grounds, pathways to burial grounds, drinking water facilities were also in list of priorities. Since Tribal habitations are located in isolated and forest areas, medical facilities like mobile dispensaries and medical camps were made available for them. Primitive Tribal Groups (PTGs) are also focused for their development and welfare in this plan period. In the Tenth Five Year Plan (2002-07) priority was mainly the unresolved issues of Tribal Development like exploitation, poverty, land alienation, displacement, deterioration of forest villages, etc. In this plan they mainly approach to stop deprivation and exploitation of tribes with commitment of empowering the tribes. The Eleventh Five Year Plan looked for overall empowerment of the tribal groups. It experienced a paradigm shift with issues related to governance at the centre. During this shift the steerage necessitate of the Tribal Sub Plan 1976, PESA 1996, RFRA 2006, the necessity of tribal centric developmental process were kept in consideration in the
Implementation of this plan. In Twelfth Five Year Plan (2012-2017) the main focus of Government is:

i. To review the financial and physical achievement made in the State and Centrally Sponsored schemes on empowerment of socially disadvantaged groups in the Eleventh Five Year Plan (2007-2012) and suggest strategies, priorities, policies, programmes and their implementation to accelerate the empowerment process.

ii. To review the progress of the implementation of the existing legislations related to the SCs, STs and mechanisms for their enforcement and suggest corrective measures.

iii. To review the existing approach, strategies and priorities, the on-going programme and their implementation for the welfare, development and empowerment of SCs, STs and suggest rationalization/ minimization of the on-going related programmes and effective inter-sectoral convergence and harmonization of schemes with the other similar social groups.

iv. To identify neglected areas and groups, gaps, weaknesses and bottlenecks in the implementation of schemes and take note of the persisting and emerging problems / situations related to welfare, protection, development and empowerment of SCs, STs and other groups in the changing scenario and suggest necessary interventions.

v. To critically review the development works implemented in the past designed specifically for promoting their welfare and to examine if there is proper match between the needs and the programmes.

vi. To assess the impact of the on-going economic reforms and progressive globalization /liberalization of economy on the socio-economic conditions of the SCs, STs and suggest effective strategies to cope up with the situation.

vii. To review the functioning of the existing Institutional arrangements at the state levels for implementation of policies and programme for empowering the SCs, STs and suggest measures to make them more effective.

viii. To assess the extent of gap in terms of access, participation and learning achievements of the students belonging to SCs, STs and to suggest suitable steps for integrating welfare schools with general schools' equal education curriculum so as to bring the vulnerable sections into the mainstream.

ix. To undertake special study to identify the SC/ST youths, who have already completed graduation level to provide suitable employment in the State.
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Government or to impart training for self employment through vocational training.

x. To review the progress of the implementation of the Scheduled Caste Sub Plan (SCSP) and Tribal Sub-Plan (TSP) and to ensure flow of ‘population proportionate’ funds from other development sectors and utilization of Special Central Assistance to SCSP & TSP and suggest necessary measures to improve their effectiveness.

xi. To assess/evaluate the efficacy, strengthening and expanding the NGOs network, PRIs /Local Self Government and suggest specific measures for their effective involvement in the planning process with the objective of reaching the neediest on priority basis to SCs, STs.

xii. To formulate the objectives, policies, strategies both physical and financial targets for the various programmes for empowerment of SCs, STs during the Twelfth Five Year Plan (2012-17) in pursuance of the approach of inclusive development.

xiii. To suggest new areas/ schemes for the welfare and development of the SCs, STs with anticipated physical coverage and financial requirement during the Twelfth Five Year Plan (2012-17).

xiv. To propose measures and initiatives which need to be taken during the Twelfth Five Year Plan for the empowerment of these disadvantaged groups and assess the fund requirement for the same.

xv. To undertake special issues pertinent to the sector, this needs study so that a suitable policy framework may be formulated by the working group.

In spite of the efforts made so far, the socio-economic backwardness among the Scheduled Tribes, is a difficult challenge for Government of India which demands effective and result oriented steps in every developmental sector.

TRIBAL DEVELOPMENT PROGRAMMES IN CHHATTISGARH

International Fund for Agricultural Development (IFAD), a specialized agency of UN, established mainly for assisting the developing countries in poverty alleviations has formulated an innovative "Jharkhand-Chhattisgarh Tribal Development Programme" after in-depth study and discussion at various levels. This programme covers Chhattisgarh and Jharkhand, states with the highest proportion of tribal population in India. The target groups consist of all households in the hamlets, habitations or villages in selected micro-watersheds in which the tribal, primitive tribal groups (PTG) and scheduled- caste population form not less than 50% of the total population and where most of the households live below the poverty line. Tribal and non-tribal populations would both be
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part of the target group, but the tribal population would represent the largest share. This programme focused on the poorest and most vulnerable including tribal women, youth and children, PTGs, hill cultivators, scheduled castes, and landless, marginal and small farmers (http://cjtdp.nic.in/). Main objective of this project is to develop and implement a replicable model that ensures household food security and improves livelihood opportunities and overall quality of life of the tribal population based on sustainable and equitable use of natural resources. The strategy for proper implementation of this programme is 1) Empowering the grass root tribal associations and users' groups including women and other marginal groups, so that they would become more capable of planning, implementing and managing their own development and in negotiating with relevant authorities to harness the necessary resources.2) Promote activities, which generate sustainable increase in production and productivity of land and water resources.3) Generate alternate sources of income outside of agriculture, particularly for the landless. Intervention in livelihoods improvement primarily through a watershed development based approach, incorporating elements of integrated agricultural development, livestock, dairy, fisheries and horticulture, as well as forestry based activities; and put strong focus on development of women and primitive tribal groups within the overall target group. This programme implemented in two phases: (i) a pilot phase of about 3 years, covering about 120 villages in Chhattisgarh and (ii) a scaling up phase of about 5 years, which enhance the total coverage to 650 villages. The scope of the scaling up phase depends on the result of a mid-term review (MTR) and progress made against agreed key milestones.

District Rural Poverty Project (DRPP) (Sponsored by World Bank)

The state of Chhattisgarh is home to a large tribal population, which is diverse in location, origin, socio-cultural history, language, livelihood and level of development. With the exception of some isolated tribes, which continue to be in the food gathering stage, settled cultivation is the dominant mode of occupation for most of them. However, forests continue to be significant source of livelihood. This is a result of the historical pattern of settlement whereby the tribal communities reside in or near forested areas. The areas of tribal concentration in Chhattisgarh can be classified as under: North Eastern Zone: Comprises of Surguja, Raigarh, Bilaspur and areas of other adjoining districts. The primary hilly north-eastern zone is the abode to the Oraons, Kawar, Majhi, Bharia, Agaria, Nagasia, Khairwar, Dhanwar and Korwas. During the fifth plan period with the inception of the tribal sub-plan, special efforts were started for the development of the primitive tribe of the state. The area has a number of primitive tribes such as Korwas and smaller groups of Baiga. The Pahari Korba, Abujhamaria & Baiga tribes in the 5th plan period, Kamars in the 6th plan period and Birhors in the 7th plan period were given the status of
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primitive tribal groups. In Chhattisgarh, six agencies have been set up especially for development of these primitive tribes. These six agencies are:

1. Kamar Vikas Abhikaran, Gariyaband (Kamar Development Authority, Gariyaband)
2. Abhujmarh Vikas Abhikaran, Narayanpur (Abhujmarh Development Authority, Narayanpur)
3. Baiga Pahadi Korba Vikas Abhikaran, Bilaspur (Baiga Pahari Korba Development Authority, Bilaspur)
4. Pahadi Korba Vikas Abhikaran, Ambikapur (Pahari Korba Development Authority, Ambikapur)
5. Baiga Vikas Abhikaran, Kawardha (Baiga Development Authority, Kawardha)
6. Pahadi Korba evam Birhor Vikas Abhikaran, Jashpur (Pahadi korba and Birhor Development Authority, Jashpur)

