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Objectives

The Millennium Development Goal the emphasis has shifted towards people centered approach that recognizes human and social capital leading to sustainable development. In other words, developments from efforts include economic strategies tied with resonance development inputs. It is an under pinning factor for many emerging programmes. The main goal of our development policy is to create sustainable improvement in the quality of life among common people. In area of development programmes much stress was given to stakeholders oriented programmes, to facilitate increase in per capita income of individual families. Attempts are being made to empower people in all aspects like health, economy, polity, education and so on.

Objectives of IJLLAD, specifically, are to publish original empirical research and theoretical studies on adult education, lifelong learning, extension, and economic relations, gender and development studies, civil society movements and studies on democracy, problems of marginalized sections, cross border terrorism and violation of human rights, ecology and environment, issues in governance at the local, national and regional levels.

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Empowering Adivasis with Fresh Initiatives

K. S. Chalam

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The Adivasi or the tribal problem is unique to India as we have the world's largest concentration of tribal population here. The concept of tribe like that of caste is a colonial construct. Interestingly Anthropology as an academic discipline was developed by the colonial rulers to study the populations in India which they considered were different from theirs. It was the British civil servants like Risley, Hutton, Thurston and others have developed concepts to study the peculiar characteristics of Indian population. In fact they were studying the populations that are different in colour, languages, belief systems etc. to explain to their country men in their own notions. They have developed a concept like tribe to describe populations that are not intelligible to them but, never used the category to any of the English or European populations that were more backward and scattered than any of our so called tribal populations. That is why some of the Indian Sociologists call the caste and tribe as census categories and developed their own theories to denounce that caste is not race etc. This dichotomy in our Intellectual tradition has created problems in the international forums to deny that India had indigenous populations. The government has not accepted the concept of indigenous to be fixed even to tribals if not dalits or so called Mulanivasis. This has several ideological overtones and political manifestations.

The notion of tribe traced to Roman civilization, seemed to have been derived from Latin word 'tribus' and was considered as those who were members of a big family with common occupation, interests and habits. But, the description has neither derogatory meaning nor inferior ascription as we see today specified to natives by the Anglo-Saxon colonialists. The classification of populations as tribal, non-tribal or civilized, un-civilized and other typologies seems to be part of an expansionist imperial or colonial mindset found throughout history. It is strange to find that the idiom has remained the same even during the so called enlightenment period. It was further strengthened and codified with the advent of Missionary activities in the ruled nations. It in this context, we may refer to the studies of Lewis Morgan who has written extensively on 'Iroquois' the native American people and published his 'Ancient Society'. It is in this work Morgan has divided the process of development of human society in to different stages as savage, barbarian etc that was taken as the basis for Marx and Engels to formulate their mode of production. Though Morgan has used the Iroquois and the Athenian society for the formulation of the linear development model of society, Marx had initiated to extend it to the whole world and Engels has completed it to become a universal dictum. Even great indigenous scholars like D.D.Kosambi had to follow this model to examine the unique Indian society. This may be one of the reasons for the limited light thrown on the Native Indians who were unlike the Iroquois had had kingdoms, state apparatus and extensive culture. However, it was never considered as unique due to the colonial mindset of scholars who had adopted the European models to understand a non-European society, India.

The social science discourse of the Indian scholars was only an extension of the European project and there were very few attempts to understand our people with

models based on our conditions. Therefore, the colonial concepts, ideas and theories are repeated even after independence in areas that need unique approaches to enhance our understanding. It is pointed by Andre Beteille, the well known social anthropologist that, “tribal society faces problem in the context of Indian society. There is first of all the problem of discriminating among related and overlapping modes of tribal organization. There is also problem of drawing clear lines of demarcation between tribal and non-tribal society. In India the encounters between tribe and civilization have taken place under historical conditions of a radically different sort. The co-existence of tribe and civilization and their mutual interaction, go back to the beginnings of recorded history and earlier. Tribes have existed at the margins of Hindu civilization from time immemorial and these margins have always been vague, uncertain and fluctuating. Hindu civilization acknowledged the distinction between tribe and cast as the distinction between two kinds of communities, Jana and jati, one confined to the isolation of hills and forests and the other settled in villages and towns with a more elaborate division of labour. The transformation of tribes into castes has been documented by a large number of anthropologists and historians”. Thus, the perplexity among anthropologists and social scientists in their definition and description of tribes in India is anticipated. Unfortunately, the hegemony of the imperial academic analysis has continued and the colonial hang up is continued to hang on to some of the social scientists in the neo-colonial globalization agenda.

We have similar situation in the USA. But, the colonial rulers have accepted that they were migrants and settlers in a region inhabited by Native Americans. The term Native American (NA) defined as those who were born in America as distinguished from those who migrated. They have also been using the term indigenous to denote those who inhabit in a geographical region with earliest known historical connection to the region. In India, some discussion was carried by creative writers like Mahasweta Devi about the indigenous people of India. She calls all the so called tribal populations of India are indigenous and therefore can be called as ADIVASI .The writers who have very intimate knowledge about these people unlike some of our present generation of scholars and policy makers have found several appropriations made by the mainstream society. The elephant totem as Ganesha, Shiva, deities, tantric practices, herbal medicine, art forms etc, were adopted and used in the mainstream religious practices and over period of time claimed as our own. Later, incursions in to their belief systems have been started with mainstream Hinduism and the local practices were termed as primitive, animist, little culture etc. It is noted by scholars that the Indian and Mediterranean denominations were forced in to their indigenous practices to deny their claim that they are a distinguished category of India. This is different from the USA and other regions where there were attempts to assimilate the natives, but they have revolted and repudiated the aliens The assimilation process in India seems to be cunning and subtle to deny the claim that there is anything unique (once the core is appropriated). The devastation has gone to such an extent that the native Indians today do not have anything that is of their own. It is alleged that it can be compared with that of colonial plunder. It is not only internal colonization but also destruction of the identity of the unique categories who are the original people of this country. In the USA there are still 560 federally recognized tribal autonomous regions but we have not been able to decide the indigenous character of our tribal populations. May be we are not sincere or have

other ideas. It may be because 56 per cent of the total mineral wealth of the country is in the forest area where 71 per cent of the inhabitants are adivasis.

The problems of settlement started in India where land was by and large commonly held by the communities till the British brought the Permanent Settlement in 1793. It is further strengthened with the Land Acquisition Act 1894 with the draconian “eminent domain” clause to appropriate community properties. It is estimated that around 20 million people mostly tribals were displaced by using the above laws. Now the government has brought 2006 Forest Rights Act and is in the process of implementation to confer titles on the adivasis and to permit them to use minor forest produce etc, This is very interesting as the process is typical in its content as the titles are given to those who have been the owners of the land and as the protectors of the forests for ages they are the legitimate claimants of major and minor produce. However, recognizing the belief systems and knowledge practices of the Adivasis as unique and significant should be conceded first as it gives them the moral strength that they are the real inheritors of the wealth of the country and the first claim should go to them.

It is a known fact that the concept of private property was originated as a colonial construct particularly in relation to land holdings with the advent of the Permanent Settlement. Land was commonly held by the communities and there were different types of holdings in different regions of the country before the British had introduced different Laws to transfer lands from the original inhabitants to their cronies. It is weird to notice that the tribals, dalits and other marginalized and powerless groups in the country were deposed out of their lands and habitations under the same Act in the name of development for the last 120 years. The government of India has realized the drawbacks of the Act and brought out the Land Acquisition Bill 2011 with clauses to protect the common people mostly the Adivasis. The Bill is still pending before the Parliament and the Group of Ministers under MoRD were supposed to have met on 27th September to clear the objections raised by some members. Despite of all these protections and Constitutional guarantees under Art 16 (4A), 244, 342 and 5th and 6th schedules etc., it is reported that more adivasi people were displaced during the post independence period than before. In no other country of the World so much of cruelty and displacement is done to the natives as it is perceived to be having been done in India.

There are 8.4 crore adivasis or tribals in India as per the 2011 census. They constitute 8.2 percent of the population and are spread among 635 tribal groups speaking hundreds of languages and dialects. As the most ancient inhabitants of the land, they are the legitimate inheritors of Harappa, Mahanjo daro and other unidentified and undeciphered primeval civilizations. It is attributed by the scholars of Western and their followers in India that these civilizations are not historical and might be barbarian due to the fact that they did not have a written word to record their facts of history. They do not allow any questions as to why only written word is considered if the objective is to record events in terms of alternative means of

communication like cave paintings, tablets, cuneiforms and other non verbal communication techniques as developed by the ancient people before the development of language ?. It might be a colonial design not to allow any credit of ancient civilization to the native subjects as they had hardly a history of two millenniums and would appear to be ridiculous to teach history and culture to the natives?

It is established beyond doubt that the land and civilization of this country should have been inherited by the so called tribals. We have adopted a tribal policy from the time of Jawahar Lal Nehru and a tribal sub plan strategy from 1973 as part of planned development. We know the progress achieved by adivasis during the last six decades of planned development. It is in this context, one should understand the agony and steadfast action initiated by Kishore Chandra Dev, the present Minister for Tribal Affairs who had passed orders cancelling mining rights alleged to have been illegitimately issued by Government of Andhra Pradesh. Those who are familiar with the provisions of the Constitution and Schedule 5 and the detailed process of allotment of land in tribal areas know that it is illegal notwithstanding 1/1970 and Samata case relating to Andhra Pradesh. The act of the Minister is considered by commentators as very significant since no one prior to him sitting in the chair had the guts and knowledge to use the provisions enshrined by the founding fathers of Republic of India. Dev is the senior most Parliamentarian with sufficient academic background and experience to deal with issues of this nature and it seems he has given sufficient time and leverage to the government before passing orders, being an Andhra M.P .

The adivasis are the most deprived and malnourished group with 43.8 per cent living below the official poverty line. The literacy rate is as low as 2 percent at the Mandal/Tahsil level. There are some tribal groups like Savara (sabari) who are present in several states. For instance, the tribe is found in the Eastern ghats spreading across Andhra Pradesh and Koraput and other districts of Odisha are ancient people are one of the groups going to be affected by mining in Visakhapatnam district. The group could also be seen in Sabarkantak in Gujarat and are noteworthy as the river Sabarmati and Godavari as Goda plus Sabari seem to be due to their presence there. The current issue of licenses for Mining in Eastern Ghats that spread in tribal areas of Andhra Pradesh is alleged to be one of the serious violations of constitutional position. Apart from the environmental, social and cultural degradations that it might cause in one of our most beautiful bio-diversity agencies of the country for which Telugu people are proud of, the economic dimensions have not been discussed so far.

We have forest coverage of 78.2 Million Ha in the country, where 70 per cent of the tribals are living. Most of the mineral resources of the country are located in the tribal areas including Araku valley and Galikonda of Visakhapatnam where the proposed mining was planned and is being cancelled now. Given the socio- economic status of the adivasis being remained the same, and the fragile environment that would affect not only the adivasi inhabitants but the people of the most backward districts of

Vizianagaram and Visakhapatnam, the decision of the Ministry is justified. It is not only in the 5th and 6th schedules but even the lists of the union and states contain provisions to consult the tribal councils and the union government before passing any law or granting license for mining in Tribal areas. The Tribal Ministry must have cited in its order the above violations after the Governor, who is supposed to have played his role as per schedule 5, has evidenced little interest in the issue.

In fact, a proposal was mooted by me about two decades ago when Giridhar Gamango (my classmate) was union Minister to treat the mineral resources of the country as the Provident Fund of adivasis. The concept would facilitate the government to make use of the mineral resources like the Provident Fund of the employees being used through planning process for the development of the country. The Government pays interest (now at 9 percent) for the use of PF accumulations. It is possible to estimate the value of mineral resources used to arrive at the amount of royalty or compensation to be paid to the adivasi inhabitants (keeping environmental concerns). It is estimated that there are about Rs 400 trillion worth of mineral reserves (excluding Coal and Oil) in our country with self sufficiency in several minerals like iron ore, Magnetite, Copper, Zinc etc. The annual value of exports is about Rs 226552 crores and is considered as an important resource for our rapid rate of economic growth. The Mines and Minerals Bill 2011 seem to have made similar proposal of sharing the returns with adivasis is not yet cleared. Thus, the Ministry of Tribal Affairs has not only prepared a rationale for its order but also provided reasonable grounds for future policy making to treat the minerals located in their area as Provident Fund to help provide succor to hapless Adivasis. If the economic conditions are improved, automatically the demand for other features of development such as education, health, income etc, follows.

It is also necessary to learn lessons from the sham tribal development policies adapted in USA, Australia etc where the European colonizers are still in power and their policies seem to have not benefited the natives. The struggles waged by the natives or the indigenous people at international forums from these advanced countries clearly indicate that the claims of the governments are short of any sincerity and honesty. It is known that some of the so called Red Indians in USA are given gambling contracts/casinos to manage but not to share the wealth of the nation. It is reported that 50 percent of the Native Americans live below the poverty line (www.ssrdaqst.rfmh.org visited oct 2012). There are 4.5 million NA in the USA and about 60 percent of them live in urban areas. But, the gaming business seem to have not helped majority of the natives though, there may be few millionaires to show case the policies of the federal government.

Thus, it is left to the policy makers in India to pursue innovative and fresh policy framework suited to our conditions where majority of the adivasis are still living in inaccessible and mineral rich forests and jungles. The international experience with tribal development suggests that we should never thoughtlessly follow the prescriptions of others to solve our problems.

Tribal Development: Retrospect and Prospect

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Homo Sapiens evolved on this earth around 70,000 to 100,000 years ago specifically on the African Continent. The present knowledge in evolutionary genetics had some unequivocal evidence pointing to the progenitor to African Eve though there are other scientific theories with scant evidences suggesting multi-lineal evolution explaining that human beings evolved at different places on the Globe. But overwhelming evidence especially in mitochondrial genetics clearly shows that the first human beings evolved in African continent and from there start spreading to the different parts of the globe. In the intervening thousands of years, there is gradual evolution of human society from food gathers, hunters, fishing, Podo cultivation, incipient cultivation to settled cultivation along the rivers which coincided with a gradual evolution in the tools used/useful during these different evolutionary stages in the economy along with the technological evolution which facilitated these tool making.

The settled cultivation which ensured lots and lots of peoples to accommodate was the starting point to organize human society on a bigger scale and reached its culmination during Industrial revolution in the West. Because of the ever growing technological innovation and sophistication, the complexity of the societies also increased and still the process is going on. Right now, all over the world all kinds of societies are living simultaneously starting from food gathering, hunting, fishing, Podo cultivation, incipient cultivation, settled cultivation and the most industrialized societies.

The history of humans as social beings begins in small tribal groups. These communities passed through a prolonged phase of raw struggle for existence against the elements of Nature and other denizens. Human beings succeeded in their struggle by acquiring higher skills through experience and using increasingly greater organizational power. Specialization of functions in larger organizations further added to the strength of humanity. The numbers gradually outstripped the resources. A new phase in the historical evolution of man came when different tribal communities began to compete with one another for control over resources. This struggle continued for thousands of years with sizeable criss-cross movements of people which created a new amalgam of tribal groups in many parts of the globe. The new communities began to occupy plain valleys of rivers which could support a large population in a new economy with settled cultivation as its base. Here we find the emergence of village communities with members of different tribal groups in varying proportions who gradually forgot their early history. Functional specialization emerged with diversification of the village economy giving rise to caste based occupations. The Village emerged as a self sufficient economic unit. This phase has continued for thousands of years and is the predominant socio-economic system in our country today.

The secular change from tribal form of social organization to village communities and from the Village society to the modern industrial system is present all over the Globe with varying degrees of intensity. The process is almost complete in the West where there are signs of concern and uneasiness over regimentation of humans by the system. Now there is search for smaller human dimensions seen as beautiful and desirable.

The industrial revolution in the west has initiated, in the recent past, a new process which seeks to organize human society, on the biggest ever scale, in the form of a world community. The Physical and temporal distances have shrunk phenomenally and the process is still on. Higher production, greater utilization of past labour is the form of capital and powerful organization systems are forcing a basic structuring of human society. The development of the tribal population in India has been a major concern of the Government, Voluntary agencies, NGOs, social reformers, social scientists etc. But even after six decades, we are no nearer to the solution of the problem. Rather, things appear to be more muddled than before. Schemes after schemes have been conceived and implemented. Most of them have failed. In most cases the tribal life has worsened.

The biggest mistake in the tribal development planning in India has been clubbing together of all tribes, as if they constitute a homogenous cultural group. Nothing can be farther from the truth. The scheduled tribes exhibit a whole spectrum of human and cultural evolution from hunter-gatherer-fisher (foragers) through shifting cultivation, pastoralism, marginal farming to agricultural based on irrigation. It is naïve to think that they all have similar problems and that same or similar development or welfare schemes will be useful to them all equally.

The concept of primitive tribal group tried to redress the balance in favour of the weakest section of the tribal. But here again, the lumping together of foragers and swiddeners was a blunder. The two cannot be equated in socio-cultural terms, their problems are not similar. And socio-cultural factors cannot be ignored as has been proved a number of times with the total failure of all development programmes in the fifties and sixties.

Tribal Development situation in India

India, a democratic and secular nation is committed to the development and welfare of everybody including the tribals, who constitute historically the most marginalized form approximating 8.1 percent of the total population. Several tribal development and welfare programmes have been undertaken from time to time entailing enormous human, financial and material resources by colonial rulers and Independent India.

A review of the tribal development projects and welfare programmes will help us to examine the socio-economic transformation of tribal economies.

History of the development of capitalism and more specifically that of colonialism revealed that no where in the world, the colonial powers had a common and consistent policy towards aborigines. The forces of transformation in India during colonial period did not leave the isolated and static tribal economies alone. Because of these forces like non-tribals, the tribals also started shedding many of the traditional characteristics and slowly started acquiring the features of the larger, mainstream economy of the non-tribals. In other words, it is perceptible that all the major changes that affected non-tribals had its inevitable impact on tribals. However,

the tribal economies represented by different tribal communities safeguarded some of their distinctive tribal characteristics. In other words, the forces of transformation acted differently on different tribal communities as they acted on the non-tribal communities.

British were the first to recognize the need of special protection for the tribals. In this sense, the British can be considered as the pioneers of tribal policy in India. In 1930s, there was thought provoking debate and discussion about the pros and cons of tribal policy. The imperialist school was of the opinion that tribals or aborigines formed a distinct element in India and should be placed directly under the control of British. The nationalist school saw in this policy, the continuation of the imperialist dictum of divide and rule. Gandhiji reacted vehemently and sharply to the segregation of various communities is very dangerous to the unity and integrity of India. After the British, the need to provide safeguards to the tribals was again extensively discussed in the constituent Assembly with far more radical provisions to safeguard the tribals which resulted in the incorporation of schedules 5 and 6 in the India Constitution which are the culmination of concerted efforts by Gandhiji and Thakkar Bapa. All these efforts, have actually led in the first half of 20th century to a opaque tribal scenario.

The tribal isolation and its static existence has become a thing of the past and their transition towards the mainstream socio-economic system had become clear and irreversible. During this period, Anthropologist, social scientists and policy makers contributed their might in framing the projects and welfare schemes for the upliftment of tribals in India.

Dr. Verrier Elvin, an eminent Anthropologist, became an advisor for tribal developmental issues to late Prime Minister Jawahar Lal Nehru. Nehru, a profound humanist believed that development should not be at the cost of inherent qualities and accumulated experiences of these people. This basic philosophy underlines the famous 'Pancha Seel' or five principles enunciated by Nehru for the administration of tribal areas. These five principles are:

1. People should develop along the lines of their own genius and we should try to encourage in every way their own traditional arts and culture.
2. Tribal rights in land and forest should be respected.
3. We should try to train and build up a team of their own people to do the work of administration and development. Some technical personnel from outside will, no doubt, be needed especially in the beginning. But we should avoid introducing too many outsiders into tribals.
4. We should not over administer these areas or overwhelm them with a multiplicity of schemes. We should rather work through and not in rivalry to, their own social and cultural institutions.
5. We should judge results not by statistics or the amount of money spent, but by the quality of human character that is evolved.

Jawaharlal Nehru's philosophy and vision shaped the tribal policy in the 1950s in India. He avoided the extreme of the two stand points. Namely the anthropological approach which sought to treat the tribals as museum specimens to be kept apart, for study and observations and the other approach which sought to destroy

them individually, distort the process of their development and absorb them in the culture and way of life that was alien to them.

In harmony with this philosophy a strategy of tribal development was framed. The Nehru era laid the foundation of tribal policy in independent India. This policy was recommended by Elwin and shaped and endorsed by Nehru constituted the cornerstone of the development strategy in conjugation with the protection provided under the sixth schedule of the constitution succeeded to a very great extent in promoting development and welfare of the North Eastern tribes. However, the most unfortunate fact is that his strategy adopted and proved a great success in North Eastern States, could not be replicated in other parts of India.

The Nehru era laid the foundation of tribal policy in India after independence. Scheduled tribes commission (1961) evaluated the working of constitutional safeguards for the tribals and the tribal development programmes. The commission while endorsing Nehru's approach made wide ranging recommendations involving protection of tribals land, their right in forests, their rehabilitation etc. all within the framework of Nehruvian policy. In this context, it is necessary to emphasize that the framework of the tribal policy and the strategy of development imbued with the well-known Nehruvian humanism held the ground for about two decades. In fact, it still provides the sheet anchor of India's Tribal Policy. Even though in recent years there has been a considerable broadening and deepening of the structure of the policy, the basic principle of the policy is unaltered. After the middle 1960s, especially in the V and VI five year plans the policy makers understood the diversities of tribal situation, which called for a more area specific approach for planning and development. "This means a gradual moving away from the schematic pattern of the earlier plans and formulation of more integrated approach to the tribal problems". Hence, more backward communities have been identified as tribes and the areas of tribal concentration were enlarged to bring within the ambit of planned development. Each tribal region was entrusted to prepare its own sub-plan, which formed as part of the plan prepared by the state. Consequently, a plethora of legislation has been enacted to prevent alienation of land, regulate money lending, to abolish bonded labour system and to organize labour. The resources being mobilized for the development of the tribal regions from many sources, outlay in the state plan, investment of central government ministries, institutional finance and the special central assistance, have reached an all time high. The funds allocated for tribal development by successive governments, both centre and state, since independence might not have been commensurate with the proportion of the tribal population as they were very low up to the IV five year plan. But after the IVth five-year plan there was a change in the framework of the tribal policy without altering the strategy. Hence, the fund allocation rose to 3.1 percent on the Vth Five Year Plan and 4.37 percent in the VIth five-year plan, thus inching very close to their share in the plan efforts. The above-mentioned evolution of the strategy for tribal development shows that the Indian experiment with tribal development is a unique one in the case of developing economies.