These agencies work towards all round development of these tribes by making provisions for drinking water sources, civil constructions, health facilities, schemes such as purchase of land for landless primitive tribe people, etc., all with the objective of making them self-reliant (www.worldbank.org). World Bank financed District Rural Poverty Project (DRPP) highlighted main development indicators that help to understand the problems and challenges faced by the tribal communities in the state in his report as follows:

a) Education

Education is thought to be one of the important indicators of development but the tribal communities in terms of access as well as scholastic achievements have lagged behind. Although the state has invested considerably in infrastructure development for education, large proportions of tribals, particularly girls, still remain outside the scope and reach of formal schooling. The 1991 census revealed that the overall literacy rate among the tribals was 26.7 percent, male literacy was 39.7 percent and female literacy rate a mere 13.9 percent. They observed that these rates would have increased considerably over the last ten years, a period in which the literacy rate of Chhattisgarh state progressed from 42.9 percent in 1991 to 65.2 percent in 2001. A number of innovative government programs like Education Guarantee Scheme (EGS), Alternative Schooling (children who are not able to study in formal schools due to various socio-economic reasons), District Primary Education Project (DPEP) and voluntary organizations were initiated in the field of education in Chhattisgarh. The initiatives have sought to fill the supply gap by offering more and better-equipped facilities and also to improve effectiveness of public education system. EGS ensures provision of a school within one kilometre radius of a settlement.
from where the demand for the same has come and where there are at least 40 children (25 for tribal areas) who do not have access to a primary school.

b) Livelihood and Employment

Land, both private and public, is the main source of livelihood in rural areas, with agriculture, animal husbandry, forestry and allied activities the main sectors in which tribals earn their living. These are carried on primarily for their own subsistence and often under endemically adverse ecological and economic factors. The status of agriculture and allied activities of the tribals is basically low technology low input, and subsistence economy based. While there are segments amongst tribals who own large tracts of land and have also taken to more productive and hence more remunerative agricultural practices, they by and large revolve in low technology equilibrium. The major constraint in enhancing agriculture returns among the tribal groups has been marginal land ownership, feudal structures of production and low ability for investment. Land alienation and insecurity of tenure has been a regular cause of concern related to tribal land ownership and this makes their stakes even more uncertain, amounting to virtual landlessness. Wrongful dispossession, unfair tenancy arrangements and bondage are common in these areas. In these situations, most of the tribal families exist on the margin of an agrarian economy serving it with their cheap labour and skills.

c) Forestry

Forest and forest produce occupy an important place in the tribal economy and employment. In the state, the richest forest reserves are found in the tribal homelands and the access to and use of these has been the source of much contention between the tribals, private interests and the state machinery for which the forests also represent an important source of revenue. The forests of the state are rich in timber and non-timber forest produce. These have been traditionally collected, processed and sold by them and thus, form an important source of cash income for them. Estimates indicate that nearly 91 million person days of employment are generated in the forestry sector and the largest share (90 percent) of these accrue to the tribal residents of the forest areas\(^5\). These days of work are generated quite largely through the Forest departments managed and controlled works in Forests. Apart from employment, tribal economy and life depends very largely on forests and its produce- these include substantially fuelwood, minor forest produce that is used for personal consumption and for sales, for nutritional purposes, for cultural and lifestyle usage, for medicinal purposes and other myriad uses, much of which remains as a knowledge resource within tribal communities. Yet the dependency on forests, often a resource that sustains and re-enforces tribal life, is becoming unsure and unsustainable due
to reducing forests, stringent laws on use of forests, and increasing biotic and public pressure on forests.

d) Labour and Employment

Tribals are predominantly engaged in primary sector - agriculture, animal husbandry and forestry related activities, their low asset base in terms of land and livestock and few options for self-employment, usually makes wage labour an important component of tribal's economy in the state. The overwhelming source of wage labour for tribals is agriculture operations. In addition to this, forestry, mining and quarrying, and construction work are the other important employment sectors for them. Labour arrangements and practices vary across the state but are uniformly pitted against the poor. In most cases, these are governed by traditional exchange relations dominated by the upper caste landholding elite and the merchant classes. Economic relations based on social control are highly exploitative and have sustained in the light of credit dependence of the tribal poor on the peasant castes, forcing them into virtual bondage in many places. The quest for wage labour has guided the tribal poor to urban centers and regions of high agriculture production, where employment is usually available in areas of agriculture, public works and construction. Young women also migrate (though in lesser numbers) alongside adult men leaving behind elderly and children in homesteads. The wage labour is casual and completely determined by vagaries of market forces and none of the numerous labour laws are applied to this mode of employment. Labourers have to depend upon their employers for basic needs such as shelter, food, etc. Active participation by women in manual labour is a feature of rural societies everywhere. This is even more so for tribal society, which is unhindered by caste taboos that place restrictions on women's mobility for wage labour. It is common to find tribal women going out on their own for wage labour on public works and to towns. While men folk cut and gather fuel wood, it is often the women who bring it into urban centers for sale. Finally, children enter the workforce early in tribal society. Low, average years of schooling, high dropouts and establishment of nuclear family after marriages means that young tribal adults have to be independent very soon. Children work as construction labour and in quarries and also provide critical labour at home and in agriculture.

e) Poverty and Deprivation

The tribals of Chhattisgarh are among the poorest and most vulnerable group in the state. The recent poverty surveys show that 5, 89, 363 tribal families live below poverty line. They comprise 41 percent of all families below poverty line in the state. This is much higher than their proportion in the total population, which is 32.45 percent. The major
tribes in the areas that will be covered in DRPP are Gond, Oraon, Maria, Agariya, Nagasiya, Halba, Pardhi, Korwa, Dhanvar, etc.

f) Legal and Policy Framework for Tribal Communities in Chhattisgarh

The Constitution of India makes special provision for tribals. It lists out predominantly tribal areas in Section I of Schedule 244 that are referred to as Scheduled Areas. The Schedule gives state-wise list of communities to be designated as Scheduled Tribes. The strict hierarchical caste divisions in the Indian society place the tribals at the very bottom of the social ladder even though they are strictly not part of the caste system. Social discrimination is widespread and it takes numerous forms like denial of public facilities to members of SC/ST, derogatory forms of address, forced show of subservience in the presence of upper caste people, and segregatory practices. Violence is often resorted to for enforcing the norms. While legislation existed earlier also against these practices, the new powerful act provides for strong punitive action in these cases. It makes commitment of atrocities against SC/ST a non-bailable offence.

EVALUATION OF TRIBAL DEVELOPMENT PROGRAMMES

Several constitutional provisions were made for the development of tribe. Many schemes of development were formulated and implemented. Several schemes of tribal development are still active through several five year plans in India. Attempts have been made to make the scheduled tribes to develop socially, educationally, economically, politically and culturally. For the development of tribes, various models, approaches and theories of development have been propounded in different five-year plan periods. Some of them include Community Development Programme, Multipurpose Tribal Blocks, Tribal Development Block, Development Agencies, Primitive Tribal Groups, Integrated Tribal Development Projects, Modified Area Development Approach, Tribal Sub-Plan, Dispersed Tribal Development Programme, and Centrally Sponsored Schemes etc (Naidu). The major schemes/programme for the development of scheduled tribes is as follows:

Special Central Assistance (SCA) for Tribal Sub-Plan (TSP):

This is a major Programme for the focused development of tribals and tribal areas. Started in the fifth five-year plan, the special central assistance is provided by the government of India to the Tribal Sub-Plan of States/UTs as an additive to the state plan to fill gaps in the budgetary provisions towards TSP. It is basically meant for Family Oriented Income Generation (FOIG) schemes in sectors like agriculture, horticulture, minor irrigation, soil conservation, animal husbandry, forest, education, cooperatives, fisheries, village and
small industries etc; and infrastructural development incidental there to.

The assistance given is hundred percent and it is expected to act as a catalyst for giving a boost to investment by the State governments and financial institutions. The release of fund is broadly on the basis of the scheduled tribe population, geographical area and inverse proportion of per capita net state domestic product. The State Government in turn releases funds on the basis of certain norms for ITDPs, MADA pockets, clusters, Primitive Tribal Groups and dispersed tribal groups. About 70 percent of the SCA fund is spent on family oriented schemes and only 30 percent on the infrastructure incidental to such schemes. There is a thinking to change this proportion by assigning 80 percent of the SCA funds to infrastructure development and only 20 percent for individual/family oriented schemes since individual/family oriented schemes can be taken up under the schemes of the Ministry of Rural development and also funded through the National Scheduled Tribes Finance and Development Corporation.

The Ministry of Tribal Affairs has also found that there is no check or monitoring of the release of SCA funds by the State Governments to the implementing agencies. Moreover there is also unusual delay in the release of SCA funds by the State Governments to the implementing agencies. Some states have also not opened separate budget heads for showing the TSP funds (Annual Report of the Ministry of Tribal Affairs, 2008-2009).

**Grants under Article 275(1) of the Constitution**

Every year, funds are released to the State Governments to meet the cost of such schemes of development as may be undertaken by them for promoting the welfare of Scheduled Tribes and for raising the level of administration of the Scheduled Areas to that of the rest of the state. The objective is to promote the welfare of Scheduled Tribes and better administration of Scheduled Areas. The scheme covers all Tribal Sub-Plan and tribal majority states of the country. This is a central sector scheme and 100 percent grants are provided by the Ministry of Tribal Affairs to the State Governments. The grants are provided on the basis of Scheduled Tribe population percentage of the state. The Ministry, which earlier used to release the funds without identifying the projects, has now decided to release funds to the State Governments against specific infrastructure development and welfare projects from 2000-2001.

**Boys’ and Girls’ Hostels for Scheduled Tribe Students**

This is a centrally sponsored scheme launched in the year 1961-62 with central assistance limited to 50 percent of funds provided by the State Governments. This is given for construction of hostel building and extension of existing hostels. In the case of Union
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territories, the Central Government releases 100 percent as assistance. The maintenance of these hostels and their buildings are the responsibility of the State Governments/UTs. This is a useful scheme for enabling the Scheduled Tribe students to study in hospitable environments and promoting literacy among tribal girls and boys who have many handicaps due to poor socio-economic condition. Since the land for the building is to be provided by the State Governments free of cost and moreover, 50 percent of funds are to be provided by them, there has been poor demand for the construction of the new hostels. The State Government has also to bear the recurring and non-recurring cost of running and maintenance of these hostels.

Ashram Schools in TSP Areas

This is a centrally sponsored scheme launched during 1990-91 with an objective to extend educational facilities like establishing residential schools for Scheduled Tribes in an environment conducive to learning. The funds under the scheme are given to the states on a matching basis i.e. 50%-50 while 100 percent assistance is given to the UTs. The scheme provides funds for the construction of school building from the primary standard to the senior secondary stage of education. It also allows for up-gradation of existing primary level Ashram schools. Under this scheme, besides the school building, the construction of hostels for students and staff quarters are also undertaken. The State Government has to provide land free of cost for such constructions. Grant is provided for other non-recurring items of expenditure like purchase of furniture, equipments, and sets of books for school and hostel library. A sum of Rs.44.86 crores was earmarked for this Programme in the Ninth five year plan. This scheme suffers from the same ailment namely the failure of the state governments to provide 50 percent fund out of their own budgets.

Scheme for Educational Complex in low Literacy Pockets for Development of Female Literacy

It is known that the literacy level among females in the Scheduled Tribes is abysmally low. This scheme is meant to tackle this problem through identification of 134 districts in the country, which have below 10 percent literacy rate among Scheduled Tribe females. The scheme is implemented through NGOs, corporative societies and State Governments. The primary objective of the scheme is promotion of education among tribal girls in the identified low-literacy districts of the country. The secondary objective is to improve the socio-economic condition of the poor and illiterate tribal population. It is a central sector scheme and the government of India provides 100 percent funds. The educational complexes are established in the rural areas of the notified districts and have classes from I to V with provision for up-gradation up to XII provided they have sufficient
accommodation for class rooms, hostels, kitchen, and gardening and for sports. These educational complexes impart not only formal education to tribal girls but also train the students in agriculture, animal husbandry and other vocations and crafts which will make them skilled for leading a better life. The teaching from class I to III is done in the tribal dialects of the area and women having proficiency in tribal dialects are engaged as teachers. Though the strength of students in each class has been fixed at 30, a maximum of 10 more students, if available in the locality, are admitted as day scholars. The recurring grants provided to run the educational complexes is Rs.9000/- per student per year. This includes expenses on accommodation, food, clothing, payment of salary to teachers etc. The students are provided two sets of uniform, one set of school books besides free food and medicine. Besides the above, the student’s parents are given the incentive of Rs. 50/- per month. A sum of Rs.1000 per student is also given as a non-recurring grant for purchase of cots, mattresses, utensils, etc. Under this scheme, 128 Educational complexes have been established from the year 1995-96 to 2000-01.

**Scheme for Development of Particularly Vulnerable Tribal Groups (PTGs)**

These groups practicing primitive agricultural practices and having low level of literacy and stagnant or diminishing population face various problems in their progress and development. To cater to the need of such group, a separate scheme was introduced in the year 1998-99 which mainly focuses on ensuring food security and the protection and development of PTGs. The objective and purpose of this scheme is that funds under the central sector scheme for the development of PTGs will be available only for those items/activities which though very crucial for the survival, protection and development of PTGs are not specifically catered to by any existing scheme. The activities under the scheme may include measures such as awareness generation and confidence building, training for skill development, improvement in agriculture technology, housing, education and health standards. The scheme covers 75 PTGs spread over 18 states and one UT. 100 percent funds are provided by the Ministry of Tribal Affairs for the programmes mentioned above. Those activities which focus on helping the beneficiaries to cope up with extreme adverse conditions threatening their survival are taken up on priority basis.

**Educational Development of Scheduled Tribes:**

For the promotion of education among the Scheduled Tribes, the following schemes are in operation:

(a) Centrally sponsored scheme of post-matric scholarship.
(b) National overseas scholarship scheme for higher studies abroad.
(c) Book bank scheme.
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(d) Scheme of up-gradation of merit.
(e) Coaching for competitive examinations.

Promotion of Voluntary Efforts

The roles of voluntary Non-Governmental Organizations become important as many of them have been rendering yeoman services in the tribal communities of the area. For this purpose the Ministry of Tribal Affairs supports many welfare programmes especially in the field of education and medical care run by the NGOs through the scheme of grant-in-aid to the voluntary organizations working for the welfare of Scheduled Tribes. This scheme is in operation since 1953-54 but its scope has been increased from the year 1998-99. The schemes run through NGOs include residential school, hostels, medical centers, and computer training centers, shorthand and typing units, balwadis, libraries and audio-visual units. 90 percent of the fund for a Programme is given by the Ministry and 10 percent is to be contributed by the NGOs. From the year 1999-2000, 100 percent fund is also available to the NGOs working in the Scheduled areas. The main objective of the scheme is to provide for an over-all improvement and development of the Scheduled Tribes through voluntary efforts in the field of educations, health and sanitation, environment, drinking water, legal redressed service and those need-based socio-economic upliftment efforts having direct beneficial impact on the target groups.

Schemes for the Financial Assistance to Scheduled Tribes

A new National Finance and Development Corporation meant for the economic development of Scheduled Tribes has been started in the year 2001 after bifurcation of the National SC and ST Finance and Development Corporation. This Corporation would provide financial assistance at concessional rates for income generation activities and training in skill development to STs whose annual income is below double the poverty line. This assistance for self-employment purposes would be available up to Rs.10 lakh through the State channelizing agencies which are in many cases the state Scheduled Tribes Finance and Development Corporation. The projects undertaken under this Programme should be technically feasible and financially viable. The Corporation would provide term loan, seed capital, bridge loan etc. at concessional rates of interest. The maximum amount available would be 85 per cent of the project cost with 10 percent coming from the State Corporations and 5 per cent from the beneficiary concerned. It provides finance in the sectors of agriculture, horticulture, animal husbandry and dairy, minor irrigation, small industries, small trade and transport services. This scheme will also help in removing indebtedness among tribal and provide finance at concessional rates which the commercial banks have so far failed to provide.
TRIBAL INTRODUCTION

India is having cultural, biological and ethnic variation in it. In India many people live with different religion, language and culture. Tribes live in unsustainable area as mountain and forest. They are proud of their cultural property. India has 88.4 million tribal people which are approximately 8.2 % of total population. Known for their unique way of life, customs, traditions, beliefs and practices the tribes of India are scattered all over the country. Majority of the tribes continue to live in a poor economic state, lack proper health care facilities, have very low literacy rate and are vulnerable to displacement and exploitation. Poverty, poor health, illiteracy and other social problems among the trials are quite rampant.

The tribal have been made a part of the national development process for more than half a century. There are many constitutional provisions and legislative support available for safeguarding the welfare and interests of Scheduled Tribes. In conformity with directive principles of state policy, social justice has been an avowed goal of development. A variety of programmes have been launched by the government with the objectives of improving the socio-economic condition of the scheduled tribes. These measures no doubt, yielded results but not commensurate with the efforts or the needs of the target groups of Scheduled Tribes. A very large number of Scheduled Tribes continue to be socially and educationally backward and languishing at the bottom of the social and economic pyramid.

A tribe is a social group with territorial, endogamous with no specialization of function, ruled by tribal officers, hereditary or otherwise, united in structure, following tribal traditions, beliefs and customs, illiberal of naturalization of ideas from alien sources, above all, conscious of homogeneity of ethnic and territorial integration. (D.N.Majumdar).