A review of the tribal development programmes of the first six five year plans show that tribal development programmes in India have been marked by two broad approaches such as:

1. Community approach at Block level

2. The integrate Tribal Development Approach under the Tribal sub-plan.

To understand the rationality behind the community approach to tribal development. We have to review it in the context of community Development programme envisaged during the first Five Year Plan. Under this programme, a comprehensive approach aiming at a balanced development of the entire country was adopted to encourage peoples' participation in development and to cater to the needs of the smallest unit. Consequently, the country was divided into a number of development blocks. Following the area development approach programmes for community development related to such basic amenities as supply of drinking water, health care, construction of roads and other development works were encouraged. To meet the special needs of the tribals, tribal Development Blocks are set up on these lines in areas of high tribal concentration. The original idea for setting up of Tribal Development Blocks was to cater to the specific needs of the tribal areas, most of which fall in geographically isolated and hilly terrain with no development infrastructure. This approach contained during the First Five Year Plan period.

The community approach to tribal development though conceptually sound met with little success. In this context it may be pointed out that the tribal development here constituted but an insignificant part of the development activities. Compared to the volume and size of its different sectors, in physical and financial terms, the requirements of the tribal development were often overlooked. In this connection, the National Committee on Development of Backward areas started. The total development efforts in the states and the centre was growing from plan to plan. It was expected that the benefits would accrue to the tribals under various development programmes. However, the Tribal Development programmes and schemes taken up under backward class sector failed to attain the expected goal.

The failure of the Tribal Development Blocks to achieve the desired objectives called for a more serious attention of the problem. This led to the adoption of the tribals sub-plan approach. Under the tribal sub-plan an integrated approach to tribal development was attempted, guided by the principle that development had to be specific to reach each area and each community. The first step that the plan did was to identify certain common elements which characterize tribal societies. Some of the major issues, which the plan identified, were social, economic exploitation, shifting cultivation, deforestation and loss of command over the resources due to urbanization, modernization and non-tribal immigration. The strategy under the tribal sub-plan was to build their inner strength to enable tribes to meet new challenges. Education and health services in addition to direct economic programmes were seen to the right investment in this direction.

Tribal development under the Tribal Sub Plan is treated as an integral part of the state plan itself. Both in its implementation and financial inputs, tribal development programmes are merged within the sectoral heads of the state plan. It is for this reasons that Tribal Sub-Plans are found only in predominantly non-tribal sates, where the population constitute the minority of the population. On the other hand, in states where tribals are in majority such as Meghalaya, Nagaland and Mizoram, the concept of Tribal sub-plan itself is considered to be for the tribes. It can be observed that the tribal under – development during the first Six Five Year Plan period was not due to lack of planning for the welfare of the tribals but due to lack of meaningful planning and under implementation of planned programmes and schemes.

The tribal development programmes lacked the flexibility it required to meet specific needs of these complex and heterogeneous tribal communities even though some scholars had taken due cognizance of the fact that tribal economies are not homogeneous in nature and vary according to their socio-economic conditions. The development planners failed to take this fact into consideration during the first three decades of our economic planning. Many programmes failed to be effective due to this blanket approach in planning and implementation.

If our planning process prevented our planners from getting a proper perspective of the needs of the tribes, they have further been confounded by our implementation agencies. The basic idea behind the integrated tribal development programmes is the optimum utilization of resources for a comprehensive development of the tribals. This approach means that the development of the tribals has to be taken up in a holistic basis. This implies that for a proper implementation of the programmes, there has to be a close co-ordination of the sectors involved. A review of the progress of the tribal development programmes has shown that a large number of them are at various stages of stagnation. Initially, our planners were of the opinion that given economic inputs, our tribals would absorb the benefits of development and later regenerate them for their further development. While this principle is theoretically plausible, it discounted the economic and social structure within which tribes had to operate.

During the Seventh Five Year plan period there were radical changes in the formulation of tribal plans. Consequently, these changes reflected in the implementation also. Even though the decentralization of planning process started in 1979, it was in the VII Five Year Plan Period that the formulation and implantation of plans for tribals were done with great vigor and enthusiasm. Consequently, the District Collectors were assigned the task of plan formulation and implementation at district level. The activities of the District level-working Group became more efficient during this plan period.

Recently, there are changes in the implementation of Tribal Sub-Plan Strategy. Under this, integrated Tribal Development Programme areas are given more importance. The District level working group concept gradually became an ideal set up for the formulation and implementation of Tribal Sub-Plan mainly due to the administrative and financial powers vested with it. Till 1995-96 the planning and Economic Affairs Department in Government in states were vested with the nodal role for the formulation and implementation of Tribal – Sub Plan in the states. However, in 1996-97 various changes have been taken place in this field. Accordingly, 75 percent of the Tribal Sub- Plan funds were allocated to the Districts. The inter-sectoral co-operation and co-ordination brought through this system ensured linkage among sectoral programmes to a certain extent. This changes in turn reduced wasteful expenditure considerably. The financial and physical achievements in the district level were comparatively good, but several grass root level problems of the tribals remained unsolved. It was in this context that central government issued orders allowing pooling of funds under different heads of the Tribal sub- plan. Accordingly, pooling of funds was introduced in certain states like Kerala and Maharashtra. However, the states were allowed freedom for minor changes in the formulation and implementation stages. While fixing the priorities, centrally sponsored scheme are given top priority. The pooling system has helped to formulate the Tribal sub – plan in a more realistic manner. It offers freedom to the scheduled Tribe Development Department in choosing only those sectors, which are really

needed and useful to the tribals. Moreover, the system has eliminated the national flow component towards tribal sub-plan. Though there has been increased allocation of funds to the tribal development and welfare like for many other sectors in the general plan outlays, as late Rajiv Gandhi said once for every rupee that was intended for various schemes and projects, only a small fraction is actually reaching the targeted beneficiaries. Our tribals are no exception. In fact, when it comes to tribals it is much worse. The most important thing that is needed in India is commitment not only by the planners but also by the implementation authorities more specifically, which is awfully lacking. In conclusion, it is pertinent to invoke Mother Theresa's dictum that we may not do great things to tribal development, but small things with great love which will help enormously in making the lives of our tribal brethren more meaningful and worthwhile.

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Tribal Languages and Literature in India

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Abstract

Tribals in India present a significant degree of cultural and ethnic diversity. The tribes, who have been mainly confined to hills and forests, have now sought their absorption into the regional and national mainstream. In many ways they destroy their identities. New trade and investment agreements, has forced indigenous peoples to defend their homelands under an invasion of unprecedented rate and scale which has affected their language and literature as well. The new economic regime has led to privatization and marketisation of economy and thus it has been treated as powerful threat to the survival of tribal communities.

Key words: Language: Literature: Tribals

Introduction

The tribals in India have their habitation generally in remote and isolated areas of the forests and the hilly terrains away from the sophisticated and dominant society. They live in a compact community and have their distinct culture, customs, beliefs and languages which are unique in themselves. They have been described as the happiest people so long they are left undisturbed by the external social forces. They live a life simple, pure and pristine. "Their walking is dancing, and their talking is singing." Such are the complimentary remarks often made by persons who have spent years with the tribals and who have known them intimately.

The folksongs of the tribals in characteristic lyrics are tuned to the mood and changing atmosphere of different seasons of the year and reveal the spontaneous expressions of their thinking and feelings. Their songs often show their close affinity with the nature around them. This is their unwritten poetry. The tribal folklores are quite interesting. Therein not only the human beings, but also the animals, birds and even plants are characters of the stories talking and singing to man as his friends. They often warn him against imminent dangers. Man has to understand their friendly admonitions. The stories on the whole reflect the harmony the tribals have learnt to have with nature since centuries. Some stories are short. Others are long running through several evenings till late night. They are the unwritten novels. One person narrates such long stories and the rest of the village folks listen to him intently. Some of such long stories/novels have songs sung by a bird (dove, mama or bulbul) imparting a message or warning against a danger to a lone traveler through a forest path. The audience lustily joins at intervals to the refrain of the songs. There are morals implied in many of the stories. There are stories based on mythology and stories which are newly composed to depict the current changes going around the tribals and their habitat. These all go to make the unwritten literature of the tribals.

Dramas and playlets are not unknown to the tribals. It is interesting to watch tribal boys in age group ten to fifteen staging ex-tempore playlets/dramas in the moonlight of summer evenings in the village streets or the 'Akhara' (open central place for community dance and meeting etc.) to the amusement of the entire village folk.

Literacy among the tribals in India even after 49 years of Indian Independence is extremely poor and pathetic. Almost 85 per cent tribals of 67 million tribal population are still illiterate. When we speak of unwritten literature of tribals, it is with reference to this vast majority of tribals who do not know how to read and write. However, they preserve their unwritten literature orally from generation to generation. The same may no longer be possible under the impact of modern industrial development which causes mass displacement of tribals and disintegration of the tribal community. Their unwritten literature is yet to be recorded in black and white for want of enough literacy among the tribals. Those few literate and educated tribals who have managed to come out of their forefathers' pristine way of life through modern education are in search of jobs and modern lifestyle away from their villages. Their tribal language and literature written or unwritten do not attract them any more. Tribal literature cannot provide them bread and butter. On the other hand, the unwritten tribal literature is gradually falling into oblivion as the tribal villages are being uprooted and tribals are displaced from their habitat. When man is in pains and struggles for survival, even the Muse of his creativity is mum and the literature is allowed to die a natural death. This paper is not exactly about the emerging trends of tribal literature, but it is about the emerging trends of the fate of the tribals, their languages and their literature under the modern socioeconomic and industrial developments.

Tribal Population in Trouble

The tribal population in India constitutes 8.2% of the country's population (Census, 2001) and is considered as socially and economically backward and disadvantaged. According to Census 1981 India's population was 685 million and the 53 million tribal population made 7.85 per cent of the country's total population. As per Census 1991 when India's population reached 864 million, the tribal population was recorded to be 67 million which is 7.75 per cent of the nation's total population. These tribals live in different parts of India in more than 300 tribal groups. While the growth rate of the tribal population in the country was recorded at 26.17 per cent during the decade 1961-71, during the following decade 1971-81, it went up to 41.80 per cent. However the growth rate of the tribal population during the decade 1981-91 suddenly came down to 25.67 per cent. The reason for such a decline is that under the growing industrialization in the tribal belt of the country, the tribal society is becoming very much unstable due to displacement and forced migration from the lands of their ancestors. The rapid decline in the growth rate has been observed in certain tribes like Malayarar and Pallayan, both in Kerala, Bharward of Gujarat, Nagas of Nagaland, and Kuthadi of Dadra and Nagar Haveli (*The Times of India* 17.10.94). There are Onge tribes in the Andaman and Nicobar Islands who too are fast decreasing in number. There are some very ancient tribes like the Korwas, Asurs and Birhors in the Netarhat mountain ranges of Chotanagpur in South Bihar. These tribes are now under direct threat of total extinction while the government goes ahead with its Netarhat Field Firing Range Project extending over several kilometers in the sylvan terrains of the Chotanagpur plateau. Other major tribes of the area e.g. the Oraons and Mundas are also going to be seriously affected by this project. Mass exodus of about two lakh tribals and a lesser number of non-tribals will be caused to

clear off the entire hilly region falling under the firing range for the heavy and long range field guns and missiles. In the recent past, the tribal population has been ruthlessly displaced, dispersed and depleted for the sake of making space for mining explorations, industrial projects and construction of huge dams and water reservoirs for producing hydro-electricity. The statistics showing the displacement of large population in the tribal belt of Chotanagpur and the adjacent regions present an alarming picture. The coal companies are acquiring extensive areas and displacing large number of families. According to an estimate, between 1981 and 1985 the Central Coalfields Ltd. Has acquired 1, 20,300 acres of land, and caused displacement of 32,751 families. Only 11,901 families—with jobs for only one member of each family— were provided employment in the Coal companies (Areeparampil p. 22 in Fernandes & Thukral 1989).

As regards industries, the Dhebar Commission Report, 1961, states the details of the lands acquired and the tribals displaced by the Heavy Engineering Corporation (HEC), Hatia near Ranchi, Bokaro Steel Project, Sindri Fertilizer Factory, Rourkela Steel Project and Patratu Thermal Power. The total area of land acquired works out to 46,888 acres. These projects dislodged 9038 families from their lands. Rehabilitation could be given only to 843 families. The dams like Mayurakoli (Bihar), Maijhan dam (Bihar-Bengal), Panchet dam (Bihar-Bengal), Hirakud dam (Orissa-MP) and Mandira dam (Orissa) have brought 37,645 acres under water and uprooted 14,575 families from their homes and hearths. (Dhebar Corn. Rep. 1961). Later reports on Hatia HEC, Bokaro Steel Project and Rourkela Steel Plant along with its mines and dams show that by 1985 a total of 72,751 acres of land have been acquired and 18,936 families displaced. A large number of these poor displaced persons go jobless, landless and homeless. Under the pretext of economic development, innumerable mining explorations by contractors in almost every hill and the mushroom growth of industries all over the beautiful mountainous region of the tribal Chotanagpur in Bihar, are causing uninhibited ecological and environmental vandalism. The tribals have to bear the brunt of all this. Such things are happening in other places as well. Prof. Desai aptly says that every corner of land, including hills and forests is being enmeshed into the web of a more complex civilized network. If these tribals are to be enmeshed into larger communities, the problems posed are different, the basic one being how to absorb them without subjecting them to exploitation (Desai in Romesh Thapar p. 23, 1977).

The development of any tribal language and literature is directly linked with the stability of the tribal community settled more or less on permanent basis. On the contrary, if the tribals are dispossessed of their lands, their only source of livelihood, for them everything gets disrupted and damaged, even their customs and culture, language and literature and their primitive faith. “Bereft of their land and devoid of their geographical boundaries, distinct lifestyle, language, culture, social values and ethos, the tribals in the Chotanagpur plateau will be rendered rootless:” says Prof. Ram Dayal Munda, former Vice-Chancellor of Ranchi University (Frontline, July 1995). Having lost their lands, their main moorings, the tribals are just a drifting population. They are exposed to new dangers of losing everything they have, their culture, language, literature and ultimately their very tribal identity. Thus they are left helpless to be submerged in the “mainstream” of the dominant society as lower caste or ‘Dalits’ and they remain no more as independent and proud tribes of the forests. Lest it be misinterpreted, let us not call this ongoing process of socio-cultural changes among the tribals as a ‘Sanskritisation’ or ‘Aryanisation,’ but it is certainly a rapid

process of detribalisation— socially and culturally. It will be a sad day when almost seventy million odd tribals (constitutionally scheduled and not yet scheduled) are no more tribals, but are herded into a vast society and forced to live at the bottom of the social strata of a caste-ridden country like ours. Such a thing was never intended by the founders of free India. “There is no point in trying to make them a second-rate copy of ourselves”, said Jawaharlal Nehru (Khubchandani p. 96). Jawaharlal Nehru has been most outspoken in condemning the imposition of the Hindu way of living on tribal populations reared in other traditions (Haimendorf in Thapar 1977, P. 2). Despite the bane of casteism and communalism India remains a beautiful country of wonderful people with varieties of customs, cultures, languages and literatures. Jairamdas Doulatram, Governor of the United Assam during the fifties was forthright in assuring to protect the genius of tribals in the North-east and his views were well expressed in his own words: “Every flower has the right to grow according to its own laws of growth ... to spread its own fragrance, to make up the cumulative beauty and splendour of the garden. I would not like to change my roses into lilies nor my lilies into roses. Nor do I want to sacrifice my lovely orchids of rhododendrons of the hills.” (Khubchandani, p. 96, 1992). The tribals always preferred to live a decent, dignified and independent life. It is therefore in desperation they took to arms against exploitations and oppressions perpetrated on them by the non-tribal landlords (Zamindars) in the last few centuries. More than half a dozen tribal revolts have been recorded in Chotanagpur alone during 1770-1900. The British administrators sadly failed to understand the real tribal problems, and instead sent troops to protect the landlords who worked as agents of the British government to extort land taxes from the tribals. Tribal uprisings were intensified against the landlords and the British Rule, but the tribal revolts were ruthlessly crushed. Today when several big developmental projects are being set up in the tribal belt, the tribals feel that their life is at stake in the face of imminent displacement. They are vehemently resisting the projects. It is not a law and order problem. It is a problem of human rights. It is a struggle for survival and decent existence of the tribals as human beings. In more articulate communities this gulf between expectations and fulfilment might have taken other forms of expression. In the tribal communities discontent manifests itself in a more elemental form.” He then says: “It is not necessary to emphasise that it will be a fatal mistake to regard this as a problem of law and order. We must also recognize that we have to understand and appreciate the aspirations of tribal people and help them to rise to their full potential’ (Prof. V.K.R.V. Rao, Seminar 1966).

Tribal Literacy and Education

Literacy is a recent phenomenon among the tribals. Almost 90 per cent of the tribal populations still remain illiterate. They are deprived of the elementary education at the primary level. They still live in a backward state of economy. Since illiteracy is prevalent among the majority of tribes, their literature mostly remains unwritten. Literacy is necessary so that elementary education is possible for tribals to improve their economy and living condition. Dr. B.D. Sharma rightly says that the goal of universal elementary education must address to the needs of the common man, the bulk of whom will continue to earn their living as agriculturists, manual workers and small artisans. He also says that the larger egalitarian role of education is being undermined because with the passage of time the educational system has itself become increasingly stratified. There is a long hierarchy of educational institutions in terms of their quality. Money and social and economic status plays the major role.

(Dr. Sharma, 1989, p. 213). The tribals, still living in poverty and illiteracy, cannot think of higher education and professional achievements.

If we dated back to Census 1981, India's literacy was 36.2 per cent of the total population, whereas the tribal literacy was only 16.35 per cent. In 1971 the tribal literacy was 11.3 per cent. This increase is a little consolation when we begin to look at the tribal literacy state-wise and also tribe-wise. Numerically smaller tribes in smaller states, particularly in the North-East region have much higher literacy percentage than that of the major tribes in bigger states in the rest of the country. States with higher percentage of tribal literacy are Mizoram (59.6%), Nagaland (40.3%), Manipur (39.7%), Kerala (31.7%) and Meghalaya (31.6%). In the second category are states where tribal literacy is between 15 and 30 per cent. They are Tripura (23%), Maharashtra (22.3%), Assam (20%), Gujarat (21%) and Bihar (17%). The third category includes states which have less than 15 per cent tribal literacy, and they are Orissa (13.96%), West Bengal (13.21%), Madhya Pradesh (10.68%), Rajasthan (10.67%) and Andhra Pradesh (7.82%) (Khubchandani 1992, p. 42). The reasons why the smaller states of North-East region have higher tribal literacy percentage are the early literacy drive and promotion of education among the tribes during the last two centuries by the dedicated foreign missionaries. There has been no controversy as to the acceptance of the Roman script for writing their tribal languages. Besides English the tribal languages have been the medium of elementary education. The North-East region is almost free from contacts with the external society and their languages. This helped them to retain their tribal languages. The literature in their respective language is encouraged to flourish with regular publications of books and periodicals. According to Prof. B.K. Roy Burman 'the Bodo tribes have already published in their language 4000 books, Santals have published 1500 books, and likewise the Nagas also have a fair number of books in their language, mostly religious books.' In the central and western parts of India, the overwhelming influence of external society, their culture and language is one of the reasons why the tribals are unable to hold firm to their traditional culture and languages. In the Hindi speaking belt of the country, tribals are gradually adopting Hindi in preference to their own ancestral languages. But surprisingly tribal literacy is still poor mainly due to the government apathy towards the tribal languages and their literature. The National Council of Educational Research and Training (NCERT) is busy for the last one decade in preparing and editing textbooks for primary levels in tribal languages particularly in Mundari, Kurux and Santali with little practical results for use.

For the majority of the tribals in India, any language other than their own mother tongue is like Greek. The medium of instruction in the primary school in the tribal village in a strange language naturally causes many dropouts. There is no harmony between the language a tribal child speaks at home and the language the teacher speaks in the school. The tribal boy faces multiple problems initially. He has to learn the script, learn and memorise like a parrot the strange language and the lessons in it and above all, he has to sit confined along with others in the class room. Used to running around freely in the fields and forests after his cattle or on group hunting trip, the tribal boy feels that sitting in the class room to face the roughs and rod of the school master is an unnatural phenomenon. This is the reason why the tribal language should be the medium of education at the nursery and primary levels. Once the tribal students settle down in the schools for some years, at a later stage, preferably in fourth or fifth standards, Hindi or any other regional language may be gradually introduced. The medium of instruction in schools in the tribal region should

necessarily be the tribal language at least up to a certain stage. The survival of any language depends both on its being spoken by a sufficient number of people and books written and published to be used from nursery to college level. In the absence of written literature and tribal language not as the medium of instruction, the language cannot survive for long in the modern age. "Through the medium of instruction", says Ishtiaq, "a language passes from one generation to another and therefore, its growth and development is inevitable. Another positive aspect of imparting education through tribal language is the achievement of a higher level of literacy among the tribal population. The higher rate of drop-outs among them have a direct relation with the medium of instruction which are inevitably non-tribal languages' (Ishtiaq 1994).