Tribals are generally groups with a primitive age lifestyle (although some exceptions exist), with their own beliefs, culture, customs and sometimes with their own language. Their identity is determined by culture and lineage rather than by geography. Only humans have seemed to become tribal. Tribal" is the word used in India to refer to inhabitants known elsewhere as "indigenous". British ethnographers classified tribals as "animists". As per the National Census, they are classified as "aboriginals" and listed according to the tribe. The Hindi word for tribal is adivasi, meaning "ancient inhabitants."

Tribals are not Hindus, though they have imbibed many features of Hindu culture. The chief of the tribe, the Sarpanch, acts as the main advisor and mediator in disputes, a role
in which he is assisted by a team of 5 advisors, each called panch. The sarpanch and 5 panchs are an integral and highly respected part of the village community and live in pretty much the same manner as the rest of the tribe.

The term Scheduled Tribes first appeared in the Constitution of India. Article 366 defined scheduled tribes as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution". Article 342, which is reproduced below, prescribes procedure to be followed in the matter of specification of scheduled tribes (Government of India. Article 342 : The Constitution (Schedule Tribes) Order 1950).

**Article 342 - Scheduled Tribes**

According to the Article 342 of the Constitution; the ‘Scheduled Tribes’ are the tribes who are the tribals or tribal communities which may be notified by the President. Article 342 of the Constitution further declares that the tribes are entitled to have development benefit provided they are ‘Scheduled’. The Constitution of India placed the responsibility for the welfare of the weaker sections of the population on the popular Governments through the President of India or the Governors of the States. In this context Article 46 of the Constitution can be quoted (Mohanthy, 2002:28):

“The State shall promote with special care the educational and economic interests of the weaker sections of the people and in particular of Scheduled Castes and Scheduled Tribes” and shall protect them from social injustice and all forms of exploitation.”

The term ‘tribe’ is nowhere defined in the Constitution and in fact there is no satisfactory definition which is agreed upon and is acceptable to all. No standard term has been accepted to denominate the people who are classified as of tribal origin. The term ‘Schedule’ was proposed and applied just to signify the weaker sections of our population as ‘scheduled’ to have a constitutional benefits. These communities have distinctive life styles of their own which are symbolized through their language and culture (Dash Sharma 2006).

**Definition of tribe**

The word “tribe” was used to refer to people with distinct social, cultural and perhaps physical characteristics and it occurs interchangeably with other words denoting some sort of collection of people, such as race, bond, breed, nation, people or an aggregate of families of common descent (Dash Sharma 2006). The distinct meaning of “tribe” separated from “nation” emerged in the first half of the nineteenth century, when early
anthropologists and sociologists associated it with the concept of “primitive society” (Fried, 1996, 1975).

‘Tribe’ commonly called ‘scheduled tribe’ in the Indian context is an administrative and legal term to label some ethnic groups based on their socio-economic status, religious and cultural customs in order to give special attention to them as mandated by the constitution.

On the basis of their anthropological characteristics tribal people of India are considered to be aboriginal. Risley (1891) defined the word ‘tribe’ as, “it is a collection of families or a group of families bearing a common name which as a rule does not denote any specific occupation, generally claiming common descent from a mythical or an animal but in some parts of the country, the tribe is held together only by the obligation of kinship, member speaking the same language and occupy a tract of the country.

Dash Sharma (1980) consider the term “adivasis”, the ‘original settlers’ as more appropriate though much have changed in their social, cultural and in economic spheres due to the interplay of forces of tradition and modernity among the tribals of India.

**Tribal culture**

The tribal culture of India and their traditions and practices pervade almost all of the aspects of Indian culture and civilization. In India one can find almost a new dialect, culture, and different people after moving 50 kms in any direction. Likewise the tribal population is also very much varied and diversified. The tribes each one of them is a distinctive community either migrated from another place or the original inhabitants of the land. These different tribes still inhibits the different parts especially the seven states of the North Eastern part, and almost each and every corner of the land. The distinctiveness of the tribes lays their rituals, cultures, beliefs and above all the harmony in which they survive in unison with nature. Their living perfectly depicts a well balanced give and take procedure that in no way disrupts the ecological balance (Bose, 1971). To understand the uniqueness of their culture one has to love tribal culture in India. Warm hospitality, simple ways of living and sincere judgment of the opinions is some of the traits that mark the tribal cultures of India. Their custom depicts their belief in simplicity. Most of the tribes in India have their own gods and goddesses that reflect the dependence of Tribal people on nature. Except for the few most of the tribes in India is sociable, hospitable, and fun loving along with strong community bonds. Some of the tribes shares patriarchal cultural ties and some of the tribal societies are women oriented. They have their own festivals and celebrations. The tribal people are clinging to their identity despite of the external influences that threatened the tribal culture especially after their post independence
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turbulent period (TRIFED).

Tribal Scenario of India

According to census 2011 Scheduled Tribes comprise about 8.6 percent, respectively, of India's population (Census 2011). There are 461 tribal groups in our country distributed in all States except Punjab and Haryana (Singh 1994). More than half of the Scheduled Tribes population is concentrated in the States of Orissa, Jharkhand, Chhattisgarh, Madhya Pradesh, Maharashtra and in Gujarat. Some states like Nagaland, Mizoram, Meghalaya and Lakshadweep are predominantly of tribal population (Census 2001). The Indian constitution has recognized nearly 700 types of tribal population groups as Schedule Tribes. The total ST population of India stands at 104,281,034 as per 2011 census and accounts for 8.6% of the total population of the country (Planning Commission, 2011). The decadal population growth between census years 1981 to 1991 in respect of tribal population has been higher (31.64%) than that of entire population (23.51%). Similarly, during census years 1991 to 2001 it has been 24.45% against the growth rate of 22.66% for the entire population (Planning Commission, 1991; Planning Commission, 2001). As per the latest census data, the change in decadal growth of ST population during 2001-2011 is 23.7% (Planning Commission, 2001; Planning Commission, 2011). As compared to the sex ratio for the overall population (933 females per 1000 males) the sex ratio among STs is more favorable, at 977 females per 1000 males (Planning Commission, 2001). This trend (990 females per 1000 males; Census 2011) also continued with respect to overall population of India (940 females per 1000 males; Census 2011). The literacy rate among the STs has increased from 29.62% to 47.10% during the period from 1991 to 2001 and it is 63.1% by 2009-10 (Ministry of Statistics and Programming, 2009-10).
Source: www.censusindia.gov.in
Scheduled Tribes distribution map in India by state and union territory according to 2011 Census.
Health status of scheduled tribes

Nutrition status of individuals and general health condition indicates the socio-economic condition prevalent the society. The pattern of health and nutrition problems of the tribal population of India is highly varied (Gopalan and Raghavan, 1971). Nutritional problems of various tribal communities located at various stages of development are full of obscurities and very little scientific information on their dietary habits and nutritional status are available due to lack of systematic and comprehensive research investigations (Basu, 1990). Malnutrition is a common health issue in tribal areas and has greatly affected the general physique of the population. Malnutrition lowers the ability to resist infection, leading to chronic illness and in the post weaning period leads to permanent brain impairment (Prema and Thomas, 1992). Good nutrition is required throughout life and is particularly vital for women to continue to remain in good health and to do everyday household work (Ali, 1992). Nutritional anemia is a major problem for women in India and more so in the rural and tribal belt. Maternal malnutrition is predominantly a serious health problem among the tribal women especially for those who have closely spaced multiple pregnancies. Such health condition also reflects the complex socio-economic factors that have serious bearing on their health. the present study indicate that young tribal males are showing increasing tendency towards growing body weight, against the traditional wisdom, which in turn has been found to be strongly associated with metabolic risk factors (Chaudhuri, 1986). Tribal females are in more danger of developing metabolic risks at lower BMI, irrespective of age. So the present status of health suggests an increasing tendency towards a double burden of disease among the Indian tribal populations. Therefore, health of these indigenous population groups needs to be looked into holistically, so that timely intervention can be made against this silent epidemic (Rizvi, 1986). And finally there is a need to move away from the traditional wisdom that non-communicable diseases specially the Coronary Heart Diseases are not the component of tribal morbidity. On the contrary one can visualize changing pattern of tribal health as a part of distinct lifestyle changes, which needs to be addressed immediately before the situation becomes too alarming (Enas, 2000).

Socio-economic status of tribes

The socio-economic conditions of tribal peoples are mainly depends upon upliftment of Agriculture. The livelihood systems in the area are primarily dependent on combinations of agriculture, forests and labouring. Due to very small holding and the very low productivity of the land most households eke out a living by maintaining a diversified pattern of occupations; no single activity provides sufficient resources to entirely ensure
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their livelihood. There are, however, a small number of artesian castes and tribal groups who depend on providing services to the community or on small scale processing and marketing. Women’s work is critical for the survival of tribal households both in terms of provisioning food and income as well as in the management of resources (Ministry of Information and Broadcasting, 2007). Agriculture in the tribal villages/area is predominantly rain fed and mono-cropped. Amongst the PTGs such as Birhors, Pahari Korwa and Sawar women play an important role in (i) food gathering from the forest; (ii) rope making from the bark of trees & sabai grass; (iii) honey collection; (iv) herbal medicinal plant collection, processing & sale; (v) hunting & trapping, 3(vi) basket making; (vii) shifting cultivation; (viii) labour; and (ix) fishing. Broadly, tribal livelihood system can be classified into three types. First forest dependent upland systems (apprrox. 20%) are usually located in upper catchments areas and comprising most PTG villages/tolas. Second, mixed systems (approx. 65%), which are usually located in the middle, watersheds and these are partially hilly areas, where communities depend less on forest and place added reliance on agriculture. Farming is mainly single crop with some paddy and vegetable cultivation. Food security extends to three to four months. Third lowland systems (approx. 15%) are located in lower watershed. These communities extend into the lower plains and may have relatively little forest access (State of Forest Report. 2003). They tend to be more multiethnic, have smellers but more intensively farmed land holdings and own more cattle. Double cropping is more common, and if there is supplementary irrigation, even a third crop may be grown. There is a greater reliance on paddy, vegetables are cultivated nearly year round and overall food security can extend from five to seven months. Year round access to most communities allows for greater market orientation. Many fields are already bunded as the terrain is generally flatter and there is better system farming has a longer history, which is reflected in greater productivity per hectare. Distant migration may be less prevalent but local wage-earning opportunities are more available (Kung et al 1986).
TRIBES IN CHHATTISGARH

Chhattisgarh, a state that is at the vanguard of Indian industries and also a repository of minerals has a diverse cultural legacy. Chhattisgarh and tribal culture are two tautological terms since a third of the state's populace is dominated by tribals.

The tribes of Chhattisgarh are unique race who mainly inhabit the dense forests of Bastar. In fact more than 70% of Bastar's population is composed of tribals who account for 26.76% of Chhattisgarh's entire tribal populace. The lifestyle of the tribal people is unique and imbibed with traditional rituals and superstitions. They are a friendly and jovial lot who are industrious and diligent. Although shrouded in poverty, they live life to the hilt and love to celebrate every joyous occasion. Food, drink, music, dance, mirth and merriment add color to their otherwise simple lives. The tribal women also love to adorn themselves in ethnic jewelry. One of the Chhattisgarh's eminent tribes are the Gonds or the Kotoriya tribe. The etymological connotation of their name comes from the Telegu term "Kond" meaning hills. The Gonds dominate most of Chhattisgarh's tribal population and primarily depend upon agriculture, forestry, cottage industries, hunting and fishing for their subsistence. The talking point of the lifestyle and culture of the Gond tribals is their Ghotul marriage policy, a one of a kind arrangement for conducting the nuptial rituals. Another tribe, the Abuj Maria lives in isolation in the dense and secluded enclaves of the forests of Narayanpur Tehsil in Basir. They are ferocious and barbaric tribe who believe in primitive customs and are hardly tempted by the material pleasures of life.

Chhattisgarh is a nature lover's paradise. The state provides a glimpse of central India's cultural potpourri and of the prevailing lifestyle. The tribes of Chhattisgarh are mostly primitive races who faithfully follow all traditional customs and their archetypal age-old ritual. The oldest and most populous tribes of Chhattisgarh are the Gonds (www.cgstcommission.com).
PRIMITIVE TRIBAL GROUPS IN CHHATTISGARH

Baigas, Pahari Korwas, Abujhmarias, Birhors and Kamars have been designated as Particularly Vulnerable Tribal Groups (PTGs) in Chhattisgarh. These communities face high levels of poverty, malnutrition, and limited access to health and nutrition services, manifested in high mortality rates. As a strategy for curtailing the once decreasing population of PTGs after 1979, Madhya Pradesh/Chhattisgarh state government restricted sterilisation among these tribal groups, attempting an increase in birth rate rather than a decrease in the mortality rate (Nandi et al 2012).

The primitive tribal groups (PTGs), identified by the working group on development of scheduled tribes is 75 (Ministry of Home Affairs, 1975 Preparation of Sub plan for Tribal Regions) needs special programmes for their development. These groups are in a state of extreme poverty, and are subjected to exploitation and are at the lowest level of literacy. During the fifth five-year plan the ministry of Home Affairs identified 52 tribal communities. Today their number stands as 75.

The tribal people being the original inhabitants of India constitute a significant part of this vast nation. They still continue to remain largely underprivileged on account of geographical isolation, poor infrastructure, economic exploitation and illiteracy. This is particularly significant in the case of primitive tribes living natural environment. During the sixth five-year plan Government of India declared Kamar as one of the primitive tribes of our country, a native community of the South-eastern part of Raipur district of Chhattisgarh state. Most of their villages are situated in forested and hilly area, large number of primitive tribes who principally inhabit Bindranawagarh subdivision of Raipur district and also in Dhamtari and Mahasamund districts.

Chhattisgarh carved out of Madhya Pradesh came into being on 1st November 2000 as the 26th State of the Union. It fulfills the long-cherished demand of the tribal people. The state of Chhattisgarh has an area of 1.35,191 sq. km. and population of 20.83 million. There are 16 districts, 146 blocks and 20308 villages.

Kamar – A Primitive Tribal Group

A native community of south-eastern part of Chhattisgarh. Mostly situated in forested hilly areas. Ethnographic literatures on Kamars designated them as aboriginals of India. Russell and Hiralal have classified them as a ‘Dravidian’ tribe and regarded as offshoot of Gond. They are mainly distributed in the Bindranawagarh, Nagri and Sihawa district of Chhattisgarh. Kamar inhabited in the deep forest areas where valleys of sal, teak green and other timber species were abundant. The Mainpur hills and other Kharian hill have
abundance of bamboo. The Kamars are generally of a medium stature, having well built bodies. Young Kamar men look impressive with shapely, strong and slim bodies and women are comely and good looking. Their skin color varies from light brown to light black. The dress of Kamar is very simple. Men sometimes put on a ‘Patuka’ or a small ‘dhoti’. The dress of Kamar women is equally simple. They generally put on only a ‘lugda’ which is tied around the waist and carried on to the right shoulder. Both Kamar men and women put on few ornaments. Some men wear bracelet in each wrist and some of them put on rings. Ornaments are made of Aluminium. They hang a number of bead necklaces around their neck. Only some of the Kamar women can be seen with tattoo marks on their upper limbs.

Kamar villages appear to be scattered clusters of homesteads. No definite pattern can be observed in the layout of these villages. The larger settlements are usually located either on the hillocks or near the foothills, deep in the forests. The smaller settlements are found on the roadside and in the neighborhood of mixed villages. The clusters are sometimes interspersed with trees and shrubs and sometimes with open spaces. Kamar homesteads are generally in the form of hutments, comprising a living room containing house hold possessions and an attached small room for storage of grains, family hearth and the abode of family god. The transition from their old virtually self-sufficient tribal economy to the new partly exclusive and partly interdependent economy has greatly changed the status and outlook of the Kamars.

The Kamars are the autochthons of this area. According to their folk legends, they were the masters of all they surveyed and they used to earn their livelihood by carrying out shifting cultivation. According to a legend, their name at that time was not Kamar but Gauntia or master of the land. Later, when they saved the lives of Rama and Lakshmana from starvation, they were presented with bows and arrows by the princes from Ayodhya and it is since then they came to be known as Kamars, or the people who wield bows and arrows. The earliest reference to the Kamars in modern times is available in the note by John Ball in his ‘Jungle in India.’