The tribal languages and literature are finding congenial atmosphere to develop under the patronage of the governments of smaller states in the North-East region. The same facilities are unfortunately not available in bigger states of the country for the development of the tribal languages. The solidarity of tribal languages is loosened under the impact of Hindi and other major languages of the region. Writing in this regard Prof. Andre Betelle says, "The linguistic boundary has been somewhat more impermeable, but this too has been steadily breaking down. The Bhils who constitute one of the largest tribes in India, have been using a dialect of Hindi for many years. Several tribes in Central and South India speak Dravidian languages spoken by advanced communities of South India. The abandonment of tribal dialects in favour of one of the regional languages appears to have been accelerated during the last few decades." (Andre Betelle, pp 13-14 in Thapar 1977). English and Hindi have become the "Job languages" for the educated tribals going out in search of some kind of jobs. Poverty stares hard in their vacant faces and even the talented tribal cannot think of earning his bread through literary pursuit in his tribal language and literature. Consequently, there are only a few writers but they have no funds to publish the books and there are not many readers of these books in the tribal languages. The tribal literature is thus devoid of the opportunity to develop in the absence of sufficient writers, readers and funds to publish books and journals. It is here that government aid is urgently needed.

Shifting Tribal Languages

The tribal languages are irresistibly shifting to languages of dominating communities with whom the tribals are coming in contact. For example Hindi has a tremendous impact on the tribal languages in the central and western part of India. Hindi has taken shape of a dialect of its own kind. About half of the tribals in India have already changed their traditional languages and thereby they are neglecting their own age-old tribal languages. Hardly 49 per cent of tribals retained their mother tongues in 1971. This further decreased to 42 per cent in 1981 (Khubchandani p. 38, 1992). It means that 58 per cent tribals have already abandoned their tribal mother-tongues and adopted languages of the dominating society. A large section of them tend to switch over to the surrounding non-tribal languages as their mother-tongue or retain both languages as their mother-tongues.

The Bhils and Gonds, the two largest tribal groups have almost completely abandoned the languages of their forefathers and adopted the regional languages. The Santals, the third largest tribal group, however have so far resisted language change and retained Santali as their traditional dialect in Santal Pargana in Bihar. But in West Bengal there is a growing tendency among the Santals to switch over to Bangla and in Orissa to Oriya. The new generations among the tribal groups find that their own

languages are incapable of coping with the demands of modern knowledge. Such a situation invariably leads to language shift (M. Ishtiaq 1994). In North-East region almost all the tribal groups have kept their own languages and they have the highest literacy percentage too. It is observed that there is comparatively very little influence of external society and its language on them. In Mizoram 89 per cent and in Nagaland 93 per cent tribals have retained their tribal languages. Contrary to this, in Madhya Pradesh only 34 per cent, in Rajasthan 38 per cent and in Gujarat hardly 9 per cent tribals retain their mother-tongues as per the records of 1981 (Khubchandani p. 38 & 42, 1992). In Bihar, though 70 per cent tribals like the Oraons, Mundas, Kharias and Hos living mainly in Chotanagpur plateau speak their tribal languages, 30 per cent of the tribals have already left their traditional tribal languages in favour of Sadani, a Hindi-Bhojpuri mixed dialect as lingua franca. This tendency of dislike for their own mother-tongue still spoken in the rural areas is noticed particularly among the educated and semi-educated tribals. They do not seem to understand the gravity of the situation. Prof. Roy Burman notes that the intellectual elites belonging to the postprimitive communities are vaguely conscious of the malaises of high technology of civilization (Roy Burman p. 105, UNESCO, 1979). The educated tribals are rushing headlong to language shift and social and cultural changes. The process of suicidal efforts against their own tribal identity is in progress perhaps most unwittingly. As far back as in 1907 Maulavi Abdul Wali wrote that “the Mundas who have come under the influence of the missionaries are proud of speaking Hindi and forgetting their own mother speech”. He further notes: “The Munda songs are the specimen of unwritten literature of a very primitive and deeply interesting aboriginal race who I believe are destined, sooner or later to be wiped out from existence as a distinct race by the modern civilizing influences which persist to wean the savage races from primitive ways and induce them to adopt modern practices.” (Wali 1907). Major tribes and their languages are able to overcome the obstacles in their way to development. But the smaller groups of tribes and their languages are under constant danger of suppression and ultimate extinction. Therefore they are in need of special attention and care.

Tribal languages and cultures have to struggle a long way to survive. The tribals have to learn to respect their language and culture themselves, and that they should be proud of their ancestral heritage. Unless they do something to preserve it nothing on earth will save it from its natural death. The seriousness of this situation seems to have been realised recently by the tribal youth in Andhra Pradesh, The educated tribal youth are going out to the tribal villages in some parts of this State and they are engaged voluntarily to educate the youngsters in their mothertongue in the primary schools.

The tribal language and literature should be encouraged to develop and to bring out the beauty therein. Teaching the tribal language from primary stage up to the university level by qualified teachers and with appropriate textbooks is a *sine qua non* for the survival of the tribal language. If literature is the soul of a society, language is the breath of the society. The two together keep a society alive, vibrant and dynamic. Without its own language and proper literature the society is dull, dumb and dead. It will be a sad day when the tribal language and literature and culture are wiped out of existence and the tribals are completely integrated in the dominating society.

Scripts of Tribal Literature

Scripts for tribal literature pose no problem. Devanagari and Roman scripts are used by most of the tribal languages and literature. Other scripts in use in tribal languages and literature are Bangla, Oriya, Gujarati, Assamese, Malayalam, Tamil, Telugu etc. There are some new scripts like Olechiki, Bharati and Tolong recently composed by some scholars and efforts are on to make these scripts popular among the tribals in Bihar, Orissa and Madhya Pradesh for languages like Santali, Ho, Munda and Kurux languages. Since Devanagari and Roman scripts have been in use for a long time in these languages, the new scripts introduced to the tribals have hardly any appeal. In the entire North-East region where tribal literacy is quite high, hundreds of books have been written and published in as many as 18 tribal languages. Roman script is adopted by the tribals in this region (Khubchandani p. 133, 1992). Roman script has been widely used not only by European languages but even by Indonesian and Malaysian languages in Asia. Tribal language written in Roman script is more open and accessible to scholars world over than one written in regional script or newly composed script for the tribal languages. In addition to the Roman script the Bodo, Khasi, Munda and Oraon tribes have also adopted the Devanagari script. Tripuri, Garo and Nocte tribes have Roman and Bangla scripts. The Miri tribes of Assam and Arunachal Pradesh have Roman and Assamese scripts for their literature. The absence of script of their own for the tribal languages should not be a hurdle in the way of education of the tribes. Roman script has been adopted for Malaysian and Indonesian languages and their literature have flourished and education advanced, she adds. Award for tribal language and literature, would be encouraging. Devanagari script has been the common script of tribal literature in the central and western parts of India. Bhiis, who form the largest tribal group in the country, have adopted Devanagari and Gujarati for their Bhili language. So also Gondi language has taken Devanagari, except in Orissa where Oriya script is in use. Santali, the mothertongue of Santals, the third largest tribal group, has Devanagari and Roman scripts in Bihar, Bengali (Bangla) script in West Bengal and Oriya in Orissa. Santals also have a new script called Olcemet or Olchiki and the same is in use in the Santali literature in some places. The Olcemet or Olchiki script invented by Shri Raghunath Murmu in 1905 was first introduced in Santali writings. But somehow it could not be very popular, as Santals spread over Bihar, West Bengal and Orissa adopted scripts like Devanagari, Bengali and Oriya in the respective states in addition to Roman script. The Ho tribals in Singhbhum district of Bihar adopted Devanagari and Roman scripts. Kurux language spoken by 1.7 million Oraons has both Roman and Devanagari as its scripts. Earlier most books in Kurux were written in Roman script by the missionaries during the late 19th and early 20th centuries. At a later stage Devanagari was adopted by Kurux writers. As early as in 1936 Samuel Ranka composed script for Kurux and an attempt was made to use the same. The Oraons approached the then Commissioner of Ranchi, a British Officer, for financial help in this connection. He reportedly said that he was prepared to grant fund for it, but he also warned them that with a new script which people did not know, Kurux literature would fall back a hundred years behind other language literatures. Oraons were already acquainted with Devanagari script. So Kurux language adopted since then the Devanagari script more than the Roman script. Moreover "Bharati" script composed by Dr. Ananthi Jeba Singh, a non-tribal scholar, has been introduced in some private schools in Gumla district of Bihar at primary school level. There is also a "Tolong" script composed by Dr. Narayan Oraon, a Medical Officer. 'Tolong' in Kurux means tail of man's waist garment. Kurux readers have yet to make any heads and tails of this Tolong script. A team of two scholars

Athnas Tirkey and Rev. Benjamin Kujur has also composed new type in scripts meant for Kurux language. No name is given yet for this script. While there appears to be a mad rush of these newly formed scripts for recognition in and for Kurux language and literature, very little attention is being paid to writing real creative literature of Kurux language in scripts like Devanagari and Roman which the literate Oraons know. Some people have unfortunately a false notion that to have a distinct tribal language identity, there should also be a distinct script for it. European languages have common Roman script, yet each of them has distinct identity and well advanced distinct literature, Introducing a newly composed script for a tribal language is like imposing an additional burden on a student who is keen to learn the tribal language in Devanagari or Roman script. Books written during the first half of this century in Mundari and Kharia languages in Chotanagpur were in Roman script. But later books were written in Devanagari which became quite popular with the spread of Hindi in the tribal belt. In South India tribal languages have in general adopted the scripts of dominating regional languages like Malayalam, Kannada, Tamil, Telugu etc. With the spread of Hindi, Devanagari script is most readily accepted by the tribal languages in major parts of India.

Conclusion

The tribals all over India are passing through a crucial period of transition of socioeconomic nature. The industrial developmental projects even in the far flung tribal regions have rudely shaken up the tribals to new socio-economic changes they are least prepared to face. This has resulted in their exploitation, land alienation, and large scale displacement from their ancestral villages leaving them homeless and jobless to starve and die in a most inhuman manner. While on one hand the tribals are forced to suffer all this, on the other hand, there is clearly a political awakening to demand for their human rights. Tribal uprisings today are no more localised to their regions. The tribal awakening for their rights to live as human beings is gradually being globalised in a snowballing fashion. The tribals all over the world have now found the UN forum to place their grievances. All these new trends in tribal life have also affected the tribal languages and literatures. While there is the new danger of social disintegration due to increased displacements and exploitation, there is a distinct urge among the tribals to assert their tribal identity and fraternal solidarity the world over. And the tribals are becoming more and more aware of the fact that the tribal languages and their literature along with their culture are the vital factors.

In the mainland of Central India, the tribals are exposed from all sides to the new and aggressive culture, languages and customs of more advanced societies. The tribals have a tough time in resisting the external impact of the modern society for their cultural survival. Unless there are some concerted efforts made by the tribals themselves—assisted by the Government and the NGOs (Nongovernmental Organisations)—to protect the tribal literature, the mirror of tribals' social and cultural life, a valuable tribal heritage may soon be lost, never to be retrieved again. Perhaps we may learn something from a smaller country like New Zealand and have a separate Ministry of Tribal Affairs at the Centre and at the State level in place of numerous tribal welfare departments/Offices scattered under several Ministries. Centralised efforts may be exerted exclusively to look into the tribal problems and their development. This may also help to stop the exploitation of tribals by unscrupulous contractors, money-lenders and corrupt bureaucrats. Provision of adequate allocation of funds, proper implementation of developmental projects and above all the training of tribals to manage their own affairs through their Autonomous

Tribal Councils from district down to the village level are the needs of the day. Unless this is done, tribal society is not secure and stable. Tribal language and their literature will flourish only where tribals have socially and economically sound footing. The study of a tribe is never complete without the study of the tribal literature. As said earlier, literature is the very soul and breath of the tribal society. Society of any tribe lives or dies with its literature in its own language only. Once the tribal population is scattered, their society broken, culture forgotten, and tribal language and literature dead, then the tribal society is virtually extinct. The situation is already grim and the future of tribal literature is bleak. If not protected now, tribal literature may fall into oblivion and it may remain just a thing of academic interest only.

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Health Problems of a Tribal Community

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Introduction

India is home to almost half the tribal population of the world. Tribals are characterized by a distinctive culture, primitive traits, and socio-economic backwardness. The tribals of India, constituting 8.2% of the total population (84 million), belong to around 698 communities or clans. Around 75 of these groups are called primitive tribal groups due to pre-agricultural level of knowledge, extreme backwardness, and a dwindling population. However, the exact number of tribal groups may be lesser than 500 due to group-overlapping in more than one state. Though the Indian tribals are a heterogeneous group, most of them remain at the lowest stratum of the society due to various factors like geographical and cultural isolation, low levels of literacy, primitive occupations, and extreme levels of poverty. Although scheduled tribes are accorded special status under the fifth/sixth schedules of the Indian Constitution, their status on the whole, especially their health still remains unsatisfactory.

Demography of the Indian Scheduled Tribes

Scheduled tribes are distributed throughout the country except Pondicherry, Haryana, Punjab, Chandigarh, and Delhi. Almost 25% of the Indian tribals live in Madhya Pradesh and Chhattisgarh. The total population of scheduled tribes according to the 2001 Census is 84.3 million and has increased from 67.8 million in 1991, showing a decadal growth rate of 24.3%. The rate of growth has shown a declining trend (from 25.7% in 1981-1991) similar to that seen in the general population, but remains still higher than the national average of 21.3%. This declining trend in growth is seen in all tribal regions except the Southern states.

The sex ratio of tribals is more favorable to females than the general population (972/1000 males vs. 927/1000). However, there is a wide variation among the different groups and states (1002 in Orissa to 889 in Goa). The geriatric population (above 60 years of age) among tribals is 6.1%. Though this is actually an increase from 5.6% in 1981 in comparison to the general population (7.9%), the proportion is less. The dependency ratio among tribals is 83.9% and in the general population is 69%. Literacy is increasing (47% in 2001 from 29.6% in 1991) but still lower than the general population (65%) and the gap between the literacy rates of Schedule Tribes and the general population continues almost at the same level of 17-18% for the last three decades. Almost 65% women are illiterate against the national figure of 46%. High drop-out rates of 79% from formal education are a major problem.

Around 91% of the tribal population still lives in rural area as against 72% for the whole nation. The percentage of tribals living below poverty line is 47.3% in rural and 33.3% in urban areas, which is higher than the corresponding national figures of

28.3% and 25.7%, respectively. The average tribal household size is 5.2 and is comparable to the national average of 5.3. 81.6% of the total Schedule Tribal workers, both rural and urban, are engaged in the primary sector, essentially agriculture.

Tribals and Indian Constitution

The Indian Constitution has bestowed upon the states responsibility of undertaking tribal welfare programmes in the country. Article 275 of the constitution focuses on tribal areas and Tribal Areas. Tribal development in India is based on twin approach namely protection of their interests through legislative and administrative support and promotion of development efforts through plan schemes. The Nehru era laid the foundation of the tribal policy which was pivoted around what is often regarded as the guiding principle of tribal policy towards the close of the 1950s. The five fundamental principles are:

- People should develop along the lines of their own genius and we should avoid imposing anything on them we should try to encourage in every way their own art and craft.
- Tribal right in land and forest should be respected.
- We should try to train and build up a team of their own people to do the work of administrative and development. Some technical personnel from outside will, no doubt, be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.
- We should not overwhelm them with a multiplicity of schemes. We should rather work through and not in rivalry to their own social and culture institutions.
- We should judge results, not by statistics or the amount of money spent, but by the quality of human character that is evolved.

Policy formulations and policy support have better responsibility in the stipulation of social justice and sustainable livelihood. The policies of India, which emerged after independence, placed profound accountability on the central and state governments with regard to protection and progression of the Scheduled Tribes. Several programs were implemented through the successive Five Year Plans for uplifting them and to bring them on par with the rest of the population of the country. Special programmes for their welfare include support of educational and economic interests and protection from injustices and all forms of exploitation. The various programmes and schemes adopted by the government for their welfare can be categorized as: Socio-cultural and political aspects, housing and communication, health and sanitation, education and economic development. At the state level, special Tribal Development Blocks have been created by the government to supervise tribal programmes and policies. A special minister is also made responsible for implementing differencing special schemes for tribal areas.

Tribes in Andhra Pradesh

Andhra Pradesh is home to 35 communities officially designated as Scheduled Tribes (STs). They numbered 50,24,104 in the 2001 Census. Out of the 35 STs, recently two communities, namely, Nakkala/Kurvikaran, Dhulia/Paiko/Putiya (in the districts of Vishakhapatnam and Vizianagaram) have been denotified in the state. Twelve tribes, namely, Bodo Gadaba, Gutob Gadaba, Bondo Poraja, Khond Poroja, Parangiperja, Chenchu, Dongaria Khonds, Kuttiya Khonds, Kolam, Kondareddis, Konda Savaras and Thoti have been recognized as Primitive Tribal Groups (PTGs). Except Kondareddis and Thoti, the population statistics of other PTGs are not available separately as these are notified as sub-groups/sections of main communities. The population of KondaReddis and Thoti is 83,096 and 2,074 respectively, as per the current Census.

Population Size and Distribution of Tribes in Andhra Pradesh

The Schedule Tribes of Andhra Pradesh constitute 6.75 percent of India's tribal population. Although the state's STs comprise only 6.59 percent of the state's population, they account for the largest tribal concentration in Southern India. The Scheduled Areas of Andhra Pradesh, covered by the Tribal Sub-Plan (TSP) approach, are spread over 31,485 sq km in 5936 villages (11,855 habitation) in the districts of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Warangal, Khammam, Adilabad and Kurnool. The 35 reported ST communities are mainly concentrated in nine districts declared as Scheduled Areas by special government order in 1950. Sixty percent of the STs live in forest areas in the Eastern Ghats, on the banks of the river Godavari. Two-thirds of the Schedule Tribal population in the State of Andhra Pradesh lives in these areas. This constitutes 11% of the total geographical area of the state. Among the 23 districts, Khammam has the highest ST population (26.47%), followed by Adilabad (16.74%), Visakhapatnam (14.55%), Warangal (14.10%) and Nalgonda (10.55%). This zone forms the traditional habitat of 31 tribal communities in Scheduled Areas (sprawling 30,030 sq km) and the rest outside. The other three tribal groups, i.e., Lambada, Yerukala and Yanadi mostly live outside the Scheduled Areas. Out of the 33 STs, Sugalis are numerically the largest ST with a population of 2,077,947 constituting 41.4 percent of the state's ST population. They are followed by Koya 568,019 (11.3 percent), Yanadis 462,167 (9.2 percent), Yerukulas 437,459 (8.7 percent) and Gonds 252,038 (5 percent). These five ST communities account for 76 percent of the total ST population in the state. Of the total ST population, 92.5 percent live in the rural areas. Among the major STs, Gonds have the highest (97.6 percent) rural population, followed by Koya (95.5 percent), Sugalis (93.7 percent), Yanadis (86.4 percent) and Yerukulas (77.5 percent). Districtwise distribution of ST population shows that they are mainly concentrated in the districts of Khammam, Visakhapatnam, Warangal, Adilabad and Nalgonda.

Tribal community and their health problems

Tribal health is one of the important areas for action in the health sector. The major contributions to the increased disease risk amongst tribal communities include poverty and consequent under-nutrition, poor sanitation, poor hygiene and lack of safe drinking water leading to increased morbidity from water and vector-borne infection

etc. Lack of proper irrigation facilities, decline in soil fertility and risks and uncertainties involving damages caused by the wild animals, pests, cyclones, droughts etc., have further deteriorated the agriculture yield (Palming commission). The growing tribal population, the increased dependency on agricultural crisis, risks and uncertainties involving damages caused by wild animals, pests, cyclone, droughts etc also have affected their livelihood.

Research Methodology:

Y.B.Patnam is the village selected for the study is situated near quarters, which is 12 kms way from the mandal head quarters. Y.B.Patnam is the hamlet of Ratnampeta panchayat and comes under Rolugunta Mandal of Visakhapatnam District. The Village is surrounded by Sarabavaram and Ratnampeta villages, with the population of 122. The entire village belongs to tribal, known as kondadoras and they depend on labour works for their livelihood.

The Village is having a mandal parishad primary School for the children and no anganwadi center for pre school children. People have to reach Narisipatnam, which is 15 kms for their purchase regular household articles and also sell forest produce. Y.B.Patnam is not accessible to transportation facilities due to worst conditioned gravel roads and tribal people have to walk interial places and reach to the urban areas by autos and bullcart.

Objectives of the Study

1. To find out the tribal health problems in the village
2. To Study the tribal attitudes and practices towards health care
3. To examine the existing Government and NGOs services to the tribal community.
4. To explain the role of social work in tribal village on health

Sample

The selection of the sample is 33 families in the village. The head of the household is selected to obtain information. Hence 33 respondents (one each from a family) are selected for the study. (In cases where the head of household is not available, the other significant member in the family is selected. Hence respondents (one each from a family) in the village are taken for the study purpose.

Data collection instrument:

The data have been collected through a structured interview schedule covering the areas such as information regarding family details, socio-economic status and diseases, water and sanitation facilities of the village. Initially an interview schedule was administered and pre testing was done on 10 families (respondents). On the basis of this, certain modifications are done in the schedule. Information from the health department, key leaders and line departments are also collected. The data were collected from responding during June 2012.

Results and Discussions

In this study an attempt is made to present and analyze the Socio-Economic and health problems of a tribal community, such as relationship to the age group, prevalence of the diseases, factors and control measures, role of NGO's and existing Health related services in the tribal hamlet.

The sample size of the study was 33 households (122 respondents) and the distribution of male and female population in the village. Eventually the population is equally distributed which gives us unbiased output. Contribution of male is 60 persons (49%) and whereas female is 62 persons with the percentage of 51%.