In the report on the Land Revenue Settlement of Raipur, 1869, J.F.K. Hewit has recorded a very brief note on the Kamars. He states - The Kamars utterly refuse to cultivate and generally live in the most remote jungles, supporting themselves on jungle fruits and small game. The Gazetteer of the Central provinces of India, 1870, took these very words in describing the Kamars. M.A. Shering in his Hindu Tribes and Castes hives a very short description of the Kamars in just two sentences. The Kamars are found in the remote jungles of Raipur. According to Russell and Hiralal (1916) Kamar tribe belongs to
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Dravidian race and is an offshoot of Gond. He stated that the Kamar have two subdivisions, namely the Bundhrajiya and makadia. But it has also been observed that there are three territorial divisions among them, namely the Paharpatiya, Bundhrajiya and Kacharpatiya, which are further divided into a few totemic clans like the Netam and sori. They practice child marriage and cross-cousin marriages. Junior levirate and junior sorority are permissible. Mates are acquired by elopement, capture, intrusion, negotiation and occasionally by rendering service. They have their own way of living and have different socio-cultural setting. The Kamars were originally shifting cultivators and this having been prohibited; they have not yet been able to take to settled cultivation. At present their main occupation is basket making, while hunting, collecting forest products and fishing are subsidiary occupations. Kamar tribe is endogamous and their main occupation is basket making, while hunting, collecting forest products and fishing are subsidiary occupations. Kamar tribe is endogamous and their social organization is based on totemic exogamous clans. Kamars are patrilineal and patrilocal. Kamars are largely distributed in Gariyaband, Mainpur and Chhura of Gariyaband district. They are distributed in 267 villages comprising more than 4000 families in 4 different blocks. Their total population is 23113 (Census 2001).

Development is a positive change in the present status of an individual, group, region or nation through developmental interventions. The positive change is brought not spontaneously but by planning policies strategies, implementation, monitoring and evaluation of development programmes. Development is multivariate process. Tribal development depends upon the mutual relations of their culture and development programmes. Success of tribal development cannot be imagined by separating their culture from tribal society.

During the sixth five-year plan Government of India declared Kamar as one of the primitive tribes of our country. Most of their villages are situated in forested and hilly area. A very primitive tribe who principally inhabit Bindranawagarh subdivision of Raipur district and also in Dhamtari and Mahasamund districts.

The Kamars are the autochthons of this area. According to their fold legends, they were the masters of all they surveyed and used to earn their livelihood by carrying out shifting cultivation. But today Kamar begin cultivate and their first priority to government for land.

This evaluation study will provide guidance toward tribal development planning and implementing process that can be profit or nonprofit programs. There are many evaluations of programs that can be useful for our primitive tribes, for example Avas Praday yojna, Bhumhino ko bhumi kryaa kar pradaya yojna, Bhumi samtalikaran yojna, Ganvesh praday, Cycle praday, Madhyanh bhojan praday, Muft pathya pustak praday,
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Sinchai vidyut pump shet praday, Krishko ko unnat krishi hetu prakshishan etc. For evaluation the development programs certain parameters have been identified as economic, Health, Education, Social and cultural.

The innovative Chhattisgarh Tribal Development Programme has been formulated after in-depth study and discussion at various levels by IFAD. This is a specialized agency of UN, established mainly for assisting the developing countries in poverty alleviation. The objective of the program would be to develop and implement a replicable model that ensures household food security and improves livelihood opportunities and overall quality of life of the tribal population based on the sustainable and equitable use of natural resources. The goal of the program is to promote sustainable improvement in the food and livelihood security and general quality of life of the target group.

Socio-cultural life of Kamar

Kamar’s are very shy by nature and follow the rule of do not live in the regular Chhattisgarhi villages mixed up with the other tribes and castes. They mainly live in separate tribal settlements. Their larger settlements were found on the hilltops and heart of forest. Smaller settlements were found in the neighborhood of the villages in the interior of the plain of Chhattisgarh. They do not follow any definite system in the layout of the larger settlements. Long and broad spaces are left and on its two sides and extreme end the houses are built. Open spaces present behind the already existing houses or places parallel to the houses are given to new immigrants. Common pattern one is in evidence in smaller tribal settlements of the Kamar. Small pieces of land at a certain distance were chalked out by each family. They have scattered type of house distribution.

Kamar’s while selecting site for their settlement, they considered natural and supernatural types of rituals. As they mainly depend on forests for their livelihood, they prefer places nearer to water, sufficient supply of wild roots, tubers and fruits and also nearness to daily markets. Selection of site for constructing house is based on the superstition beliefs. They call Baiga at the site to see whether the site would be suitable for settling or not. The Baiga through one of his three ways of seeing the flame, counting rice grains and supa bajana tries to know whether the site is haunted by any ghosts, evil spirits, etc. or if it is the abode of any deities. When final choice for the site is made, after that they begin cleaning the ground for construction. The village rest house is called the guri and shed of the village is called mata. They are constructed by common cooperation. For construction of private homes the individuals share major responsibility and care for its construction.

Kamar life is very simple to understand. They begin their activity by cleaning the house
Introduction

and its adjoining sheds. Women take their earthen pots and they go to fetch water. Men after spending their leisure time went for day’s work. If they are going to come back in afternoon they don’t wait for their ladies to come back and cook for them.

Women went to forest for collecting food, tuber, fruits and vegetables. While men are working in agricultural field the women take foods for them on the field. They try to back home by mid of the day. After taking meal they take rest for short time and then back to work. As their family earning is mostly depends upon bamboo craft they modify their daily routine for basket preparation so that they can sell it weekly market.

At evening time they come back home and take rest in their courtyard while gossiping and chit chat with other people of their surroundings. Older peoples discuss on futures while younger ones sing folk songs. They take a break for dinner and again come up for small chit chat and went back at home for sleep.

Kamar families are patrilineal and patrilocal. The smallest unit is a social group consisting of parents and their children; only unmarried daughters being regarded as the members of the family. Only married daughters are being regarded as the members of the family. Normally patrilocal families are found while, matrilocal families are rarely observed. Such families arise because of the custom of serving for a wife when lamsena or ghajawai settles with his prospective father –in-law and continues to live with him even after marriage. Kamars does not generally come across a joint family in which parents and two or more of their grown-up sons with their wives and children live together. Separation from the family involves the boy’s duty to set up an independent house for him. Old parents form another important link between the various units of the same main family.

In Kamar families, position of women is markedly inferior to that of man. Their customs imposed a number of economic and socio-religious disabilities on them. Women do not inherit property. In the tribal organizations of the Kamars, the family and not the individual is regarded as the primary unit. Invitations for marriages, feasts, etc. In the tribal Panchayat, when occasion arises the family is represented by its head. For a breach of tribal custom it is not the individual offender alone who is excommunicated, along with him his whole family is excommunicated. Thus, in the structure of Kamar society the family enjoys a considerably exalted position.

In Kamars, the primary function of the clan is the regulation of marriage. No marriage is permissible between the persons belonging to same gotra. The tribe itself being endogamous, no marriages with outsiders is permitted. There are number of rules which prohibit unions between certain classes of relatives. A man is strictly prohibited from
marrying any of the elder sisters of his wife. Similarly, a woman cannot lawfully become the wife of any of the elder brothers of her husband. A man and woman cannot marry

**Sources of livelihood and economic conditions**

Today Kamras economic life is changing continuously. Impact of outer cultures and other economic systems are also changing. They mainly depend upon agriculture, basketry and forestry for their livelihood. They work on agricultural fields as labours and do dahi and beora cultivation. They do animal domestication, basketry and collect forest produce and sell them in weekly market for earning their livelihood. They cut trees for cooking food and take out the honey from comb at the top of tree which they could not reach easily. Some Kamars do fishing for eating and selling in market. Above all the sources of livelihoods, hunting gathering remains one of the interesting tasks for Kamars. Hunting is done under the leadership of experienced man who is called shikari in the hunting team. Only the leaders track the pugs of animals and direct the team to the forest. They prepare bamboo crafts, basketry work, musical instruments and collect honey that can be easily marked out.

**Agriculture**

The economic lives of Kamars are interwoven with two chief forms of shifting cultivation Dahi and beora. The practice of shifting cultivation and hunting in Kamars are related to some legendary story which states that after creation of earth, different tasks and professions were assigned to people at that time Kamars were assigned with task of shifting cultivation and hunting gathering by providing them with tangiya (axe), bow and arrow. Many efforts have been made to deviate Kamars from their traditional method of agricultural practices. Some of them tried to move from his ancient method to modern method gladly. The most popular form of shifting cultivation practiced by the Kamars is Dahi cultivation. For sowing out five katha of seed a Kamar works hard and efficiently on a patch of land. A Kamar family contributes three workers from family to cultivate dahi on a plot in which one and a half acre they sow about twelve katha of seed. Kamars select suitable fields before felling of trees in the forest, the land lying between slopes are selected. They cut trees, bushes and branches of the bigger trees. They dragged these to the field and evenly spread for drying. They wait for drying of the leaves and branches and a day of burning is fixed. They called Baiga on the field to inaugurate the dahi by burning the leaves and branches and call god loudly to bless their cultivation and protect them from evil things. Dahi fields many burnt in May month. This cultivation is mainly begins just after arrival of first rain by ploughing the field.
Another type of shifting cultivation is Beora. It is another type of Dahi cultivate. It begins by the end of May or the beginning of June. Burnt ashes left are carefully spread over the whole field. After rain started they start sowing seeds. They sow mixed seeds of- sanwa, kang, kosra, madia and bhejra with urid and a local variety of cotton. The crop grown earliest is sanwa, it ripens in the month of Sawan. Kang and Kosra last till the Dasera festival. They started eating the Madia after Dasera.

Guhad cultivation is restricted to those villages which have ample supply of katai bamboo. They cut bamboos in the month of Fagun and set fire to them by the month of April. They further sow seeds of jhunga, kheera and kosra in these fields.

The method of shifting cultivation mentioned above represent a traditional culture of Kamars which is criticized by many critics. But for the survival of such interesting, traditional and wild method of cultivation need to be given a direction (Grigson, 1944).

Hunting

Kamars are considered as expert hunters. They carry their bows and arrows wherever they go out into the jungle. Hunting is not regarded as a regular source of his food supply. They rarely eat the shikar (they bring from forest). Hunting is one of the most ritualistic and traditional way of food gathering in Kamars. They nowadays deprived from this ritual hunt. This is because of the Forest rules and Government interference on hunting. Earlier they use to organize a ritual hunt which is gradually disappearing and may be extinct in coming years. At present they are do occasional hunting once in a year. It is one of the traditional occupations of Kamars. Young Kamar boys regularly trained for the hunting by using bow and arrow. Children of Kamars practice shooting small birds, squirrels, hares, etc. with their small wooden arrows. They begin accompanying their elders to the jungle when they grow older. They hunt both individually and collectively. When they go individually, they do not enter thick forests but do hunt in outer periphery of the dense forests for deer, sambhar and hare. They follow the rule of not entering into the dense forest and avoid encounter with dangerous animals. Kamars eat field rats. By filling the hole of the mouse with smoke, the rat came out and they kill it with stick or by shooting with arrow. The Kamars do not do ritual hunt for adventure rather they seek food to eat. When they bring any shikar from forest, they pass it peacefully to other families of the village.

Fishing

Another important source of livelihood in Kamars is fishing. Numerous mountain streams like Pairi, Sukh, Sondul flow through Kamar areas provide them fishing opportunities. All
In the Introduction section of the document, it is stated that men, women, and children are interested in fishing. They can differentiate 24 different varieties of fishes on the basis of their knowledge of various types of fishes. Women and children try to catch fish by employing a common method. They use to dam up a stream with sand, throw water out of it the little pool and catch the fish. Only small fishes like Chingri can be caught with this method. It is hard to catch big fishes through this method. Womenfolk use to catch fishes when they are out to fetch water from streams. Children use to catch fish, roast it on river bank and eat it immediately. Tribal customs prohibit use of fish nets, therefore Kamars do not use fishnets for fish catching. They make bamboo fishing traps like choriya and dandar. They are mainly fitted on the places where the main streams of water flows during rainy seasons. Fishes get trapped while coming in the stream. For four to six hours the traps remained there. They are cleaned regularly and fitted. The person who fitted the trap only his family can consume the fishes. During summer Kamars dam the stream and fit their traps without disturbing flow of stream. Fishes coming to these traps get caught easily. Communal fishing is organized by Kamars. All the local groups involved themselves. They extend invitations to nearby settlements while fishing to large water area. When current in the rivers are not strong such expeditions are possible. They use manj for fish intoxication. Kamar manjs are – manihar fruit, genjimudi tubers, bark of the timsa tree, fruit of the beedi tree, kaya fruit, karra fruit. When fishes get intoxicated, they come up on the surface and Kamars used to shoot the fishes as soon as they come up on the water surface. Kamar adults use larger dohla and chobha arrows for shooting of big fishes while children use small bamboo arrows for shooting small fishes. A very different type of fishing practiced by them is night-fishing. Dam of sufficiently large water area was closed and divided into three parts. Several outlets were left in between these three different parts and fitted with large dandar in every outlet. Manihar fruit was spread in the water in the evening. After taking meals by 8:00 pm in the night a group of men, women and children came to the bank of river. They collect leaves and dry them to enlighten the area so that fishes can be visible by them to shoot. After this adults use their bows and arrows while children use their small bamboo arrows. The fishes collected by them were distributed into two parts. One part is kept by the individuals who catch them and other part is kept in common basket which is further divided into two equal parts, one part is distributed among those who participated by preparing dams, manj, etc and also those who did not actually participate in the fishing while other half is sold in the market and whatever money collected is kept in a common fund. For assuring this success they never forget to please water god by offering them a chicken and an egg with some hom-kuhra once in a year.
Food Gathering

The products obtained through dahi, beora and guhad cultivation are not enough for Kamars to fulfill their needs. They have to depend on other ways to gather their food for livelihood. Because of this they have to depend on forests goods. Kamars who adapted themselves to settled plough cultivation did still keep bongi in their home. The women still went to forest for food gathering. Kamar diet mainly involves tubers, wild fruits, and roots. They nature of food products varies from season to season. They food collected by them were consumed immediately and some of the amount were stored for further use. Tendu and char are two most important wild fruits used as food. Their diet also includes Mahua as food. Mahua is consumed either in the fresh ripened form or dried and stored for further use. Char is equally consumed by them. Dried fruits often squashed and used by them. Chiraunji is another type of food used by Kamars for collection. They collect it and break the fruit for collecting kernels and sell them in market. Other supplementary food products collected by them are mangoes, tamarind, figs, etc. Among the above mentioned fruits, Mahua occupies a special place in their diet. Mahua flowers are gathered by Kamars. They boiled it for eating and also keep them for future use like distilling liquor. Abundance of Mahua in Kamar residing areas solved the food problem for them. When no other food is available they boiled Mahua and eat them.

Mushrooms are another important food available from forest for Kamars. Fresh pipal leaves, buhar and tamarind are cooked as vegetables. Vegetables like khedha, chench, lal and bhiri are also eagerly eaten by them. Edible tubers and tubers are also important source of food for them. They roast keu kanda and take it. Kundru kanda is boiled in water and is then eaten. Similarly, peeth kanda is also boiled and eaten. They also use to collect tikhur from the forest, clean it and left for drying in sun for two days, it is then left in cold water for three to four hours. They make a paste of it and filter in thin cloth and left to dry in the sun. It is then sliced into small pieces and taken to the market for sale. Nowadays, they do not consume it them as food instead they sell them in market for good price.

Honey Collection

As honey is sold in good price in the market, Kamars sell nearly all the honey collected by them in market. Kamars are expert in honey-taking though it is not at all a regular part of their diet. During honey collection, a large heap of partly dried leaves and branches were burnt to create smoke under the comb. Because of this smoke the bees fly away meanwhile an experienced Kamar climb the tree with axe on his shoulder. They cut down the comb from the tree branch and throw it on a broad piece of cloth which is hold by his friends under the tree. The collected comb is immediately kept in the earthen pot.
method of honey collection during night is slightly different. The trees having large honeycombs were spotted in daytime. At night a group of 4-6 Kamars went to the forest. One of them climbs the tree and tied rope to the branch and pulls it down slowly. The rope is tied with three things a long piece of wood tied with khaddar grass, a luthi (piece of wood). Person climbed the tree and fire on khaddar grass and touches the comb. Burning of khaddar grass creates smoke and bees fly away. Comb is then cut from the branch of tree and collected leaf packet already tied to the rope and slowly releases it. They bring the comb to home and keep in earthen pot. It is heated slightly and the filtered. Wax obtained is kept by them and sold it separately.

**Basket making**

Basket-making is another important source of livelihood. Due to large availability of bamboo in Kamar areas they became specialized in bamboo craft and manufacture baskets on a professional scale. They are skilled workers in preparing beautiful patterns of baskets. By the help of a chhuri and a ghodi they split bamboo into fine threads and then work it out into various sizes and patterns of tokna, supa, etc. They are expert in making strong bamboo mattresses which are very durable. They enjoy preparing bamboo screens and other wicker work. Preparation of fishing traps made by them is also remarkable for their workmanship and their durability. The profits which the Kamars make from basket-work are not very large because the middleman takes the profit of their work and exploit the illiterate aboriginals.

**Kamar in labour work**

Kamars sometimes occasionally work as labors for earning their livelihoods. They do not like to work as agricultural farm servants instead they prefer to work in the forest. Work in the forest is hard and laborious. They get paid for this in slightly higher than their livelihood earning from forest. Kamars enjoy a reputation for being great experts in the river transport of timber and bamboo. They transport timber by floating them in river generally between July to October. During floods, Kamars do not take their floats. They wait for the flood to subside. Sometimes their journey delayed by the sudden decrease of water in the river. The payment made to them for their labour cannot be said to be proportionate to the risks they encounter. Every year during the rains a number of Kamar make a good income from this river transport of timber and bamboos.
Introduction

Kamar Development Agency, Gariyaband

Development of tribals and tribal areas is a daunting task as they live in wide spectra of diversities of geographical location, social-economic and political-cultural conditions. Besides, the tribal areas are far flung and inaccessible; their development requires a communication strategy integrating modern changes with the traditional path of development, thus facilitating holistic development.