Table 1. Distribution of age Group and sex

Age group (In years)	Sex		
	Male	Female	Total
Below 15	13	13	26
16-25	12	13	25
26-35	13	14	27
36-45	08	16	24
46-55	11	03	14
55 and above	03	03	06
Total	60	62	122

The age group was classified for detailed population data to compare between age groups and it gives us the most focused groups in the villages for which the services are accessible enough in the targeted village. Age groups are classified into six categories and also sex wise, because every age group mentioned in the table requires medical support, particularly for women. Adolescents, pre natal & post natal & elderly women are most sought target groups of community health program. From the table below it clearly shows that the village consists of young age group and it is the target group to focus & intervene. Below 15 years of age shares equal numbers of 13 each (10.6%), and then comes 16 to 25 years of age, where male persons are 12 (9.83%) and female 13 (10.6%). When coming to 26-35 years of age, the male persons are 13 (10.6%) and female persons are 14 (11.47%). While coming to 36-45 category, the male persons are 8 (6.55%) and female persons are 16 (13.11%) and whereas 46-55 category contributes 11 (9.01%) male persons and 3 (2.45%) female persons. The last category of 55 and above is having 3 (2.45%) of male & female persons each.

Female percentage is also equal to the young male population, which is the group that falls under category married, pre natal & post natal. Adolescents also seem to be more than 25 percent, which is the other category to be focused under community health care.

Educational status

The following details are gathered to know about the literacy percentage and the extent of knowledge on the health care. It is evident that the tribal are more

superstitious and follow the old methods of treatment or health practices, which may lead to deaths. This is because of lack of knowledge due to low literacy rates among the tribal and as expected, more than 75 percent are illiterates and the literacy rate still prevails in the same situation from many years, of course it is quiet good when compared long back.

While we take up the breakdown of each category of age and sex wise, below 15 years of age, male persons of 4 (30.76%) are illiterates and 3 (23.06%) female persons. While 9 (69.2%) male persons are literates and 10 (76.92%) are female literates. In the category of 16-25 age category, male illiterates are 5 (41.66%) and female illiterates are 6 (46%) and 3 (25%) male literates and 7 (53.84%) female literates.

In the category 36-45 age group, 8 (100%) male illiterates and 14 (87.5%) female illiterates are present and 2 (12.5%) literates. While looking at 46-55 category, 11(100%) male illiterates and 3 (100%) female illiterates, it is obvious there are no literates in this category. In the category of 55 and above age category, both male & female 3 (100%) are illiterates.

The situation reveals that more awareness programs are required to promote health care system in the village, mainly on the complicated issues like institutional deliveries.

Occupation

While coming to the occupation wise classification, it is evident that the 25 (75.75%) households are involved in the labor works and others, which comes under migrant works are 7 (21%) and 1(3.0%) are involved in the agriculture. The occupation itself indicates that obviously the income levels would be at lower side and it is clearly shows that they are dependent on the Government Health Services.

Income

More than 18 (54%) households' falls under the category of 5000 – 10000 income category. Below 5000 income category 2 (6.06%) households, 4 (12.12%) households in the 30000-40000 category and lastly 3 (9.09%) households are found respectively. The situation leads to that they are not in a position to allocate budget for the health services and they have to depend on the community health care.

General Diseases

From the study conducted in the village, it is derived that the following diseases are common in the village, listed out in the table. As per the health records of the mandal statistical data, malaria is the common & frequently noticed disease among the community. More than 20(60%) respondents responded that malaria is the common disease that outbreaks in the village. 5 (15.15%) told viral fever and 8(24.24%) respondents told other various diseases, in some of them are water borne diseases.

Frequency

The frequency of incidence in the village and 17(51.51%) households responded that the above said diseases occur less than two weeks. 7(21.21%) responded one week and below, whereas 8(24.24%) households told that the frequency may be one month & below and the final 1(3%) respondent told the frequency is one month & above.

So, the situation is pathetic and it is evident that the health services are not accessible to the community as required. Families in the sample village are more prone to diseases and it is obviously the major share of the income goes to health care. Prevention measures are lacking in the village and it is also observed that no immediate accessible health services for the community, it is meant that no community person is trained or availability of medicines at the village itself.

Reasons for diseases

The data below shows that the reasons for occurrence of diseases in the village as responded by the community. It is observed that 13(39.39%) told the reasons that water is not proper, 12(36%) of respondents tol Stagnant water sources, unsafe open defecation, improper garbage system that increases & cause for the disease occurrence. Whereas there are other reasons like, 8 (24%) respondents says that change in climate is also one of the reasons for occurrence .

Treatment Methods

It is evident that 23(69.69%) of households are still practicing the traditional methods of healing. This is due to lack of awareness and other is not having accessibility of health services in the village, so the community is still following the same old traditional practices for remedy of diseases. One other reason is that they misconception & myths are higher side in the tribal belt, which is also hindrance for their acquiring knowledge on health care. The remaining 10(30.30%) households are using allopathy treatment for the diseases.

Proximity to Hospital

The below table indicates the proximity of hospital (PHC) to the village and it is even observed that the risk factor is involved for the community during night hours. 33(100%) of the community responded to that the distance is eight kms from the village and it is quite far away distance for the village having rural background.

Availability of Local Rural Medical Practioner(RMP) or Health Volunteer

The below table provides us the details of availability of health volunteer & RMP at the village. It is observed that no health volunteer from Government Hospital is attending the village to look after community health. 33(100%) respondents told that Local RMP is available for the community and it is the question that how genuine was his treatment, also the service charges. The study clearly indicates the availability of the health services in the village. In the previous table, we came to know the distance from the village to reach the hospital and now the village lacks health volunteer.

Awareness on diseases by bad water and sanitation

This section of study focuses on the situation of the community and its surroundings, as well their awareness. The below table indicates the extent of awareness on water borne diseases and it is came to know that 21(63.63%) of community are aware of malaria, which is caused due to bad sanitation. 9(27.27%) mentioned about the typhoid and 3 (9.09%) told about the other diseases.

Source of Drinking Water

The table indicates that the total village of 33 (100%) are depend on small streams and hand pumps for drinking water and there is no other source found in the village. It is also came to know from the study there are four hand pumps spread over the village and the saddest part is that the surroundings are not properly maintained, because platforms are not constructed, which resulted in stagnation of water around the hand pump. Though the drinking water is sufficient, but no precautionary methods are not used to safe guard the health caused by water borne diseases.

Sanitation

The below table indicates that 28 (84.84%) households are not using toilets and they are practicing open defecation, which has high risk in transmittable of diseases. Since there is no drainage & waste disposal system, water will be stagnated in the villages and will the cause for spreading of diseases, more prominent in winter seasons. Due to the reasons mentioned in the table has more impact on community health and it is better to focus on the below said issues through awareness programs.

Age at Marriage

This is another area to be focused because of the early marriages, pre & post natal problems arise in the rural villages. It is observed from the below table, the age at marriage is below 16 years and 14 (42.42%) respondents supported the fact. Whereas 11(33.33%) respondents told the 21-24 is the age at marriage in the village and 8(24.24%) responded 17-20 years. The situation of early marriage is still prevailing in the rural villages; because of this girls are facing problems after marriage. Both MMR & IMR cases are recorded due to these early marriages and also other gyenic problems pertaining to women.

Infant Mortality Rate (IMR)

It is observed to known that one infant death is occurring from every 20 child births and the total of 33(100%) accepted the facts. This is really pathetic situation and the situation is due to early marriages, which prevails in the village because of their attitudes and lack of knowledge on the health, particularly women health.

Delivery system

This is another complicated issue that took place from the years, due to variant food habits & life style, the birth deliveries are becoming too complicated in both urban & rural. May be this is due to not having proper nutrition and required exercises

to the body. Though our health system has improved in preventing from dreadful diseases through immunization and at the same time, it is observed that from the previous tables, that there is no health volunteer presence and proximity of hospital is also far away. While discussing about the child deliveries by the women, 18 (54.54%) women (households) are still practicing the same old home deliveries through local dayis and the other side 15 (45.45%) women (households) are utilizing the Government services. Government is promoting 100 percent institutional deliveries, but it's still far away task for the Government, when we see this village. Awareness camps are not conducted, no health volunteer in the village and other reasons made the women to continue the traditional methods.

Food practices

The study is to bring out that 33 (100%) households are using rice as staple food of the community, which plays a key role in the health aspects. Rice is the staple food for the community and all the households take rice as regular food. Though the rice is good for health, but due to recent polishing methods of rice is making little worse in health aspects. From the discussion, it is came to known that the community is not using other grains like wheat, jowar, ragi etc.,.

Women need healthy food, which contains iron during pregnancy and post natal. Even the adolescent girls are required the iron content food and this is supplied by the anganwadi centers, but unfortunately the village is not accessible to the center.

Cultural Practices

This table is to bring out spending capacity of the community and how the spending pattern or priority given to the activities. The attitude of these communities mainly gives priority to entertainment and other aspects. From the table below, it has come to known 14(42.42%) respondents are keen in local festivals, 13(39.39%) in pilgrim places & 6(18.18%) visiting relatives. These communities give least preference to health aspects and also education, which is in need of the hour.

Hygiene Practices

The last segment of the study was based on the health and its service providers. It was clearly shows that women and adolescents are not using safe sanitary napkins, which indicates that they are still following the old unhygienic practices. From the recent health studies that women & girls are facing the consequences because of unhygienic usage of sanitary napkins. So, awareness is lacking in the village and no volunteer is guiding the adolescent girls about the health education.

Health Camps

It was come to know that no health camps were conducted by neither Government nor by any NGO in the village. So, awareness on health is completely missing in the village and one should take greater efforts to change the attitudes of the community to bring behavioral change. It is recommended to the Primary Health Center to conduct regular health camps through health volunteer.

Awareness Camps

In the study know about the awareness camps conducted in the last six months, but the community responded that no such awareness camps were conducted in their village from the beginning. It shows that how the accessibility of health services to the village and it clearly indicates that, even such villages exist in the state. While on the other hand, Government is spending so much on health services, but it lacks in the implementation, may be due to various reasons.

Awareness on HIV/AIDS & TB

This table wants to know about the extent of awareness on HIV/AIDS and TB in the village. But it is evident that 12(36.36%) respondents are not aware of HIV/AIDS & TB and other 21(63.63%) are aware of HIV/AIDS & TB. So there is immediate need for bring awareness on the above said epidemics and it is the hour to take preventive methods by bringing awareness on the diseases.

Awareness on 108 & 104 Services (Mobile Health services)

This section wants to know about the community knowledge on 108 & 104 services in the state, but unfortunately 11(33.33%) respondents are not aware of these services. While asked about their usage of these services, they responded that only few times they have used the services and 104 service is not entered their village. But in the recent scenario of the state, it could have not happened. The other side of the scenario is that 24(72.72%) are aware of the services.

Awareness on Government Health Programs/Schemes

This study to know about the knowledge of the community on Government programs/ Schemes that is implemented in the state, particularly for the tribal communities. The saddest part is that 100 percent of people are not aware of any scheme or program. The village is completely in the non accessibility category for health services and there is need to focus more on this village.

Awareness on Family Planning

This is to learn about the knowledge on Family Planning among the women, or even in the family, but the fact is that 12(36.36%) women are not aware of family planning or not showing interest towards that. The percent is also at higher end and this is due to lack of health volunteer or anganwadi center in the village to guide them. Family planning schemes are implemented in the state and from the above it came to know that they are not aware of such schemes. So, the accessibility of health services is at lower side. Whereas the positive side is that 21(63.63%) women are aware of family planning.

NGO's role in Tribal Health

From the discussions with the community, NGO are not involved in any kind of activities and obviously NGO's role in Tribal area regarding to Health is

absent in the village.

Major findings

The study has revealed some of the interesting facts about the tribal health in the village and also brought out major gaps in the village, which may be common in other tribal villages. The findings that are listed are easily manageable by the Government, which may help the tribal population to overcome regular health problems.

- Malaria is one of the diseases is more prevalent in the village among other diseases.
- Frequency of diseases seems to be very high and it is identified, on an average, for every two weeks a family member ksuffering from general diseases.
- Lack of hygienic Water & Sanitation practices, which is quite triggering factor for outbreak of diseases. Safe Drinking Water is not available in the villages and very poor sanitation. Open defecation is one such activity promotes several diseases in the tribal village, particularly during rainy season.
- Proximity to hospital is not favorable to the community and they have to travel by walk to the hospital for any complaint.
- Health volunteer is not available in the village for emergency situation or for any kind of support with regard to health issues.
- It is also found that the community is less aware of water borne diseases and diseases caused by the poor sanitation
- Direct water consumption is observed in the village, which is straight away from the streams and ground.
- Open defecation is high in the village and it is the another reason for outbreak of diseases.
- Anganwadi center is not available for the village and they are away from the services provided the anganwadi for girls, women and children.
- Early marriages are observed in the village, which also leads to gynecological disorders among the women or girls.
- Infant Mortality Rate is significant in the village and it is the serious issue at village level.
- Observed Institutional deliveries are least priority in the village (mathrasani play a significant role regarding deliveries)
- Hygienic practices among women & girls are still in traditional methods, particularly in using sanitary napkins.

- Lack of awareness on health and hygiene in the village
- Find out the lack of knowledge on Government health schemes and programmes.
- Awareness on Family planning is also lacking and still some families are not aware of family planning and the promotional schemes related to family planning at Government hospitals.
- Lack of Self-help groups and , youth groups in the village.

Conclusion:

The very first health issues that prevailed in the tribal villages is women Reproductive Health care and these issues are reduced in the long run due to awareness, health promotion and personal hygiene activities, thus the women and adolescent girls would be relieved from the issues and they become knowledge sharing persons in the community. The attitude is that the young generation will certainly listen to the elders. While coming to the MMR and IMR, the issues would be sorted out through the nutrition support and capacity building on low cost nutrition activities in the villages. Appropriate food intake is promoted in the villages and thus the practices are habituated in the long run by the communities. Community responsibility on disease prevention would bring down the out break or prevalence of diseases in the communities during seasons and preparedness on diseases, safe water & proper sanitation usage activities and alternative methods will be practiced in the communities which has the greater impact in reducing the health issues in the communities after some time. Health committees would be strengthened and they lead the program through linkages, in turn become self sustained to overcome the health issues.

Community health volunteers provide preventive and promote primary health care at the household level and provide outreach services to rural households. The capacity and commitment of these volunteers is crucial to ensuring long-term sustainability. They providing doorstep services, keeping track of children's vaccinations, monitoring the health of antenatal and postnatal women, meeting with groups of women and children to discuss basic hygiene issues, for example, washing hands with soap after using the toilet. The conflict areas Implementing of the Scheduled Tribes and other Traditional Forest Dwellers (Recognition of forest Rights) Act 2006 in the right spirit would greatly help in improving the livelihood of Tribal and building social justice and equity The educational capacity of the STs could be improved. For this Social Empowerment Committees need to be formed and activated to ensure social justice. All these aspects which need to urgent and special attention remained to the government /NGOs on silent policies and programmes related to the tribal community.

Suggestions:

Social Work Intervention

Based on the above results and findings of the study, social workers/change agents have recommend some suggestions, which may be implemented by government

departments in the community and some of them are easily implemented by the community itself. The Government and NGOs may take necessary measures to reach the unreached in terms of health and socio-economic aspects. There is need for introducing public funded provision and investment in preventive and curative spheres in the health sector. PESA should be restructured and implemented as an instrument in addressing challenges in social justice for the tribes.

Awareness Programmes - All the targeted villagers have to be aware of health problems pertaining to children and women. It is also not enough just creating awareness on health problems and also focus on allied services of Government like 108, 104, health schemes & programs.

Health Promotion - Increase knowledge on health aspects and reduction of myths & misconceptions among the communities which bring changes in the attitudes through health staff.

Disease Prevention - Water & sanitation facilities are improved in the villages through health committees by coordinating with Rural Water Supply Department and also with other relevant departments. Immunization and referral services have to be accessed through anganwadi centers and Primary Health Centers.

Nutrition - Ante natal and post natal women and malnourished children have to be benefited through anganwadi thus IMR and MMR are reduced.

Personal Hygiene - Women and adolescent girls would improve hygiene practices through health volunteer frequent visits and also through anganwadi centers.

Village First Aid Kits - Communities may go for Village First Aid Kits for temporary health attention and there is chance of health issues attended. Some body may be trained from the community on the basic emergency health remedies.

Formation of Health Committees in the village – These committees would become bridge between hospital and the community and strengthening to health system . They would be the facilitators in the village to look after the:

- Accessibility of services like health volunteer,
- Arranging health camps and awareness camps on TB, institutional deliveries, family planning and Government schemes & programmes.
- Coordinating with 108 & 104 services, and Freemedical camps.
- Establishing anganwadi center and appoint ANM in the village.
- If possible they pool up general village Community contribution for emergency situation regarding health.

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State Sponsored Development Projects and the Scheduled Tribes: A Case study of East Godavari district of Andhra Pradesh, India

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Introduction

The term displacement refers to ‘an act of displacing or the state of being displaced whereas a displaced person is one who is forced to leave his/her own territory or natural place’. The displacement should be viewed as a non-voluntary mobility of communities by an outsider or by outside force, therefore the forced displacement of people accompanies with far reaching socio-economic and cultural consequences leading to deep rooted disturbances and de-arrangements in the new habitats and life patterns of displaced people (Kanti and Parkrasi, 1971). Ever since planned economic development of independent India, developmental displacement has been a considerable source of unrest among tribal communities in Indian society especially large scale displacement in the context of large and medium scale dam construction and irrigation projects. In Andhra Pradesh, consistent with this national trend, the tribal communities are often directly affected by such development projects, leading to the displacement of tribal people from their natural habitats where they lived generations together. The tribal communities are facing the critical issues such as displacement, impoverishment and loss of livelihood due to various development activities initiated by both public and private sector projects. Such developmental initiatives have resulted in displacement of local tribal people, leading to impoverishment. Such displacements have led to high morbidity and mortality, loss of livelihood, joblessness, food insecurity and marginalization of tribal communities at large. It further resulted in wide range of impoverishment risks that include landlessness, homelessness and social disarticulation (Michael Cernea, 1991).

Hence, development displacement is a critical problem to any developing country in contemporary times because development projects require displacement of people from their traditional habitats leading to either voluntary or involuntary resettlement in other locations. Though there are several studies on displacement and related issues in India but no exact figure of displaced people is available. As per an international estimate of displacement, each year between 1.2 million to 2.1 million people are displaced worldwide due to new dam construction alone (Cernea, 1991) whereas in India, an estimated 25 million had been displaced from 1947 to 1997 (Fernandes, 1991).

Due to initiation of various development projects by the government, involuntarily displaced people suffer with deprivation often resulting loss of livelihoods. In addition, when project affected tribal groups are involuntarily displaced and relocated to new environment, such resettlement lead deprivation from the traditional livelihood, deeply affecting the community life. Such tribal groups who lived with simple technology throughout their life in their original habitats are now compelled to opt for new occupation as for their subsistence and survival. In such circumstances, the Project Affected Families (PAFs) lost their livelihood by shifting them from original habitats to new places.

In the current scenario, in all over world most of the countries have taken up various development projects in their regions for benefitting the majority in order to

improve the irrigation out-put and other benefits i.e., infrastructure, power and so on to its population. Many developing countries have mainly focused on construction of irrigation projects to increase the agricultural produce to achieve food security. The rigorous interest of the Indian government to build various development projects in several regions of the country becomes a critical challenge to the tribal populations, as they are shifted from their original habitats to new places. This in turn resulted in large scale livelihood deprivations and alienated from their cultural milieu. The ecological degradation poses further constraints of sustainable livelihoods to the displaced tribals.

Most of such development project especially irrigation projects are constructed on mountainous and forest regions therefore directly affecting the lives and livelihoods of tribal communities who depend on forest cover for their sustenance. When such displacement is involuntary, the severity of such displacement is likely to be higher which may further worsen when they are displaced with inadequate rehabilitation facilities and supports. In many such instances, tribal communities lose their land, houses and even their cultural identity. In such situation, rehabilitation is a challenging as any such effort needs to be combined with meeting material needs along with psychological resource to cope with and adjust to the newly shifted environment. The project authorities often do not consider the human aspects of displacement and rehabilitation such as psychosocial problems, coping and adjustment of the displaced communities and groups. This may have severe implications of healthy community living after rehabilitation.

India is one of the largest dam building nations in the world. Currently, there are 4291 dams, 3596 development projects have been built and another 695 are under construction. One of the appealing facts about dams building in India is the absence of reliable data base on the performance and impact of large dams. Major and medium irrigation projects have consumed almost all the irrigation budget of independent India which is over 89,000 cores (Kothari &Thakkar, 1998).

Sainath (1996) presents the plight of tribes in Orissa, where the tribes have almost never shared the benefits of the projects that displaced them in terms of irrigation or electricity. Machkhund dam in the state of Orissa generates 720mw of electricity annually. But families displaced by the dam live in darkness. In all most all the cases, there is a gap of just years but decades between the first announcement of the irrigation project (dam) and its completion. As a result, areas slated for submergence, stop getting funds for building or maintaining infrastructure (Thukral, 1994).

In view of construction of dams and irrigation projects government should have to follow the rehabilitation and resettlement policy strictly before and after displacement of project affected people. It must protect the interest of the entire project affected families. In the constitution, for instance a special provision given for scheduled tribes and for protected communities inhabiting scheduled areas but at ground level the situations are adverse to the displaced people.

Based on the above background an intensive and in-depth detailed study was carried out in the rehabilitation and resettlement colonies of tribals who are affected by the construction of medium irrigation project of Bhupathipalem. This research paper is based on the data from these displaced tribal villagers. Thus, the present paper discusses the issues of the displaced people belong to Koyadora, Kondadora, Kondakammara and Konda reddi tribal communities who are displaced due to

construction of a medium irrigation at Bhupathipalem in Rampachodavaram Mandal, East Godavari district of Andhra Pradesh.

The present study is mainly focused on the problems of displaced tribal people at rehabilitation centers. The paper prepared on the basis of the empirical data collected under University Grant Commission's (UGC) major research project and the baseline survey on the project affected families sponsored by department of Tribal Welfare, Government of Andhra Pradesh. It comprises of both semantic and scientific explanations, drawn through anthropological empirical study, employed by ethnographic methodology. The study clearly brought out the consequences of the displacement of tribes and how this project affected families were neglected by the government in providing alternative livelihood and payment of compensation to them.

Tribal population

India has the second largest tribal population in the world while tribals constitute 84.3 million tribal people, forming 8.2% to total Indian population (Census, 2001). Most of the Indian tribes are concentrated in the dense forested areas that combine inaccessibility with limited political or economic significance; therefore, these tribes are one of the marginalized sections of Indian society. Andhra Pradesh accommodate 35 tribes with a population of 50, 24,009 , i.e., 6.59% of the state population living in different parts of the state. East Godavari district represents the tribal population of 1, 91,561 (Census, 2001). The livelihood options of the tribals are agriculture, hunting and gathering on which more than 90% of the Indian tribes depend for their livelihood along with minor forest produce or NTFP (Non Timber Forest Produce). Despite of several provisions in our constitution for the welfare of these vulnerable communities, even today they are marginalized and excluded in social, educational and economical life.

The study area and people:

Displacement is one of the critical issues of tribal groups in Andhra Pradesh. The current study was conducted in a dam site named Seethapalli Vagu in New Gandhinagaram of East Godavari district by the state government. The tribal communities such as Koyadora, Kondadora, Kondakammara and Konda Reddi were displaced. As part of the construction of this medium irrigation project, around 147 families was displaced from three tribal villages, namely Gandhinagaram, Suddagommu and Kothapakala. Among these, two villages namely, Gandhinagaram and Bhupathipalem were totally submerged under the dam. The project affected tribal people were basically shifting cultivators. They engaged in collecting minor forest produce (NTFP) for generations together for their livelihood. These tribal groups live in Rampachodavaram, Maredumilli, Devipatnam, Gangavaram, Addateegala, Y.Ramavaram and Rajavommangi administrative blocks in east Godavari district. A few families engage in cattle rearing while most of them depend on cultivation along with collection of non-timber forest produce.

Thus, the current study examined the displacement, marginalization and exclusion of displaced tribal communities in east Godavari district. For this, first the study examined the problems faced by the displaced tribal communities. Second, the role of government in providing alternative livelihoods and compensation to project affected families; and finally, the study examined the unmet needs of displaced tribal people.

Cultural background of tribes

The project affected tribal people belong to Koyadora, Kondareddi, Kondakammara and Kondadora tribes. Koyadora tribe is distributed in the districts of East Godavari and West Godavari, Khammam and Warangal. People of Koyadora who are living in East and West Godavari districts have been forgotten their *Koya dialect* and adopted Telugu as their mother tongue. Konda Reddi is one of the most vulnerable tribal groups in Andhra Pradesh who are found predominantly in Khammam district and a large number of these people are living in east and west Godavari districts, especially in *Papikondalu* region.

Etymologically, Konda means hill and Reddi means headman in Telugu. Kondadora tribe is distributed in the agency area of Visakhapatnam, Vizianagaram and Srikakulam districts of Andhra Pradesh. *Kubi* is their language which is very similar to the language of Khonds' *Kubi* dialect. Except Kondakammara, other tribal people depend on shifting cultivation and settled cultivation along with NTFP collection and cattle rearing. The Kondakammara are engaged in carpentry and they are skilled blacksmiths also. Konda Kammaras are the traditional black smiths who live in the agency tracts of Visakhapatnam, East Godavari, West Godavari and Khammam districts. Kondakammara and Kondadora are numerically very few in this region as compared to other two tribal groups. These four tribes have been habituating in hilly and forest areas. These tribes follow patriarchal system. Many of these tribal people have superstitious beliefs and they worship the nature and natural products. In recent times, the influence of Christianity and Hinduism are found in the tribal habitats of Rampachodavaram. Traditional political system of tribal council or tribal headship still prevails apart from the statutory political bodies.

About Bhupathipalem reservoir

This reservoir was constructed at a distance of 2 km from block head quarter of Rampachodavaram to develop an irrigation potential to 23086 acres in 45 villages of two tribal blocks namely Rampachodavaram and Gangavaram and a non-tribal block named Gokavaram with an estimated cost of Rs. 76.770 crores. An extent of 158.93 cultivating land, 133.77 acres of D patta land and 205.87 acres of government's waste land along with 544 acres of forest land was submerged under this project. Three tribal villages with 145 tribal families and 2 non-tribal families were affected due to the construction of Bhupathipalem reservoir project. The tribal people lost their cultivable lands and life supporting natural forest resources. The affected families were rehabilitated at three different places. The people of Kothapakala and Gandhinagaram tribal villages were resettled at a distance of four kilometers to their original habitat whereas the people of Bhupathipalem village were resettled to a distance of twenty kilometers to their original habitat.

TABLE-1**Village and tribe wise project affected families of Bhupathipalem reservoir**

Project	Village name	Name of tribal groups					Families not shifted	Migrated	Died	Total PAFs	
		Koyadora	Kondareddi	Konda Dora	Konda Kammara	Non-tribes					
Bhupathipalem											
		No of families									
	Suddagommu	-	13	-	-	-	-	-	01	14	
	New Gandhinagaram	54	03	02	01	02	31	03	07	103	
	Kothapakala	-	-	-	-	-	30	-	-	30	
Total		54	16	02	01	02	61	03	08	147	

Table 1 show the tribe wise number of tribal and non-tribal families affected by the project. About 147 families were affected from three villages namely Bhupathipalem, Gandhinagaram and Kothapakala. Out of these, 95 families belong to Koyadora, 47 families belong to Kondareddi, two families belong to Konda Dora and one family belongs to Konda Kammara. Another 2 families belong to a non-tribal Kapu caste. In Suddagommu, 14 families were affected and rehabilitated to the Rehabilitation and Resettlement colony. In new Gandhinagaram, 103 families were affected but only 62 families were shifted to the colony whereas 31 families belong to Koyadora are still living in their original habitat. After displacement, 8 persons were died and three families migrated to other parts of the district in search of better livelihood options. In Kothapakala village, all 30 tribal families are still living in the same village even though the government paid compensation and housing facility at rehabilitation center, since this village was not yet submerged after the construction of reservoir.

Compensation

An agreement was made between the government and Kothapakala villagers on the compensation and other facilities during the construction of the dam. Thus, six years ago the villagers were shifted to R&R colony and stayed for a month with 100kg rice pack provided by the government to each family. After the relocation, government did not keep their promises. Thus the villagers went back to the original habitat and are still living there. Nearly six months ago, the government had sent a notice to the villagers to vacate the village but Kothapakala villagers filed a case in court against the government for not providing the package and facilities as it has agreed in the agreement.

The project affected tribal people are primarily struggling for livelihood. Most of them are illiterates (68.5%) and unskilled except in traditional cultivation practices. Many of them are now engaged in alternate livelihood options such as firewood collection and daily wage laborer (69.90%). The government has not provided any alternative livelihood options. Even after 5 years of displacement, these families have not received land as compensation from the government. Statistics shows that only 34 out of 103 families received land a few months ago at a distance of 20 kilometers away from the rehabilitation centre. For another 36 families, government paid an

amount of Rs.84000/- to each instead of allotting land. The remaining 33 families have neither received any compensation amount from the government nor land. Those who received land as compensation reported that the land was not cultivable or suitable to the crops they grow as well as inaccessibility due to physical distance from the rehabilitation centre.

Bhupathipalem villagers were shifted to the R&R colony of “Suddagommu” which is 20 kilometers distance from their original habitat. The environment of the R&R colony was totally different for the displaced people in relation to their previous natural habitat. The project affected families of Suddagommu colony have been living in an excluded situation with alienation and deprivation. These displaced families belong to Konda Reddi tribe who are struggling to find employment now whereas only available viable option for them now is under the National Rural Employment Scheme. Most of the people in this settlement are not engaged in any gainful employment in most of the days in a year. On the other hand, the government allotted land to some project affected families. But they have grown cashew crops supplied by the ITDA are infertile and not suitable to raise crops the saplings of which supplied are infertile and not suitable were procured from “Dapolo research centre”, Maharashtra five years ago. The yields of this crop have not yet get even after five years of sown it. Most of the displaced families are currently engaged in collecting the firewood in the allotted waste lands for cooking fuel purpose. It is noticed that the allotted waste lands to project affected families are not supporting the purpose of meeting subsistence of the displaced.

Emergence of Rehabilitation and Resettlement (R&R) Policies:

The Rehabilitation and Resettlement (R&R) Policies for the project affected families (PAFs) was formulated at national and state levels by the notification of the Ministry of Rural Development (No.A.C.Q.13011/4/2004) and Irrigation and Canal Aycut Development (CAD) Department (GO.MS.NO.68), issued on 8th April, 2005 respectively. However, both state and central governments did not frame any rehabilitation and resettlement policies prior to 1988. It indicates the lukewarm attitude of the governments towards the plight of project affected persons (PAPs), even before they were up-rooted.

The Rehabilitation and Resettlement (R&R) Policy of India

- 1) Preference in allotment of land to land or cash compensation.
- 2) Additional financial assistance equivalent to 500 days of minimum agricultural wages (MAWs) for the loss of customary or grazing rights/usages, to other Rehabilitation and Resettlement (R&R) benefits to the Project Affected Families (PAFs).
- 3) Resettlement is closely located to their habitat in a compact block, so that they retain their ethnic, linguistic and cultural identity.
- 4) The families settled out of the district to get higher Rehabilitation and Resettlement (R&R) benefits to the extent of 25% in monetary terms.
- 5) The tribal land alienation in violation of the laws and regulations in force on the subject to be treated available only to the original tribal land owner.
- 6) The tribal families residing in the Project Affected Areas (PAAs) with fishing rights in the reservoir area.

- 7) Additional land on free of cost for community and religious gatherings.
- 8) Rehabilitation and Resettlement (R&R) committees should include representatives of Project Affected People (PAPs), women, elected representatives, and Non-Governmental Organizations (NGOs) members and Government machinery.

The Rehabilitation and Resettlement (R&R) Policy of Andhra Pradesh

Andhra Pradesh Rehabilitation and Resettlement (R&R) Policy of 2005, echoes the policy of the National Rehabilitation and Resettlement Policy of 2004 with a few modifications in the provisions. Both the policies suffer from several deficiencies as they do not reflect any potential insights or basic principles to assess the losses of the *oustees'* property and there are no special welfare measures or arrangements against displacement. It is interesting to note that the Rehabilitation and Resettlement (R&R) Policy of Andhra Pradesh, in its order para-1 of the abstract reveals the effects of compulsory acquisition of land and displacement on Project Affected Families (PAFs) and the need for rehabilitation with utmost care and concern. But in practice it is quite opposite in implementation of the Rehabilitation and Resettlement (R&R) package. It is often observed that without systematic efforts with humanitarian concerns and foresight, people are indiscriminately displaced for developmental projects. Whereas the policy is one-sided that does not show any consideration to the needs and aspirations of the displaced people.

Lapses identified in implementation in R&R policy

Some of the critical lapses identified in implementation of R&R policy at Bhupathipalem medium irrigation project rehabilitation centers were as follows. First the compensation amount paid to the project affected families is not commensurate with their property loss. Second, delay in payment of compensation is noticed to the Bhupathipalem project affected families. Land to land as compensation is not strictly followed by the government authorities even after six years of displacement. Land is not provided to all project affected tribal families and money was paid as compensation. About 34 families living in New Gandhinagaram R&R colony have received neither land nor money as compensation. Third, project affected families living in Suddagommu experienced alienation in Rehabilitation and Resettlement colony due to shifting away from their original habitat. Fourth, additional land was not provided to project affected families to perform religious functions and gatherings. Fifth, neither ITDA nor any other government agencies provided any right for fishing by the project affected families and did not provide any materials to catch fish in reservoir. Sixth, project affected families need to relocate in nearer areas in the same ecological condition as per R&R policy but such families of Bhupathipalem were shifted to a long distant place. Thus these people are experiencing alienation, lost their livelihood opportunities and now struggling for survival. Seventh, no time frame was specified for compensation to the project affected families in Rehabilitation and Resettlement policy. Finally, lack of adequate infrastructural facilities such as toilets, safe drinking water and access to market and health care centers nearby the rehabilitation centers of this irrigation project contribute to the plight of the resettled tribal families.

Compulsion by the government during evacuation

The tribal people of Bhupathipalem village were brought forcefully to the Rehabilitation and Resettlement colony of Suddagommu within three days time. The

colony was about 20 kilometers away from the original habitat. The environment of this settlement was drastically different to this tribal group, who lived for years in the forest environment and depended on forest produce in addition to farming. The people of this village reported that, “without any prior intimation about shifting, government officials brought vehicles and kept their belongings in them along with people and also demolished houses by proclainers”. This approach with coercion by government officials created panic among the tribal people. They were scared and ran away from their houses and involuntarily shifted to Rehabilitation and Resettlement colony.

Role of ITDA:

ITDA had compelled and forced the project affected tribals to leave their original habitats. Meanwhile it made several promises on behalf of the government while it did not take any efforts to provide adequate infrastructure facilities. Further, it has not properly implemented poverty alleviation and alternative livelihood programmes aimed at enhancing the economic status of displaced people. The project affected people were neglected and ignored by the ITDA. Hence, these communities further become poor and living with a kind of apathy which leads to unrest among them. NGOs were not involved to provide relief measures to the project affected tribal families.

Project affected tribal people lost their livelihoods due to the displacement. According to local leaders, the project affected people lost their compensation in several ways. Amazingly nobody knew how much compensation was given to them. The project affected people living in both Suddagommu and New Gandhinagaram village are facing with unemployment and food insecurity. It is noted that some of the project affected tribal families were exploited by their own community leaders in settling the compensation amount collided with the government officials. Further, most of these tribals were unaware about the R&R policy and its guidelines.

Conclusion

Due to construction of medium irrigation project namely Bhupathipalem, 145 tribal families belong to 3 tribal villages namely Bhupathipalem, Gandhinagaram and Kothapakala were affected. Among these villages, Bhupathipalem and Gandhinagaram villagers were shifted to rehabilitation colonies and Kothapakala villagers are still living in the original habitat. New Gandhinagaram colony is located at the distance of 2 kilometers to the project place. Bhupathipalem villagers shifted to Suddagommu rehabilitation center which is 20 km away from the reservoir place. Most of the PAFs are struggling to adjust themselves to the new environment and living in most pathetic conditions. Majority of project affected tribal people struggling to eke out their livelihood in the rehabilitation centers. Around 30 families belong to New Gandhinagaram colony still living near to the original habitat in the similar forest environment without moving into the rehabilitation colony.

Unfortunately, the ITDA did not take up any development programmes for project affected people in order to provide alternative livelihoods and these vulnerable people struggling a lot to get employment in and around rehabilitation centers. People who are living in colonies frequently affecting with various kind of diseases like malaria, diarrhea, cholera and jaundice for which these people spending a major part of their earning on medicine. Currently, some of the PAFs are surviving due to the employment availed through NRGES. Delay in compensation payment should be

avoided and government needs to focus more to provide alternative livelihoods to PAFs before displacement at least to meet their subsistence requirement.

Suggestions and policy recommendations:

- Delay in compensation need to be avoided.
- As per R&R policy proper compensation to be given to the PAFs.
- Alternative livelihoods need to be provided to the PAFs in order to improve economic status.
- Consent of Project Affected People need to be taken and should be involved in planning, providing facilities, selecting of site for rehabilitation and construction of houses.
- “Land to land” to be implemented strictly- land to be provided to PAFs under the Ayakut area of the constructed irrigation project.
- Time frame should be set by the government in regard to compensation and other infrastructure facilities along with vocational training programmes and alternative livelihood programmes to the PAFs.
- Negligence of authorities towards providing facilities to the PAFs should be avoided.
- Compensation should be given in a proper way to the PAFs to avoid involvement of others.
- Proper monitoring on local government officials those who involved in project by superior authorities is needed in order to avoid delay of compensation and to provide all the facilities to the PAFs in a petite or suitable time.
- All age group people including elderly people should be considered in welfare schemes and programmes of government.
- PAFs should be rehabilitated in the similar ecological conditions, which they lived prior to displacement.
- Environmental and Social Impact Assessment to be done properly before construction of irrigation project by involving the eminent environmentalists and social scientists belong to environmental science, sociology, Anthropology, and economics – Assessment guidelines to be strongly followed by the concerned authorities in displacing the Project Affected Families.
- Socio- economic and health status of the PAFs to be assessed periodically at the rehabilitation centers by the concerned experts, based on the assessment report appropriate measures to be taken in order to safe guard the interest of the displaced people and also to protect their rights of shelter, food, education and health, with comfortable living.

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Impact of Modernisation on Tribal Language

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In India 8.2 per cent population are the tribes. The tribes belong to 645 groups and each group vastly different to each other from ethnic, culture, arts, lifestyle and language. Language is the medium of communication. As per the geographical area and community the language is changes. In all areas the world the language is different. Basically in the area of tribes their mother tong is different from the other tribes.

Baiga Tribes is living from ancient to modern in the forest but the community cannot develop their language in specific writing. From the ancient to modern era their communication is still going as per the traditional language as Baigani. The baigani is the formal language of their communication, they talk the language but they cannot write in language. Baiga tribes spread in Madhya Pradesh, Rajasthan, Uttar Pradesh and Chhattisgarh. Now days they are coming in the villages for their fulfilment of the basic needs and they also going to migrate from tribal to rural and communicating to other people of the society. Students are studying in Hindi language school and using the Hindi language.

Introduction

In our country three types of communities as Tribal, Rural and Urban communities. These three communities are totally different each other communities because their characteristics, culture, occupation, living standard and other many things are very different to other communities. In Indian history the tribal community is very old community in India but the total population of the community is very low, it is only 8.2 Per cent according to the census of 2011. In other word, out of a hundred per cent eight persons belongs to tribal community.

In the world tribal community is a certain human social groups who are well known through their own tradition and amazing culture. Today world over these tribal people are called or known by different names such as ethnic groups, primitive groups, backward class and scheduled tribes. These tribal communities vary place to place, nation to nation in the social, economic, political and cultural organisation.

The percentage of scheduled tribe population in varies form is different. For instance, it is very high in the states like Madhya Pradesh, Chhattisgarh, Orissa, Jharkhand, Bihar, Maharashtra, West Bengal and Uttar Pradesh and it is very low in the states like Kerala and Tamil Nadu.

In India the Scheduled Tribe (ST) population of the State of Madhya Pradesh is 12,233,474 as per 2011 census. This constitutes 20.3 per cent of the total population (60,348,023) of the State. Madhya Pradesh holds 1st rank among all the States/UTs in terms of ST population and 12th rank in respect of the proportion of ST population to total population. The growth of the ST population during 1991-2001 has been 26.4 per cent, which is 2.1 per cent higher than the overall growth of total population (24.3

per cent). The State has a total of forty six (46) Scheduled Tribes, and all of them have been enumerated at 2001 census.

The Scheduled Tribe population in the State is overwhelmingly rural, with 93.6 per cent residing in rural areas. At district level, STs have returned the highest proportion in Jhabua district (86.8 per cent) followed by Barwani (67 per cent), Dindori (64.5 per cent) and Mandla (57.2 per cent) districts. Bhind district preceded by Morena and Datia has the lowest proportion of STs (0.5 per cent).

Population- Size and Distribution

Out of forty six (46) STs, Bhil is the most populous tribe having a number of 4,618,068, constituting 37.7 per cent of the total ST population. Gond is the second largest tribe, with a population of 4,357,918 constituting 35.6 per cent. Four other STs in the descending order are Kol, Korku, Sahariya and Baiga. Along with Bhil and Gond, the six tribes constitute 92.2 per cent of the total ST population of the State. Pardhan, Saur and Bharia Bhumia have a population ranging from 105,692 to 152,472; together, they form 3.2 per cent. Four tribes, namely, Majhi, Khairwar, Mawasi and Panika having population in the range of 47,806 to 81,335 account for another 2.2 per cent of the ST population; remaining thirty three tribes along with the generic tribes constitute the residual 2.5 per cent of total ST population. Tribes having below 1000 population are twelve in number. Of them, five tribes, namely, Mina, Anhd, Birhul, Parja and Nagesia each have less than 500 populations.

Bhils have the highest population in Jhabua district followed by Dhar, Barwani and West Nimar districts. Gonds have major concentration in Chhindwara, Mandla, Betul, Seoni and Shahdol districts. Other four major groups Kol, Korku, Sahariya and Baiga have registered the highest population in Rewa, East Nimar, Shivpuri and Shahdol districts respectively.

Sex Ratio

The overall sex ratio of the ST population in Madhya Pradesh is 975 females per 1000 males which are lower than the national average of 978 for all STs. At the individual level, Gond and Baiga have over all sex ratio higher than that of the national average. Sahariya have shown the lowest overall sex ratio. The sex ratio among the STs, in the age group 0-6 years (979) is higher than that of all STs at the national level. Except Korku, Kol and Sahariya, the three major tribes have higher child sex ratio than that of the national average.

Literacy and Educational Level

The overall literacy rate of the STs has increased from 18.4 per cent in 1991 Census but it is increase upto 41. 2 per cent at 2001 census. Despite this increase, the literacy rate among the tribes of Madhya Pradesh is lower if compared with that of all STs at the national level (47.1 per cent). Male and female literacy rates among the tribes (53.5 per cent & 28.4 per cent) are also lower in comparison to those at the national level (59.2 per cent & 34.8 per cent).Among the major tribes, only Gonds have registered the higher overall literacy as well as female literacy if compared to those of the national average. Sahariya have returned the lowest overall literacy and female literacy both.

Among ST literates, 57.3 per cent are either without any educational level or have attained education below primary level. The proportion of literates who have attained education up to primary and middle levels constitute 24.8 per cent and 9.7 per

cent respectively. Literates, who are educated up to matric/secondary/higher secondary, constitute 6.6 per cent only. Graduates and above are 1.4 per cent while non-technical & technical diploma holders constitute a negligible proportion.