CHHATTISGARH STATE

The state Chhattisgarh was formed on 1st November, 2000 as 26th state of our country India. In ancient time, Chhattisgarh was known as Dakshin Kosala and during the British admin period it was the part of Central Province. After the independence of our nation Chhattisgarh was involved with Madhya Pradesh and thus on 1st November, 2000 Madhya Pradesh was separated and the state Chhattisgarh was formed by partitioning 16 Chhattisgarhi-speaking South-Eastern districts of Madhya Pradesh. Raipur was made its capital city.

Geographical Status

Chhattisgarh is a state in Central India. The geographical location of Chhattisgarh is 17°46’ North to 24°5’ North latitude and from 80°15 East to 84°46’ East longitude. The North-South length of the state is 360 km, while the width from East to West is 140 km. Chhattisgarh is bordered by Madhya Pradesh in the North-Western part, Maharashtra borders it on the West and Andhra Pradesh lies in its South. Orissa is located in the Eastern side. The state of Jharkhand borders with Chhattisgarh in the North-Eastern part. Chhattisgarh is the 10th largest state in India, with an area of 135194 km² (52200sq miles). According to the administrative view Chhattisgarh state is divided in five divisions i.e. Bilaspur, Raipur, Bastar, Sarguja and Durg; 27 districts, 97 tehsils, and 146 blocks.
Historical Background

The name Chhattisgarh is not ancient and has come into popular usage in the last few centuries. According to JB Beglar, a British Chronicler, the real name is Chattisgarh but not Chhattisgarh. Some historians believe that Chhattisgarh is the corrupted form of Chedisgarh.

The history of Chhattisgarh is connected with the Pre-historic Age. Chhattisgarh has also been Chhattisgarh was known as Dakshin Kosala.

In 1956, at the time of re-establishment Chhattisgarh was included in Madhya Pradesh and thus on 1st November, 2000 it was separated and an independent state of 26th number, Chhattisgarh was formed.

Population

According to 2011 Census, the total population of state Chhattisgarh is 25540196 from which 12827915 are male and 12712281 are female which covers 2.11% of total Indian population. 19603658 population lives in rural areas whereas 5936538 population lives in urban areas. The total population density of Chhattisgarh is 189 and decadal growth rate of population is 22.59%. In Chhattisgarh, the highest populated district is Raipur whereas least populated district is Narayanpur.

The sex ratio of Chhattisgarh state is 991 per 1000 and child sex ratio is 934 per 1000. The district with highest sex ratio is Bastar (1024) and on the other hand Korea and Korba are district with least sex ratio.

Literacy Rate

The total literacy rate of the state is 71.04% in which 81.45% are male and 60.59% are female. Durg is the most literate (79.69%) district in Chhattisgarh and the least literate district is Bijapur with 41.58%.

Tribal Scenario

The population of Chhattisgarh is notable for the high proportion of Scheduled Tribes. Of the total population of Chhattisgarh, tribals constitute 31.76%. As per the Census 2011, there are 31 Scheduled Tribes living in this state including five Primitive Tribal Groups namely Kamar, Baiga, Birhor, Binjhwar and Hill Korwas.

In India, the combined population of the Scheduled Castes and Tribes is 23.6% of the total population. The combined population of the Scheduled Castes and Scheduled Tribes in
Chhattisgarh is 44.7%. They have since centuries, remained outside the mainstream of national life due to low rate of literacy and acute state of poverty. Thus, government is trying to provide resources and benefits to bridge the socioeconomic gap between the SCs and STs and other communities. By keeping in view the social and economic conditions of tribes, the government kept them under Integrated Tribal Development Programme (ITDP) and special backward or primitive tribes.

**Drainage System**

The main rivers flowing through the state of Chhattisgarh are Mahanadi, Indravati, Shivnath and many others. These rivers, with many other tributaries, local rivers, and streams drain the state. The Northern part of Chhattisgarh shares a part of the Indo-Gangetic Plain.

**Climate**

Chhattisgarh comes under the hot-torrid zone and probably that’s why the state observes tropical type of climate. Like any other part of India, Chhattisgarh enjoys three season-summer, winter and monsoon. As Tropic of Cancer passes through Chhattisgarh therefore, it is very hot in summers and very cold in winter season. The weather character of Chhattisgarh mainly depends on the wind flows of Bay of Bengal, which produce a heavy rainfall during monsoon season.

**Minerals**

Chhattisgarh state, owing to its geological set up, is like a museum of minerals. Bountiful nature has gifted variety of minerals of excellence to the state. Twenty-eight known varieties of minerals are found in the state, including precious stones and diamonds, iron ore, coal, limestone, dolomite, tin ore, bauxite and gold. India’s only active tin mine (in Bastar district) and on of world’s best quality of iron ore deposits in the world (at Bailadilla in Dantewada district) are located in Chhattisgarh. The state has high potential for mining good quality of diamonds.

**Flora and Fauna**

Chhattisgarh is enriched with various flora and fauna. Chhattisgarh forests cover nearly 44% of the total area of the state. Forest products and mining are the main sources of income for the state. The richest biospheres of India lie in the study of Chhattisgarh, which is the Bastar region.
Chhattisgarh is home to the endangered wild buffaloes and the hill myna, who are respectively the State Animal and the State Bird. Chhattisgarh is home to some of the most endangered and are wildlife; the state is blessed with a very rich and diverse flora and fauna and has some of the finest wildlife sanctuaries of India.

Chhattisgarh has 3 National Parks and 11 Wildlife Sanctuaries covering an area of 0.29 million hectare and 0.36 million hectare respectively. Thus, a total of 0.65 million hectare area constituting 4.79% of the geographical area of the state is under protected area network. Chhattisgarh also has only one Biosphere Reserve the Achanakmar-Amarkantak Biosphere Reserve.

**Forest Area in Chhattisgarh**

The forest cover in the state is 59772 km, which is 44.22% of the states geographical area; it is 12.26% of India’s total forest area. In forest area, the position of Chhattisgarh is third in country. In terms of forest canopy density, the state has 4162 km very dense forest, 35038 km moderately dense forest and 16670 km open forest. Reserved, Protected and Unclassified forest constitute 43.13% (25782.167sq.km), 40.22% (24036.100 sq.km) and 16.65% (9954.122sq.km) of the total forest area respectively.

**Raipur District**

Raipur district is a district in the Chhattisgarh state of India. Raipur is the capital city of the state. The city is the administrative headquarters of the district.

**Gariyaband District**

Gariyaband is a newly district of Chhattisgarh. It is separated from Raipur district at 2012. It has headquarters of Kamar development agency and Bhujiya Development agency. It has a famous from Kimberlitic diamond.
Dhamtari is situated between 20°42' N Latitude and 81°33' longitude. Dhamtari is a district of Chhattisgarh. It is district was officially formed on 6 July 1998 dividing the Raipur district currently the capital of Chhattisgarh along with Mahasamund. Raipur district was broken up into the districts of Raipur, Mahasamund and Dhamtari. Dhamtari, Kurud and Nagari are included in Dhamtari district as tahsil and blocks. The district headquarters is Dhamtari. The total area of the district is 2029 km² and it is 305 meters above the sea level. In the east, Satpura range is located. It is popularly known as Sihawa pahad.
OBJECTIVES OF THE STUDY

The objective of this research is to evaluate their program guided by the Kamar development agency for the development of Kamar primitive tribal group. In the nation for the development of all 75 primitive tribal groups individual agency has been established and for the development of primitive tribes, the development programmes is only directed by the agency. Hence, whatever the programmes are governed by the Central/State administration all these programmes are directed by the Kamar development agency the head quarter of which is situated at Gariyaband.

1. To know the social, economic, education, health and basic infra-structure related facilities among Kamars.
2. To know the details of expenditure in various development programmes that has been invested by the Kamar development agency in the 10th five year plan.
3. To find how much the Kamar families have been benefited by these programmes.
4. To know the level of acceptance of these programmes among the Kamars.
5. To know the based requirements from the Kamar families; and
6. To intimate the evaluation of the development programmes to the administration, and seek in what ways the programmes has to be amended so that the development of Kamars are channeled in appropriate.