Methodology

In the present study the researcher used the random sampling method was applied to collect the data. The Sample size of the study was three hundred (300) in the Chindwara district of Madhya Pradesh. The respondent who are the family members of the baiga tribal for this study.

The study conducted by using one structured interview scheduled. The interview scheduled was filled by the researcher himself, after that there was an informal discussion and group discussion with the members of Baiga Tribal and observed their culture , life style, housing pattern, occupation, problems, customs traditions, festivals, rules, regulation and family relationship with the other member of community. This discussion also aloud wanted to provide additional relevant comments.

The limitation of the study, only three hundred (300) respondents and the interview scheduled in the Hindi language.

Baiga Tribes in Madhya Pradesh

Baiga is a tribe found in Madhya Pradesh, Uttar Pradesh, Chhattisgarh Jharkhand and Bihar state of India. The largest number of Baigas is found in Baiga-chuk in Mandla and Balaghat district of Madhya Pradesh. They have sub-castes – Bijhwar, Narotia, Bharotiya, Nahar, Rai Bhaina, and Kadh Bhaina.

Modernization

Modernization or **modernisation** refers to a model of an evolutionary transition from a 'pre-modern' or 'traditional' to a 'modern' society. The teleology of modernization is described in social evolutionism theories, existing as a template that has been generally followed by societies that have achieved modernity. While it may theoretically be possible for some societies to make the transition in entirely different ways, there have been no counterexamples provided by reliable sources.

Historians link modernization to the processes of urbanization and industrialization, as well as to the spread of education. As Kendall (2007) notes, "Urbanization accompanied modernization and the rapid process of industrialization." In sociological critical theory, modernization is linked to an overarching process of rationalization. When modernization increases within a society, the individual becomes that much more important, eventually replacing the family or community as the fundamental unit of society.

Instead of being dominated by tradition, societies undergoing the process of modernization typically arrive at governance dictated by abstract principles. Traditional religious beliefs and cultural traits usually become less important as modernization takes hold. From last ten years the impact of modernization is showing on their life style, life, education, health, housing, culture, information, communication, use of modern tools and technology, using the Medias, motor bikes and modernization.

Language

The language is mode of communication, through the language people interact each other. The types of language mode are different but the message is same to the other persons of the community. The messages reach to the persons by four modes as in oral, written, in picture and through expressions. The best of message is the oral communication which is important and effective. The Baiga tribes believed that the ancestors of the Baigas spoke an Austro-Asiatic language; however no trace of it is left now. Some Baigas (specifically those from the Mandla district have mentioned "Baigani" as their mother tongue in the past: Baigani is now recognized as a variety of Chhattisgarhi influenced by Gondi and Western Hindi. Most Baigas communicate with outsiders in Hindi, and some of them also know Gondi or Marathi depending on the region they live in.

Impact of Language

All communities developed in different environment and situations that is why they are living in different geographical areas as tribal, rural and urban. The language of all communities and cast is different with other community and caste also. The tribal communities are living from the ancient to modern era in hilly, river side and in forest. The tribal communities are different each other communities and their language, culture, tradition, customs, marriage pattern festivals and literature. Their way of communication is also different each other tribes. In the ancient period and now a days the tribe people are using the modern ways of communication. They are using the modern language. The language of baiga tribes is totally different with other tribes. The language of baiga tribes is only oral. Now in last recent some years the impact of modernization is showing on the baiga tribes and they are also change the way of communication and mode of communication.

The baiga tribes are living in different parts of India but especially they are living in central India specific in the state of Madhya Pradesh and in the district of Mandla and Balaghat. The baiga tribe cannot develop their own mother tongue in alphabet still they are using the language in only oral mode. Baigani is the mother tongue of baiga tribes and the pronunciation structure of the structure and way of communication is different from other language. The development and extension of Baiga language is only oral mode. Now a day's Baigas are living in the faliyas, basties and villages and they are coming in the contact with other communities and tribes. The impact of modernization is showing on the tribe language, fashion, communication, transportation, living standards and on the culture etc.

The impact of modernization is showing on the Baigas following areas –

1. The people of baiga tribes coming in the contact of other modern and non-modern tribes and communities, they are changing the original words of Baigani.
2. In the language of baigani some changes showing on the words and the baigas are using modern words.
3. Baigas are coming in the contact of Chhattisgarhi people and they are using some words of Chhattisgarhi language.
4. Those people are living the villages they are also talking in Hindi.
5. Students are learning in Hindi language and they are writing in Hindi.

6. Those who are studying in school and colleges they are using the other language as Hindi, Sanskrit and English.
7. In the language of Baigani there are no alphabets to write and communicate to other person that is why the baiga people are using the language of Devnagri, Hindi, Marathi and English.
8. As the impact of modernize language the Baigani is fastly changing their pronunciation.
9. The impact is showing on their wearing and fashion.
10. The tribal people change their interest.

Theory

According to theories of modernization, each society can develop from traditionalism to modernity, and that those that make this transition follow similar paths. More modern states are wealthier and more powerful, and their citizens freer, with a higher standard of living. According to the Social theorist Peter Wagner, modernization can be seen as processes, and as offensives. The former view is commonly projected by politicians and the media, and suggests that it is developments, such as new data technology or need to update traditional methods, which make modernization necessary or preferable. This view makes critique of modernization difficult, since it implies these developments control the limits of human interaction, and not vice versa.

Modernization emerged in the late 19th century and was especially popular among scholars in the mid-20th century. One foremost advocate was Harvard sociologist Talcott Persons. The theory stressed the importance of societies being open to change and saw reactionary forces as restricting development. Maintaining tradition for tradition's sake was thought to be harmful to progress and development. Proponents of modernization lie in two camps, optimists and pessimist. The former view holds that what a modernizer sees as a setback to the theory (events such as the Iranian Revolution or the troubles in Lebanon) are invariably temporary setbacks with the ability to attain "modernism" still existing. Pessimists argue that such non-modern areas are incapable of becoming modern.

The theory of modernization normally consists of three parts: (1) identification of types of societies, and explanation of how those designated as modernized or relatively modernized differ from others; (2) specification of how societies become modernized, comparing factors that are more or less conducive to transformation; and (3) generalizations about how the parts of a modernized society fit together, involving comparisons of stages of modernization and types of modernized societies with clarity about prospects for further modernization. Actually, reasoning about all of these issues predated postwar theory. From the Industrial Revolution, there were recurrent arguments that a different type of society had been created, that other societies were either to be left permanently behind or to find a way to achieve a similar transformation, and that not all modernizing societies had equal success in sustaining the process due to differences in economic, political, and other institutions. In the middle of the 1950s, these themes acquired new social science and political casting with the claim of increased rigor in analysis.

Conclusion

In the impact of modernization is showing on the baigani language and baiga tribes. The baiga tribe and their mother tongue baigani taking new place in modern era as new tools, technologies and cultural change. In general talking the schools, colleges, outside peoples, administrator radios, papers, magazines and televisions are also responsible for modern effects on the baiga language. The modern people of the baiga tribes are taking much more interest in the changing their lifestyle, language. In coming period the language of baiga tribe will also use the new alphabets other related language in day today life. Today the impact of media and the glamour is showing on the all communities and life style.

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Indebtedness And Financial Inclusion Among The Tribals:
An experience of woman self help group member households in Andhra Pradesh

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Abstract

In the recent years, community based microfinance is renowned as an instrument for financial inclusion and inclusive growth. The Self Help Groups (SHGs) are linked to banks under SHG bank linkage programme to provide financial services to the poor and vulnerable sections for poverty reduction, and to reduce dependence on traditional sources, whose interest rates are over priced. In the tribal areas, majority of the households are away from formal financial institutions for varied reasons and mostly depend on traditional sources for credit. In this context, the present study is to know the indebtedness of tribal households, to assess the SHGs' contribution to household credit, to know the extent of dependence on traditional sources, to know the issues in accessing credit and to evolve strategies to reach the un-reached.

The study covers 189 households whose women members are enrolled with SHGs in the integrated tribal development agency (ITDA) areas of Andhra Pradesh. The study found that majority of the tribal households has accessed financial services from banks through SHGs and their federations. Nevertheless, nearly one half of the households are depending on informal sources that charge high interest rates, for larger loans, mostly for social needs of the households. Further, the formal institutions could not succeed in meeting the credit demand of the SHG member households for a variety of reasons.

Key words: financial inclusion, self help groups, indebtedness, community based microfinance, formal & non-formal sources.

Context of the study

Access to finance by the poor and vulnerable groups is a prerequisite for poverty reduction and social cohesion. This has to become an integral part of our efforts to promote inclusive growth. In fact, providing access to finance is a form of empowerment of the vulnerable groups. Financial inclusion denotes delivery of financial services at an affordable cost to the vast sections of the disadvantaged and low-income groups. The various financial services include savings, credit insurance and remittance facilities. The objective of financial inclusion is to extend the scope of activities of the organized financial system to include within its ambit people with low incomes. Through graduated credit, the attempt must be to lift the poor from one level to another so that they can come out of poverty.

The poverty ratio in rural areas among the social categories, Scheduled Tribes exhibit the highest level of poverty (47%) followed by Scheduled Castes (SCs) (42%) and Other Backward Classes (OBC) (32%) against 34% for all classes (Planning

Commission, Government of India, 2012). According to NSSO survey, 51% of farmer households are financially excluded from both formal /non-formal sources. Of the total farmer households, only 27% access formal sources of credit and one third of this group even borrow from other non-formal sources. About 36% of Scheduled Tribe (ST) farmer households are indebted mostly to non-formal sources (Rangarajan, C. 2008).

According to the Society for Elimination of Rural Povertyⁱ (SERP) there are around 1.16 crores SHGⁱⁱ members in about 11 lakh SHGs organized into 38,821 Village Organizationsⁱⁱⁱ (VOs) and 1,099 Mandal Samakhya^{iv} (MSs) in Andhra Pradesh. Of the total SHGs, about 5.4 percent of SHGs covering 5.8 percent of members are in Tribal Project Management Unit (TPMU) areas. In addition to the above MSs, there are 262 Mandal Vikalangula Sangams (MVSs), 17 Chenchu Mandal Samakhya (CMSs), 7 Fishermen Mandal Samakhya (FMSs) and 20 Yanadi Mandal Samakhya (YMSs) in the AP. The total savings and corpus of SHG members as on March 2012 are around Rs.3,724 crores and Rs. 5,538 crores respectively.

To encourage the poor including disadvantaged groups and communities to access the credit services seamlessly Community Investment Fund (CIF) from project side, and linkages from bank side are provided to the poor women SHG members to improve their livelihoods. CIF supports the poor in prioritizing livelihood needs by investments in sub-projects proposed and implemented by the Community Based Organizations^v (CBOs). The cumulative CIF expenditure up to March, 2012 is Rs.1088 Crores and the total numbers of beneficiaries are 29,94,227. During the financial year 2011-12, SERP has facilitated Rs. 7941.57 crores of bank loans to 3,48,449 SHGs (Annual Report 2011-12, SERP).

To address the issues of inadequate finance and to ensure timely availability of supplementary financial services for meeting emergency and emergent needs of the SHG members, Mandal Samakhya in the State, in association with Government of AP have promoted “Sthree Nidhi” Credit Cooperative Federation Ltd. Sthree Nidhi is operationalized from October 2011 and Rs. 122 crores was lent to 94,000 SHG members from 30,041 SHGs of 10,116 VOs from more than 800 Mandal Samakhya as on 5th June 2012 (www.sthreenidhi.org).

According to a study conducted by APMAS in 2011-12, there is a wide disparity between regions, districts and mandals in the coverage of clients and the amount disbursed through Sthree Nidhi. The data on Sthree Nidhi disbursement shows that the TPMUs are also not exceptional to the above observation. The difference between the size of the loan accessed by SHGs with ST/SC members and that accessed by more advantaged groups had widened over the years (APMAS, 2007).

Objectives and methodology of the study

Objectives of the study: In the above context, the present study was initiated with a broad objective to assess the debt status and credit requirement of the tribal households in Andhra Pradesh. The specific objectives of the present investigation were: i) to know the socio-economic status of tribal households, ii) to assess the magnitude of household debts, iii) to know the SHGs’ contribution to household credit, and iv) to know the issues in accessing credit from the formal financial sources including SHGs.

Research methodology: The universe of the present study is the tribal households who enrolled membership with SHGs in all the nine Integrated Tribal Development Agencies (ITDAs). The present study has covered 189 SHG members of 126 SHGs in 21 mandals of 7 ITDAs in Andhra Pradesh (see map below). Of the 9 ITDAs in AP, 7 were selected based on the number of SHGs and SHGs credit linked to banks. Based on the socio-economic diversity and location, three mandals were selected in each ITDA. Based on location, three villages – mandal / block head quarters, roadside and interior, were purposively selected. Within the village, two SHGs were randomly selected, and from each SHG, three members were randomly selected based on the availability of SHG members.

Data collection tools & fieldwork: Both qualitative and quantitative data was collected from primary as well as secondary sources through quantitative as well as qualitative data collection methods. Primary data were mainly collected from SHG member households by executing an interview schedule and focus group discussions with SHG members. Fieldwork for data collection was carried out from October 3-20, 2012.

Data analysis and structure of the report: The filled in formats were edited and coded before entering the data into a computer. Simple statistical tools like percentages, ranges and averages were computed by using a statistical package for social sciences (SPSS). To make comparisons and draw meaningful inferences, frequency and comparative tables were prepared. The findings of the study are presented as i) an overview of tribal Andhra Pradesh ii) the socio-economic status of tribals, iii) access to credit, iv) extent of household debt, v) promotion of savings, vi) issues and problems in accessing credit and vii) conclusions and way forward.

An Overview of Tribal Andhra Pradesh

According to 2001 Census, the total tribal population of AP is 50,24,104. In AP there are 35 communities^{vi} officially designated as Scheduled Tribes, in which, 8 are recognized as primitive tribal groups^{vii} (PTGs) are also known as ‘Vulnerable Tribal Groups’. The STs of AP constitute 6.75 per cent of India’s tribal population. Although the state’s STs comprise only 6.59 per cent of the state’s population, they account for the largest tribal concentration in southern India.

The scheduled areas of Andhra Pradesh, covered by the Tribal Sub-Plan (TSP) approach, are spread over 31,485 sq km in the districts of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Warangal, Khammam, Adilabad and Kurnool. This zone forms the traditional habitat of 32 tribal communities. The other three tribal groups namely Lambada, Yerukala and Yanadi mostly live outside the scheduled areas.

In some districts tribal population is spread thinly and they live along with non-tribal communities. The indigenous tribes are mostly concentrated in contiguous tracts of the above districts that have been designated as scheduled areas administered by the ITDAs.



There are some one million ST households in the state and about half of them live in 5,936 villages in the nine ITDA areas. The scheduled areas are inhabited by an estimated 28 lakh tribals who are entitled to the benefits of TSP projects and protective legislations. In conformity with the national TSP strategy, Andhra Pradesh tribal population is divided into four categories: (i) those living in tribal concentration areas in the scheduled villages and adjoining areas, i.e. the TSP areas administered by ITDAs. Each of the above nine districts has one ITDA named after the tribal concentration block where it is headquartered; (ii) primitive tribal groups, i.e. communities who live in near isolation in inaccessible habitats in and outside the scheduled areas who are at the pre-agricultural stage of the economy; (iii) those living in small pockets outside the scheduled areas, i.e. Modified Area Development Agency (MADA) areas and tribal clusters; and (iv) Dispersed Tribal Groups, i.e. those dispersed throughout the state (see map).

Name of ITDA	Total No. of SHGs	SHGs credit linked to bank	% of SHGs credit linked to bank	Amount of loan outstanding (in lakhs)
Badhrachalam	15,109	12,236	80.9	14,968.89
Eturnagaram	4,155	3,856	92.8	4,420.15
Utnoor	12,674	10,224	80.6	12,304.23
Paderu	8,714	3,391	38.9	2,589.41
Parvathipuram	6,140	3,905	63.6	3,379.40
Rampachodavaram	4,436	3,546	79.9	2,251.66
Seethampet	6,640	5,199	78.3	6,079.37
Total	57,868	42,357	73.2	45,993.11
Andhra Pradesh	10,75,605	8,68,082	80.7	11,52,667

The data in table-1 shows that as on December 2012, there are about 10.76 lakh SHGs in Andhra Pradesh. Of these, 57,868 SHGs are in ITDA areas. About 73% of SHGs are credit linked to banks in ITDA areas, is less than the state numbers (90%), and having a loan outstanding of Rs. 45,993 crores as on Dec 2012. The percentage of SHGs credit linked to bank is high in Eturnagaram with 93%, and low in Paderu with 39% when compared to other ITDAs. The percentage of SHGs credit linked to banks is high in Telangana region as compared to Coastal. It shows that there are regional disparities between ITDAs in credit linkage of SHGs to banks because of various regions. The average amount of loan outstanding with banks by the SHG is low with Rs. 1.08 lakh compared to the state average amount of Rs. 1.33 lakh. It shows that the SHGs in the tribal areas marginalized are marginalized in credit linking of SHGs to banks.

Socio-Economic Status Of Tribals

Social conditions

Ethnic composition: The sample households of the present study were covered about 20 out of 35 Scheduled Tribes (STs) in AP. The ITDA-wise coverage STs is as follows:

Name of the ITDA		Name of the Tribe
Paderu	:	Bagata, Kodu, Kotia, Kondadora and Valmiki
Rampachodavaram	:	Kondareddy, Koya, Savara and Valmiki
Seetampet	:	Savara, Kotia, Konda Reddy, Koya, Naikpodu, and Valmiki
Khammam	:	Koya Naik Podu and Gond
Eturunagaram	:	Koya, Lambada Naik Podu and Gond
Utnoor	:	Gond, Auanth, Kolam, Lambada and Manyawar
Srisailam	:	Chenchu, Lambada and Yerukala

Medium size households are numerically dominant: The household size varies between one and nine members with an average of four. A majority of the sample households are medium in size (65.1% with 4-5 members) followed by small (20.6% with < 4 members) and large families (14.3% with 6 and above members). Most of households are of simple families consisting of parents and children, and in some cases one or two dependent members.

Female population is more than the male population: Of the total population of the households (1430), the female population is more (52.2%) than the male (47.8%). Further, it is also high when compared to the state (49.79%) and national facts (48.46%). The age of the household members shows that 71% are adults and the remaining (29%) are children. The total number of female children (53.05%) is more as compared to the male (46.95%). It indicates that the female infanticide or discrimination towards girl child is not found among the tribals.

Majority of the household members are working: Of the total household members, 54.6% are working and the remaining (45.4%) are non-working, those include children, aged and chronic diseased. It shows that there are many non-working / dependent members in the family. Of the non working, if we presume that all the children (29%) are non-working, 16.4% of the adults are non-working in the families.

More female illiteracy: Majority of the household members is illiterate, and majority of them are female (59.9%) followed by male (40.25%). Of the literates, there is no difference between male and female among those who studied between 1st and 5th class; however, there is a noticeable difference in the educational levels of male and female among those who studied between 6th and 10th class (110/89) and college (73/53). The present study also confirms that the girl child drop-outs are more as compared to male because of various socio-economic reasons.

Vulnerability-persons with disability (PWDs): Out of 189, 9 families have accounted about 9 PWDs, in which five are male and four are female; and of the 12 families reported about 13 members chronically diseased, five are male and eight are female.

Economic conditions

Majority of the households are residing in thatched and tiled houses: Of the 189 households, many are living in colony houses (29.1%), thatched houses (28.6%) and tiled houses (28.6%) followed by pucca houses (13.8%). It shows that a majority of the households (57.2%) are residing in thatched and tiled houses. It indicates the poor

implementation of housing programme in the tribal areas, even though the Govt. of AP is very keen about it.

The incidence of migration is very minimal: Out of 189 households, 21 have accounted about migration, and many are from Seetampet (7 out of 27 households) and Srisailam (5 out of 27 households) ITDAs. However, except in Badrachalam, in all the ITDAs, one to two households reported about migration. Out of 21, 13 households have said that the male members go for work to nearby towns and the female take care of children and aged in the family. During individual interactions, the respondents have reported the reasons for migration as push factors like less availability of work at the village, and pull factors like more wages and availability of work outside the village.

Majority of the households are marginal and small farmers: Majority of the tribal households (79%) possesses one to five acres of land with an average of 5 acres per household. A majority of the households have dry/ rain-fed lands and a few households possessed wet lands with some irrigation facilities. The data shows that many households possess less than 2.5 acres of land (44.4%) followed by 2.5 to 5 acres (24.9%) and more than 5 acres (9.5%). But more than one-fifth of them are landless. It reveals that majority of the tribal households are marginal and small farmers mostly depend on rain-fed agriculture.

Agriculture, labour and collection of non-timber forest produce (NTFP) are the major household economic activities: In general, the rural households engage in multiple economic activities. The data in table-2 shows that many households' primary economic activity is agriculture (46%) followed by labour (34%); however, a few households' engaged as construction workers, forest labour, petty/seasonal business, jobs both in private and government sectors, traditional service occupations and collection of NTFP. In contrast to primary occupation, many households secondary occupation is labour (48%) followed by agriculture (24%). But, of the tertiary economic activities of the households, some are engaged in the collection of NTFP (12%). It shows that the major economic activities of the households are agriculture and labour.

S. No.	Economic activity	Primary (N=189)	Secondary (N=189)	Tertiary (N=189)
1	Agriculture	46	24	5
2	Labour	34	48	6
3	NTFP collection	1	6	12
4	Others	19	17	19

The general impression is that most of the tribal households' subsidiary economic activity is collection of minor forest produce (MFP) or NTFP. But at present, a tiny percentage of households are engaged in NTFP collection. During interaction, the respondents have reported i) non-availability of the produce in their vicinity, ii) problems with the forest department and iii) not profitable/ not getting good prices in the market as reasons for less number of households engaged in NTFP collection.

ACCESS TO CREDIT

Sources of Credit

Multiple credit windows: The sources of credit that the sample households have been mobilizing to cater credit needs can be broadly categorized into two - formal^{viii} and non-formal sources^{ix}. Of the formal sources, majority of the households have taken loans from SHGs under bank linkage programme (69.3%) followed by VO (32.8%), Sthreenidhi (29.6%), SHG funds (22.2%), and agriculture loans from banks (13.2%). It shows that the sample households have taken at least one loan through SHGs from any one of the formal credit sources such as SHG funds, VO/MMS, Sthreenidhi, SHG-BL, and agriculture loans from banks. Further, a majority households that are away from banking services, have been accessed credit services through SHGs under SHG-BL and housing programmes. Out of 189 households, 30.7% have taken loans from money lenders followed by friends & relatives (15.9%), traders (4.8%) and chits (1.6%). It shows that many SHG member households have been depending on non-formal sources for credit.

Multiple loans from formal and non-formal sources: The data shows that of the 189 households, except 4, all the households have taken 1-5 loans with an average of 2.2 from formal and non-formal sources. The households have taken a total of 416 loans of Rs. 85.92 lakhs with an average loan of Rs. 20,457 per household. A majority of the households have taken 1-2 loans (60.3%) followed by three & above loans (37.6%); however, 70% of the households have more than one loan. It reveals that the households accessed credit from multiple sources. Further, of the total 185 households reported debts, 53% of them have taken loans exclusively from formal sources, 3.2% exclusively from non-formal sources, and 42.9% from both formal and non-formal sources. It is evident that most of the households have taken at least one loan from formal sources (96.75%). Nevertheless, nearly half of the households depended on non-formal sources for credit.

Extent of household credit

Magnitude of household credit: All the households, except four, have taken a total credit of Rs. 85.92 lakh from formal (Rs. 36.94 lakhs) and informal sources (Rs. 48.98 lakhs) with an average of Rs. 46,443. The data in table-3 shows that of the total households, many households (47.6%) have a loan amount of less than Rs. 25,000 followed by Rs.26000-50000 (26.5%) and more than Rs. 50000 (24.9%). Interestingly, 17 (9%) out of 185 households have taken a loan of more than Rs. 1 lakh. There is no much difference between the percentage of households taken a loan of less than Rs. 25, 000 from formal and informal sources. However, the percentage of households borrowed loan of Rs. 26,000 -75,000 from formal sources (31.9%) is high as compared to non-formal sources (22.7%). In contrast, the percentage of households borrowed loan of more than Rs. 75,000 from non-formal sources (13.7%) is high as compared to formal sources (4.4%). The average amount of credit (Rs. 41,977) taken by a household from non formal sources is more than 50 percent when compared to formal sources (Rs. 27,364).

S. No.	Loan amount in Rs	Non-formal		Formal		Total	
		F	%	F	%	F	%
1	< 25,000	56	63.6	114	63.7	88	47.6
2	26,000 - 50,000	14	15.9	42	23.5	50	27.0
3	51,000 - 75,000	6	6.8	15	8.4	19	10.3
4	76,000 - 1,00,000	5	5.7	4	2.2	11	5.9
5	> 1,00,000	7	8.0	4	2.2	17	9.2
	Total	88	100.0	179	100	185	100.0

Lion's share of SHGs to household credit: The data in table-4 shows that of the total households' credit of Rs. 85.92 lakhs, 57% of the amount is taken from SHGs and the remaining 43% is from non-formal sources. Of the total credit with SHGs, a major chunk is from banks under SHG-bank linkage programme (24.1%) and personal banking (10.5 %) followed by VO (11.9%) and Sthreenidhi (7.1%), and a petite portion from SHG funds. Of the total households' credit with non-formal sources of Rs. 36.94 lakhs (43%), mostly from friends and relatives (19.4%) and money lenders (19.2%), and a very little portion is with traders (3.7%) and chits (0.7%).

Large volume of loans from non-formal sources: The average loan size varies between formal and non-formal sources. The average loan amount of friends & relatives is high with Rs. 55,647 and low in chits with Rs. 20,000 as compared to other non-formal sources. Of the loans from SHG sources, the average loan amount is high in VO/MMS loans (Rs. 16,529) and low in loans from SHG funds (Rs. 6,957). The average loan amount taken from friends & relatives is more than three times as compared to average loan taken from VO, Sthreenidhi and SHG-bank linkage; similarly, the average loan taken from money lenders is more or less double as compared to loans taken from SHGs. It shows that the loan from formal sources is small in size as compared to non-formal sources.

S.	Credit source	F	%	Sum	%	Mean
A	Non-formal	100	24.1	3,694,000	43.0	36940
1	Friends & Relatives	30	15.9	1,669,400	19.4	55,647
2	Money lenders	58	30.7	1,649,600	19.2	28,441
3	Chits	3	1.6	60,000	0.7	20,000
4	Traders	9	4.8	315,000	3.7	35,000
B	Formal	316	75.9	4,897,946	57.0	15500
1	SHG funds	42	22.2	292,200	3.4	6,957
2	VO/MMS	62	32.8	1,024,780	11.9	16,529
3	Sthreenidhi	56	29.6	606,500	7.1	10,830
4	Bank linkage SHG	131	69.3	2,073,466	24.1	15,828
5	Personal Loans-Bank	25	13.2	901,000	10.5	36,040
	Total	416	100	8,591,946	100.0	20654

Further, of the household loans from non-formal sources, the percentage of small and large size loans are more or less same in numbers. It is because of need-

based borrowing, ability to provide collateral and loan repaying capacity. Where as, of the loans taken from SHGs, a majority percentage of loans are small in size i.e. less than Rs. 10,000, and a few percentage are large loans of more than Rs. 20,000. It could be predominantly because of equal distribution of funds borrowed from external agencies to group members and ceiling on loan size to SHGs.

Preponderance of less than 2 year old loans: The data in table-5 shows that of the total 416 loans, majority of the loans are less than one year old (61.3%) followed by two (20.2%) and more than two years (18.5%). The average age of loans from VO is high with 25 months and low in Sthreenidhi with 3 months, when compared to others (friends & relatives-19 months; money lenders-11 months; traders-7 months; chits-6 months; SHG funds-17 months; personal loans from banks-23 months). Of the non-formal sources, majority of the loans are of less than two year old (83%). However, the percentage of loans which are more than two years old is high in friends & relatives (33.4%) as compared to other sources. Of the formal sources, majority of the loans from SHG funds and VO/ MMS are of more than one year old. It could be because of no or less number of loans from internal funds due to paucity of funds and/or poor repayment and defaulting. Further, a majority of the loans of Sthreenidhi, SHG bank linkage and personal loans from banks are of less than one year old. It could be because of two reasons - Sthreenidhi has started its operations in the recent past, since October 2012; and more focus on PoP SHGs credit linked to banks by the SERP/ promoter.

Table-5: Source-wise Age of Loans (In %)

Credit source	Age of loans (in years)					Total
	0.1-1	1.1-2	2.1-3	3.1-4	> 4	
A. Non-formal (N=100)	64.0	19.0	9.0	4.0	4.0	100
Friends & Relatives	46.7	20.0	16.7	10.0	6.7	100
Money lenders (N=58)	69.0	20.7	5.2	1.7	3.4	100
Chits (N=3)	66.7	33.3	0.0	0.0	0.0	100
Traders (N=9)	88.9	0.0	11.1	0.0	0.0	100
B. Formal (N=316)	60.4	20.6	4.4	4.1	10.5	100
SHG funds (N=42)	47.6	35.7	7.1	2.4	7.1	100
VO/MMS (N=62)	37.1	33.9	6.5	3.2	19.4	100
Sthreenidhi (N=56)	100.0	0.0	0.0	0.0	0.0	100
SHG-BL (N=131)	60.8	20.0	3.1	3.8	12.3	100
Bank-personal (N=25)	52.0	12.0	8.0	20.0	8.0	100
Total (N=416)	61.3	20.2	5.5	4.1	8.9	100

Purpose of loans

Large number of loans for production purposes: The households have borrowed loans for various purposes –consumption, production, social needs and asset creation. The consumption loans include food and clothing; the production loans include agriculture inputs, purchase of milk animals, sheep & goats, business, self employment activities, purchase of an auto and expanding traditional occupational activities; the social needs include to repay old loans, marriage, health and children's education; the asset creation loans include housing and land.

Table-6: Purpose-wise No. of Loans and Amount						
Loan		Loans		Amount in Rs		Mean in Rs.
Category	Purpose	N	%	Total	%	
Consumption	Food & clothing	22	5.3	167,300	1.9	7,605
Production	Ag. Inputs	144	34.6	2,586,433	30.1	17,961
	Milk animals	21	5.0	463,230	5.4	22,059
	Goat/sheep	13	3.1	166,100	1.9	12,777
	Business	24	5.8	294,900	3.4	12,288
	Self employment	3	0.7	23,000	0.3	7,667
	Auto/taxi/tractor	3	0.7	118,000	1.4	39,333
	Traditional occupations	3	0.7	25,000	0.3	8,333
Social needs	To repay old loans	15	3.6	344,000	4.0	22,933
	Marriage	20	4.8	614,967	7.2	30,748
	Health	61	14.7	1,274,100	14.8	20,887
	Education	38	9.1	1,382,500	16.1	36,382
Asset creation	Housing	48	11.5	1,072,416	12.5	22,342
	Land	1	0.2	60,000	0.7	60,000
Total		416	100.0	8,591,946	100.0	20,654

The data in table-6 shows that of the total 416 loans taken by the sample households, majority of the loans are for production (50.7%) followed by social needs (32.2%), asset creation (11.7%) and consumption (5.3%). Of the production loans, majority of the loans (34.6%) and amount (30.1%) is for agriculture inputs. Of the social needs, large number of loans and amount is for health (loans-14.7% and amount- 14.8%) and education (loans-9.1% and amount-16.1%); and most of the asset creation loans (11.5%) and the amount (12.5%) is for housing.

Large volume of loan for social needs: The average loan size varies from Rs. 7,605 to Rs. 60,000 with an average of Rs. 20,654. The average size of the loans taken for purchase of land is high with Rs. 60,000 and it is low with the loans taken for consumption with Rs. 7,605 as compared to other purpose of loans. Interestingly, the average loan taken for social needs is high as compared to production purposes. It shows that the tribal households require large loans to address the social needs of the household members.

Table-7: Source and purpose-wise Number of Loans and Amount (in %)					
S. No.	Purpose	Loans		Amount	
		Non-formal	Formal	Non-formal	Formal
1	Consumption	1.0	6.6	0.1	3.3
2	Production	41.0	53.8	25.6	55.8
3	Social needs	49.0	26.9	62.2	26.9
4	Asset creation	9.0	12.7	12.1	14.0
	Total	100.0	100.0	100.0	100.0
	Amount in Rs.	100	316	36,94,000	48,97,946

Large number of loans & amount for social needs from non-formal sources: Of the total household loans from non-formal sources, large number of loans is for social

needs (49%) followed by production purposes (41%). In contrast to it, a majority of the loans from formal sources are for production purposes (53.8%) followed by social needs (26.9%), and the loans taken for production is double when compared to loans for social needs (see table-7). The data shows that of the total loan of Rs. 36.94 lakhs from non-formal sources, a major chunk of loan is for social needs (62.2%) followed by production purposes (25.6%). Where as, of the total loan of Rs. 48.98 lakhs from formal sources, a major portion of loan is for production purpose (55.8%) followed by social needs (26.9%) and asset creation (14%). The average loan size of non-formal sources is more than double (Rs. 36,940) as compared to formal sources (Rs. 15,500). The average loan size of non-formal sources for social needs is more or less three times (Rs. 46,865) when compared to formal sources (Rs. 15,520). It is because many tribal children have been staying in towns/district headquarters for their professional and college education. Many tribal households have taken large volume of loans for their children's education, especially to pay college fee, meeting food and other expenses.

Household Debt/loan outstanding

Large loan outstanding for a longer period: The sample households have a total loan outstanding of Rs. 67.64 (78.72%) lakhs against the loan of Rs. 85.92 lakhs with formal and non-formal sources. Of the total loan outstanding, a major portion is with formal sources (57.23%). However, the average amount of loan outstanding to the non-formal sources is more than double (Rs. 28,934) when compared to the formal sources (Rs. 12,248) as it is because of large volume of loans from non-formal credit sources. The data in table-8 shows that of the 100 household loans from informal sources, about three-fourths of loans are 100 percent of loan outstanding against the total loan; and a small portion of loans are less than 50% of loan outstanding against the total loan. Further, a majority of the loans more than one year old from informal sources are also 100 percent of loan outstanding against the total loan. It is because of flexible loan repayment conditions of non-formal credit sources – repayment of both principle and loan installment at the end of the year, payment of interest every year, partial repayment of loan amount after selling the harvest. It shows that the tribal households would bear the burden of large interest on the loans taken from non-formal credit sources. However, out of 64 one year old loans from non-formal sources, 23.4% of loans are less than 75% of loan outstanding.

Table-8: Age of loans and the Percentage of Loan Outstanding

S. No.	Loan O/S in %	< 1	1-2 years	2-3 years	3-4 years	> 4 years	Total
A	Non-formal	64	19	9	4	4	100
1	< 50	15.6	21.1	--	50.0	25.0	17.0
2	51-75	7.8	--	22.2	--	--	7.0
3	76-99	1.6	--	--	--	25.0	2.0
4	100	75.0	78.9	77.8	50.0	50.0	74.0
B	Formal (N=)	191	65	14	13	33	316
1	< 50	8.9	33.8	30.8	46.2	39.4	19.7
2	51-75	16.2	24.6	23.1	23.1	18.2	18.7
3	76-99	41.9	18.5	--	7.7	9.1	30.5
4	100	33.0	23.1	46.2	23.1	33.3	31.1

It could be because, some of the households might have borrowed large loans from SHGs on low interest rate and repaid the large loans taken from non-formal sources to reduce the interest burden. Another possibility is that in order to mobilize funds to meet the household needs, first they have taken loans from non-formal sources due to various reasons –paucity of funds at SHGs, delay in getting funds from external credit agencies to SHGs, exhausting of credit windows through SHGs and emergency. Later, repaid the loan amount fully or a portion after getting loans from formal sources/SHGs. It is also evident that of the 316 loans from formal sources, 15 (3.6%) were taken to repay old loans.

Of the total 316 loans from formal sources, many loans have 100 percent of loans outstanding (31.1%) followed by 76-99 percent (30.5%). However, about one fifth of loans are outstanding of less than 50% followed by 51 -75 percent (18.7%). It is because of lending norms of SHGs and the agencies, which provided credit to SHGs – monthly repayment of both principle and interest of loan installment. But, of the 125 loans that are more than one year old, 28 percent of loans are 100 percent outstanding against the total loan. It means that there is no repayment, even after one year, even though they are supposed to pay both principle and interest every month; another 13 percent of loans have more than 75% of loan outstanding. It confirms the poor repayment and defaulting of loans taken from formal sources.

Grave interest burden on households: The data in table-9 shows that the total amount of interest per month^x on household debt or loan outstanding (Rs. 67.64 lakhs) is of Rs. 1.14 lakhs with an average of Rs. 618 and Rs. 275 per household and loan respectively. Though the major portion of loan outstanding is with formal sources (57.2%), a major part of the interest amount is paid to non-formal sources (66.1%); the average amount of interest paid on loans by the households to non-formal sources is far high (Rs. 756) when compared to formal institutions (Rs. 122). The average amount of interest amount paid by a household to informal sources is almost four times (Rs. 859) when compared to the amount paid to formal sources (Rs. 216). It is because of lending norms of non-formal sources such as large size loans (Rs. 20,000 to Rs. 60,000), high interest rates (Rs. 24 to 36 percent per annum) and flexible mode of loan repayment (both principle and interest at the end or after crop harvesting).

Credit source	Number of		Loan outstanding		Interest per month		Avg.	
	HHs	Loans	Amount	%	Amount	%	HH	loan
Non-formal	88	100	2,893,400	42.8	75,623	66.1	859	756
Formal	179	316	3,870,518	57.2	38,705	33.9	216	122
Total	185	416	6,763,918	100.0	114,328	100.0	618	275

In response to a question ‘what are the advantages of loans borrowed from the non-formal credit sources?’, the household members have said that large volume of loan can be obtained at any time for any purpose with easy access, minimum procedures, flexible repayment norms and without making any payments / bribes, even though the rate of interest is exorbitant.

There is no much difference in the means of fund sources to repay loan of formal and non-formal sources: During interactions, the household members have said that they mobilize funds from multiple sources such as household income (99%), loans from other credit sources (13.1%), sale of assets (9.4%), mortgage of crops (5.3%) and assets (3.1%) to repay loans taken from both institutional and non-institutional

sources. It shows that about 10 to 15 percent of the households borrow loans to repay at least a portion of loan that leads to chronic debts. Second, some households lost their assets and as they failed to release the assets mortgaged due to failure of crops and other pressing household credit needs. Third, the households who mortgaged the crops lost the best price for their crop. Fourth, in case of crop failure, many households were indebted to the money lenders.

The prevailing notion is that the traditional money lenders are merciless towards borrowers while collecting loan as per the terms & conditions. But the data in table-10 shows that there is no much difference between the means followed by the borrowers to repay loan installments to non-formal sources and the loans from SHG credit sources. It could be because of the peer pressure on borrowers by the SHGs. Another reason is that the non-formal sources might have changed harsh to courteous loan collection methods as a survival strategy in the changing rural credit systems.

S. No.	Fund source	Informal	Formal	Total
1	Household income	98.0	98.7	98.6
2	Other credit sources	13.0	13.2	13.1
3	Sale of assets	10.0	9.2	9.4
4	Mortgage of assets	5.0	2.5	3.1
5	Mortgage of crop	7.0	4.7	5.3

Promotion of Savings

The sample households have promoted different types of saving products to gratify their future needs. As savings are mandatory to the SHG members, all the households have a total savings of Rs. 5.98 lakhs with an average of Rs. 3,325 per member with SHGs (see table-11). According to a study “Self Help Groups in India: A study on quality and sustainability”, the average total savings of an SHG member is Rs. 2,786 (K. Raja Reddy and CS Reddy, 2012). It seems that the average total savings of SHG members in the TPMU areas is more as compared to the national average of Rs. 2,786. About 16% of the households have a total savings of Rs. 1.73 lakhs with an average of Rs. 5,762 with banks. About 11% of households have a savings of Rs. 3.31 lakhs with an average of Rs. 15,762 per household at post office. Nearly two-thirds of households have paid insurance of Rs. 9.97 lakhs with an average of Rs. 8,381 per household. A few households have been saving in the form of chits a total of Rs. 1.17 lakhs with an average of Rs. 10,609. About 10% of households have a total savings of Rs. 1.20 lakhs with an average of Rs. 6,305 with friends and relatives.

S. No.	Source	Households		Savings (in Rs.)		
		Number	%	Amount	%	Mean
1	SHG	180	95.2	598,496	25.6	3,325
2	Banks	30	15.9	172,850	7.4	5,762
3	Post office	21	11.1	331,000	14.2	15,762
4	Insurance	119	63.0	997,335	42.7	8,381
5	Chits	11	5.8	116,700	5.0	10,609

6	Friends & relatives	19	10.1	119,800	5.1	6,305
	Total			2,336,181	100.0	

It reveals two things. First, the tribal households being the members of SHGs have promoted large amount of savings and linked to banks; and more over nearly two-thirds of households availed insurance services. Second, a small number of households are promoted savings with the agencies other than SHGs. It also illustrates that the SHGs are the chief media to the banks and Sthree Nidhi for providing financial services to the under served and un-reached sections of the society.

ISSUES AND PROBLEMS IN ACCESSING CREDIT

The problems and the issues in accessing credit as reported by the households are broadly categorized into two – problems with formal and non-formal sources. They are as follows:

Formal sources

- i) *Absence of title deeds and the problem of collateral:* Most of the tribal households don't have title deeds though the households have traditional rights on land from the past few generations. In some cases the title deeds are on other household member's name. Hence, many households are unable to access credit from banks by producing collateral, which is mandatory.
- ii) *Loans for limited purposes:* The households need credit for various purposes- consumption, social needs, asset creation and input cost for the household economic activities. But, for the tribals, the utility of loan products of banks is limited in the form of crop/gold loans and a few loans for income generation activities for unemployed youth.
- iii) *Banking services are not in vicinity:* In the tribal areas, the banking facilities are too far, about 20 to 30 km from the habitations. A majority of the households in interior villages are not aware of banking services. The data also shows that only 25 out of 189 households have availed bank loans for agriculture and other income generation activities. It shows the poor access of banking services by the tribal households.
- iv) *Paucity of funds for lending at SHGs:* The SHGs don't have enough funds to meet the credit demand of their members. The data shows that of the 1430 members of 126 SHGs, there are 372 loan applications pending for a total credit of Rs. 60 lakhs with an average of Rs. 16,304 per member due to paucity of funds (APMAS, 2012).
- v) *Marginalization of quality SHGs in remote villages:* Irrespective of its quality, majority of the SHGs at mandal headquarters and road side villages, were credit linked to banks because of multiple reasons. As a result, large number of SHGs in remote villages is not credit linked, despite the fact that all the SHGs are savings linked to banks. According to a study conducted by APMAS in 2012, many SHGs credit linked to banks are C graded (41%) followed by A (33%) and B (26%). Further, low percentage of SHGs in remote villages (59%) were credit linked to banks when compared to the percentage of SHGs credit linked to banks at mandal headquarters (77%) and road side (74%).

- vi) *Poor quality of SHGs, VOs and MSs:* According to a study done by APMAS, of the 126 SHGs, majority of the SHGs are C (40%) and B (29%) graded; and most of the VOs and MSs are D, E and F graded. As the credit linkage and amount are linked to quality of the CBOs, many SHGs/VOs/MSs are eligible to low volume of loan. Consequentially, many SHG members are unable to access credit from the formal financial institutions.

Non-formal sources

- I. *Exorbitant rate of interest:* The rate of interest charged by non-formal sources ranges between 24 to 48 percent per annum. But in case of loans on emergency purposes, mostly it is more than 60 percent per annum.
- II. *Loss of assets mortgaged:* If the borrower fails in repaying the loan as per the loan terms and conditions, they will lose high valued asset for a small amount of loan and interest.
- III. *Low prices to the agriculture produce and minor forest produce (MFP):* Many households take loans/advances from the traders and money lenders to meet the cost of agriculture inputs and other needs on a condition that the agriculture produce/MFP would be sold to them only. The traders taking it as advantage and have been exploiting the tribals with wrong weights and measures and by paying comparatively low prices than the market prices besides exorbitant interest rate on the advances/loans.

Conclusions and Way Forward

There are 32 Scheduled Tribes inhabiting over 31,485 sq km in the districts of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Warangal, Khammam, Adilabad and Kurnool. The other three tribal groups namely the Lambada, Yerukala and Yanadi mostly live outside the Scheduled Areas. There are one million ST households in the State and about a half of them live in 5,936 villages in the nine ITDA areas. The Scheduled areas are inhabited by an estimated 2.8 million tribals who are entitled to the benefits of tribal sub-plan (TSP) projects and protective legislations. A good number of households formed into SHGs and credit linked to banks.

The tribals are socially and economically vulnerable. A majority of the households are simple families, with more illiterates and many non-working members. A few households have accounted seasonal migration due to economic factors. Mostly, they are small and marginal farmers primarily depending on rain-fed agriculture; labour and MFP/NTFP collection are the household subsidiary economic activities. At present, the households' engagement in MFP collection is minimal, though it is most of the households' subsidiary activity in the past.

The tribal households accessed credit from multiple formal and informal sources. Of the formal sources, banks have provided a lion's share to household credit under SHG bank linkage programme; where as, of the non-formal sources, money lenders and friends & relatives have contributed much to the household credit. The household credit varies from less than one thousand to more than a lakh. The size of the loans taken from non-formal sources is high, when compared to the size of loans from formal sources. Irrespective of credit sources, a majority loans are less than one year old. However, many loans from VO and friends & relatives are more than two years old.

The tribal households borrowed majority of the loans & amount for production - especially for meeting the costs of agriculture inputs, followed by social needs - mainly for health and education. Of the loans and amount from formal sources, a major chunk is for production followed by social needs. In contrast, majority of the loans and amount from non-formal sources is to social needs followed by production. It shows that the tribal households largely depend on formal sources for production purposes, and on non-formal sources for social needs.

The households have large loans outstanding with formal and non-formal sources. A majority of loans from non-formal sources have 100 percent of loan outstanding against the total loan. Further, majority of the loans that are more than one year old also have 100 percent of loan outstanding because of flexible loan repayment norms of non-formal sources. However, in case of formal sources, the percentage of loans having 100 percent of loan outstanding against total loan is low because of monthly repayment norm; further, many loans which are more than one year old have 75-100 percent of loan outstanding, which indicates low repayment rate from members to SHGs or defaulting to formal sources. Tribals are not able to take advantage of the “pavala vaddi” and the more recently introduced “interest-free” loans available from the banking sector with interest subsidy paid by the Government of Andhra Pradesh. There is a substantial interest burden on many tribal households because of exorbitant rate of interest on loans charged by the non-formal sources; even then, many households prefer loans because of large volume of loan at door steps, at any time and for any purpose with flexible repayment norms and without any bribe/ payments.

The tribal households have been encountering some core issues in accessing credit from formal and non-formal sources. Exorbitant rate of interest, loss of assets mortgaged and low prices to their agriculture produce are the important issues while accessing credit from non-formal sources. The major problems that have been faced by the households in accessing credit from banks are absence of title deeds and the problems of collateral security, loans for limited purposes and credit services are not in vicinity, that are contradictory to the advantages of non-formal sources. The problems in accessing credit from SHGs are paucity of funds at SHGs for on lending to members, marginalization of quality SHGs in remote villages and poor quality of SHGs, VOs and MSs, that are distinct in accessing credit from banks and traditional sources.

In conclusion, majority of the tribal households have accessed financial services from banks through SHGs. Nevertheless, nearly one half of the households depending on non-formal sources, whose interest rates are high, for large credit, mostly to cater the social needs of the household members. Further, the formal institutions could not succeed in meeting the credit demand of the SHG member households because of diverse reasons.

In the above context, to reduce the dependence of tribal households on money lenders and to extend and provide quality financial services to the underserved to enable them to take advantage of the interest-free loans, banks and Sthree Nidhi should adopt a two pronged approach: i) adoption of business correspondents model by using modern technologies where there is no problem of connectivity; and ii) In the absence of technology, engagement of village organizations as ‘business correspondents’ with adequate capacity building inputs on ‘strengthening CBOs’ and ‘financial literacy’.

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ⁱ SERP is a non-government organization promoted by Govt. of Andhra Pradesh working with the World Bank funding support for poverty reduction and empowerment.

ⁱⁱ SHG is a small group (15 to 20 members), voluntarily formed and related by affinity for specific purpose, it is a group whose members use savings, credit and social involvement as instruments of empowerment.

ⁱⁱⁱ Village organization is the primary level federation of SHGs at village level. A federation is an association of primary organizations.

^{iv} Mandal Samakhya is the federation at mandal level formed with primary level federations.

^v Community based organization is a non-profit organization which works to serve the disadvantaged in the community with public and private funds in which it is located.

^{vi} Andh, Bagata, Bhil, Chenchu, Gadaba, Gond, Goudu, Hill Reddis, Jatapus, Mammara, Kattunayakan, Kolam/Kolawar, Konda Doras/Kubi, Konda Kapus, Konda Reddis, Kondh/Kodi/Kodhu/Desaya Kondh/ Dongria Kondh/ Kuttiya Kondh/ Tikira Kondh/ Yenity Kondh/ Kuvinga, Kotia/Bentho Oriya/ Bartika/ Dulia/ Holva/ Sanrona/ Sidhopaiko, Koya, Kulia, Malis, Manna Dhora, Mukha Dhora, Nooka Dhora, Nakkala/ Kurvikaran, Nayaks, Pardhan, Porja/ parangiporja, Reddi Dhoras, Rona/Rena, Savaras, Thoti, Valmiki, Yanadi, Yerukala and Dhulia/Paiko/Putiya

^{vii} Chenchu, Gadaba, Kolam, Konda Reddy, Khond, Porja, Savara and Valmiki- are the most backward tribes in the state of Andhra Pradesh, primarily depend on food gathering economy.

^{viii} The formal sources include SHG funds, SHG-Bank Linkage, loans from village organization/ Mandal Mahila Samakhya and agriculture loans from banks on individual capacity

^{ix} The non-formal sources include money lenders, chits, traders and friends & relatives.

^x The amount of interest paid by households on loan outstanding was computed based on the rate of interest paid by majority of the households on each source of loans - SHGs @ of 12% per annum, friends & relatives and traders @ of 24 per annum and money lenders @ 36% per annum.

Implementation of Tribal Sub-Plan in Andhra Pradesh

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This paper examines the implementation of Tribal Sub-Plan(TSP) and its impact on livelihoods of Tribals in the State of Andhra Pradesh.

The decline in the financial allocations and the tardy implementation of tribal development programs under the Tribal Sub-Plan (TSP) for the welfare and protection of the Scheduled Tribes is a cause for great concern. The TSP envisages the preparation of special plans and allocation of funds in proportion to the ST population, by each department every financial year, for their economic upliftment. Such allocations are made mandatory for all departments. However, most departments have not been making the budgetary provisions under the TSP. This shortfall in allocations has been running into crores of rupees. Furthermore, even the amount spent under TSP is not helping the tribals improve their livelihoods, due to lack of commitment on the part of the implementing agencies. Although several committees have been set up to monitor the budget flow for the tribal development, the shortfall of huge allocations of funds has been the order of the day. The TSP funds are being diverted for the benefit of persons other than the Scheduled Tribes; this is also a major concern.

Evolution of the Concept of TSP

It may be recalled here that the Dhebar Commission and Shilu Ao Committee had recommended for socio-economic development of the tribals with an ultimate objective to integrate them with the rest of the people in India, within a reasonable time frame.

The Task Force on Development of Tribal Areas (1972) headed by Professor L.P. Vidyarthi viewed that the efforts made for the socio-economic development of the Scheduled Tribes did not bring appreciable change in their condition in the preceding Five Year Plans. The development of tribals is looked at as a problem of welfare, distinguished from development due to lack of proper perspective. It emphasized on integrated tribal development.

The expert committee on tribal development headed by Dr. S.C. Dube (1972) also opined that individual welfare approach and schematic block development approach are inappropriate for tribal areas and an integral development approach should cover the entire tribal area in the country. The Committee underlined the necessity for strengthening the traditional institutions, in order to enable them to take up development functions as in the rest of the country. The result of the deliberations of these Committees was the birth of the TSP Strategy.

In December 1973, the Planning Commission issued guidelines to the State Governments on the preparation of sub-plans for tribal regions within the State Plan. The scheme/programme and projects under TSP are implemented through Integrated Tribals Development Projects (ITDPs) which were set up in Block(s) or group of

Blocks where the population of the STs is more than 50 per cent of the total population.

The Essential Features of TSP

(i) To recognize that there is no uniform solution to the variety of problems facing tribal regions and tribal communities; and therefore, to accept the uniqueness, and formulate policies, programmes and schemes to suit each individual situation, especially for the vulnerable sections. (ii) To evolve an appropriate frame for development with emphasis on tribal people at the national and state levels through TSP exercise, ensuring adequate quantification from the State and Central Plan funds, with budgetary mechanisms (separate demand / major budget heads, etc.) in order to ensure accountability, non-divertability, and full utilization. (iii) To accord the highest priority to protective measures for elimination of exploitation of the tribal people. (iv) To restructure the administrative and institutional set up so that it suits the local needs and aspirations. (v) To supplement State efforts substantially by the Union Government through Special Central Assistance (SCA).

Although the Tribal Sub-Plans have projected total investment, a clear perspective about the long-term strategy for the development of these areas with reference to their resource potential has not emerged.

In view of this, the following long-term objectives have drawn attention:

- (i) To narrow the gap between the levels of development of tribal and other areas; and**
- (ii) To improve the quality of life of the tribal communities. Among the immediate objectives are elimination of exploitation in all forms.**

The flow of funds from the State Plan for the TSP was worked out on the basis of the total population of the Sub-Plan area, the geographical area, the comparative level of development, and of social services. A Special Central Assistance meant to augment the efforts of the State was added to the State Plans on the basis of an accepted formula.

In order to provide incentive for adoption of the TSP, it is provided in the guidelines for release of funds under Article 275(1) of the Constitution of India, and SCA to TSP for an amount equivalent to 10 per cent of the total allocation, which is to be earmarked and used as an instrument to bring about changes in the institutional framework for adoption of the TSP. This is to be allocated only amongst the states which released more than 75 per cent of the approved TSP funds to the implementing agencies through the budget head of the Tribal Development Department (TDD) of the State during the previous financial year.

The Central Ministries have to play a key role in case of tribal areas because of the special responsibility of the Central Government under the Constitution, particularly Article 339. The strategy should be to formulate appropriate programmes for both infrastructure as well as those which give direct benefits to the tribal people¹.

The Working Groups on the Development and Welfare of Scheduled Tribes during the Eight Five Year Plan felt that in the sectoral implementation of the TSP, the schemes under which provisions are made, do not reflect the felt needs of the tribals and, therefore, do not create the desired impact.

In view of the above inadequacies and drawbacks in the formulation and implementation of the TSP, the Committee appointed by the Government of Maharashtra recommended in 1992 that the Tribal Development Department should be invested with all the functional powers of the Planning Department of the State Government as far as the work of preparation of Annual Plan in TSP areas as well as for tribals outside the TSP areas is concerned.

A Standing Tripartite Committee was constituted in the Planning Commission in 1999 to review the implementation of the Special Strategy of SCSP for SCs, TSP to STs and to resolve various policy-related issues in respect of Central Ministries / Departments as well as State Governments. The Central Standing Tripartite Committee (CSTC) reviews the implementation of the SCSP and TSP, and guides the nodal Ministries of Social Justice and Empowerment and Tribal Affairs in ensuring the earmarking of funds by the service-oriented Central Ministries / Departments and States/UTs.

Despite the Government's continued efforts for the development of PTGs right from Fifth Five Year Plan, no State Government has ever proposed to delete any group from the list of PTGs. This reflects the lackadaisical attitude of the ministry and lack of commitment to fulfil its objective of bringing the PTGs into the mainstream of the tribal society. The states have not shown any details of separate allocations in their State Plan schemes for the development of PTGs, except under the Central Sector Scheme (CSS) for the 'Development of Primitive Tribal Groups'ⁱⁱ.

In May 2003, the Ministry of Tribal Affairs issued fresh guidelines for the release and utilization of Special Central Assistance (SCA) for TSP. Prominent among them are the tribal population living below poverty line, who should alone be covered under SCA-financed activities, with a special emphasis on raising their socio-economic status to that of the rest of the population in the Blocks/District/State. Adherence to the provisions of the Panchayat Raj Act of 1992 and the Provisions of the Panchayats (Extension to Scheduled Areas) Act of 1996 in planning and implementation of TSP, including the SCA funds should be ensured in letter and spirit. Before sanctioning the SCA to TSP it is a prerequisite to formulate specific schemes/programmes that have a direct bearing on the economic development of the tribals such that it is suitable to their social, economic and ecological situation.

The Prime Minister, while addressing the 51st NDC meeting held on 27th June, 2005 emphasized that "Tribal Sub-Plans and Scheduled Caste Sub-Plans should be an integral part of Annual Plans as well as Five Year Plans, making provisions therein non-divertible and non-lapsable, with the clear objective of bridging the gap in the socio-economic development of the SCs and STs within a period of 10 years".

However, the cumulative figures for the years 2002-2003 to 2005-2006 show that the total outlay provided for TSP was Rs.3093.48 crores and the total expenditure was Rs.2856.12 crores, which is 92.32 per cent of the total outlay. Furthermore, the total expenditure under the State Plan was Rs.44060.90 crores and the expenditure under TSP was Rs.2856.12 crores. The comparison shows that expenditure under TSP is 6.48 per cent of the expenditure under the State Planⁱⁱⁱ.

Plan allocations earmarked for the SCs and STs in the union budget continue to be very low – far below what was promised in the Special Component Sub-Plan and the TSP norms of 16 per cent and 8 per cent, respectively. The proportion of the total plan allocation for the STs was 2.80 per cent (2004-05), 3.80 per cent (2005-06),

4.29 per cent (2006-07), 4.89 per cent (2007-08), 4.21 per cent (2008-09), and 4.10 per cent (2009-10).^{iv}

The Committee of Governors under the Chairmanship of P.C. Alexander recommended that the approval of the schemes and projects should be done at the State level in order to avoid huge delays in the approval of projects and sanction of funds at the Central level, and delays in the receipt of funds by State Governments, and to ensure timely expenditure in the financial year.

Implementation of Tribal Sub-Plan Strategy in AP

The State of Andhra Pradesh has two distinct regions of contrasting ecological and topographic features. On the one hand the state is endowed with plain landscape while on the other, there are high altitudes comprising of hills and forests with elevated Eastern Ghats having cold climate. Andhra Pradesh is a traditional habitat for 35 tribal communities.

The total tribal population of Andhra Pradesh according to 2001 Census is 50.24 lakhs, constituting about 6.59 per cent of the total population of the state. The Scheduled Areas extend over 31,485.34 sq km, i.e., 11 per cent of the total area of the state, with 5938 villages distributed in Srikakulam, Vizianagaram, Vishakhapatnam, East Godavari, West Godavari, Khammam, Warangal, Adilabad and Mahaboobnagar districts. Of the 50.24 lakh tribal population, 130.47 lakhs are found in the above-mentioned nine districts. The remaining tribal population of 19.77 lakhs is distributed in the other districts.

The Government of India has identified three communities, namely, Chenchus of Ranga Reddy, Kurnool, Mahaboobnagar, Nalgonda, Prakasam, and Guntur districts in the year 1975-76; Kolams of Adilabad; and Konda Reddis of East Godavari, West Godavari and Khammam districts in the year 1980. In 1982-83, the Government of India also recognized Thotis, Khonds, Porjas, Gadabas, and Konda Savaras as Primitive Tribal Groups. The habitats of the primitive tribes are located on the hill tops and slopes where plain landscape is totally absent. These tribes are largely dependent on shifting cultivation and minor forest produce collection. The Chenchus are considered to be the most primitive tribe and are still largely dependent on food gathering activity. However, at present, some of the Chenchus are in transitional stage of food gathering to food producing. The traditional habitats of the Chenchus are found in the contiguous forest tracts of Nallamalai Hills; much of the area of the Nallamalai Hills through which the Krishna River flows is presently declared as Tiger Project Area.

Allocations and Expenditure of TSP:

This sub chapter examines the trends and patterns of allocation and the expenditure of the Tribal Sub-Plan funds by the Government of Andhra Pradesh during the period 2002-2011. Further, it analyses the allocations and expenditure of the TSP funds during the period 2009-2010. Further it also examines the role played by various monitoring committees set up for the implementation of the Tribal Sub-Plan Strategy for the envisaged objectives.

The Planning Department of the Government of Andhra Pradesh issued a GO Ms. No. 17 in the year 2005 enhancing the allocation of TSP funds in proportion to the tribal population in the State as per 2001 Census. It is important to note that after 4 years of Census particulars were made available, this GO was issued. However, in spite of the said GO, the departments failed to provide the requisite 6.6 per cent

budget under TSP. The importance of TSP further highlighted in subsequent GO Ms. No. 45 in the year 2007 issued by the Social Welfare Department saying that “Since independence, Governments have been spending crores of rupees towards the upliftment of the Scheduled Tribes in an effort to bring them on par with the general society. However, there is still a wide gap between the general population and the Scheduled Tribes in many respects. The literacy rate amongst the Scheduled Tribes is only 37 per cent against 60.5 per cent for the total population. Similarly, the Infant Mortality Rate among the Scheduled Tribes is about 126 per 1000 births, while it is only about 62 per 1000 births for the total population. The Scheduled Tribe population below the poverty line is 23 per cent, while it is 11 per cent for the total population. Thus, it is clear that there is an immediate need to double the efforts in order to bridge the gap between Scheduled Tribes and the general population”^v.

As per the directions of the Planning Commission of India, under TSP Strategy, all Government departments in the state have to allocate a definite percentage of their plan funds equal to the percentage of tribal population in the state to the total population of the state. As per 2001 Census the ST population in Andhra Pradesh is 50.24 lakhs, constituting approximately 6.6 per cent of the total population in the state. All the departments were directed to show their TSP allocations scheme-wise under a minor head “796”.

On the basis of the above criteria, of the total budget, allocation of each sectoral department should be earmarked under non-divertible TSP program by opening a separate sub-head in the budget of the respective department in the state^{vi}.

However, the Government of Andhra Pradesh is not following the TSP Strategy. The following table shows that the earmarked funds under the TSP are less than the proportion of ST population, and is at variance during the Period 1999-2004. The total diverted amount is Rs.431 crores during the four-year period.

Table : Trends of TSP Allocations during 1999-2004 (Rs. in crores)

Year	Total Plan out lay	TSP Allocation	% of Total Plan Outplay	Due Share	Difference /Diverted
1999-2000	5479.50	216.59	4	328.77	-112.18
2000-01	8228	291.62	3.5	493.68	-202.06
2001-02	8319.40	320.30	3.85	549	-228.78
2002-03	8553	639	7.4	564	+74.50
2003-04	10970.46	761.48	6.9	724	+37.42

(Computed from the data – Tribal Welfare Achievements 1999-2009, Tribal Welfare Department, GoAP)

Committees’ Lack of Commitment

Several committees have been constituted to ensure the effective implementation of the TSP. However the committees hardly found time to sit and review the progress of the TSP strategies. The meetings do not take place on a regular basis. The number of sittings of the various committees set up in Andhra Pradesh is an indication of the commitment of the Government. As part of this state level Standing Tripartite Committee, which was constituted in 1999 under the Chairmanship of the Hon’ble Minister for Tribal Welfare, has met so far three times only, though the

committee, on 26-6-07, had decided to meet once in 3 months and review the implementation of the TSP in all departments.

Another committee, namely the State High Level Co-ordination Committee was instituted under the Chairmanship of the Chief Secretary to the Government to monitor the implementation of TSP in 1981. The Committee met four times between the 2004 and 2007. On the suggestions of the State Level Standing Tripartite Committee (SLSTC) during the meeting in March 2007, the Government of AP constituted District, Municipal and Mandal level committees to review the progress of TSP. However, these committees have not fulfilled their meeting commitments.

An 'Apex Committee', also constituted under the Chairmanship of the Chief Minister of Andhra Pradesh to monitor the implementation of SCSP and TSP in September 2007, decided to review once in six months the progress of TSP. However, the Committee has so far met only four times between 2007 and 2009.

The State Government also constituted a 'Nodal Agency' in November 2007 under the chairmanship of the Hon'ble Minister for Tribal Welfare to take up frequent operational reviews of TSP and to monitor the allocation, expenditure, and implementation of TSP once in every two months. However, till the year of November 2008 only two meetings were held.

The Government of Andhra Pradesh bowing to the pressure of Tribal and Dalit Activist Groups, constituted a Cabinet Sub Committee to look in to the implementation issues of TSP. The Cabinet Sub Committee headed by Deputy Chief Minister Damodaram Rajnarsimham has submitted the report to Government in the month of August 2012. This report is yet to be placed in the public domain to reflect upon.

Though several committees were constituted to monitor the implementation of TSP, the TSP funds are diverted for the benefit of persons other than the Scheduled Tribes. The TSP funds are not being allocated by the departments as per the mandatory allocation guidelines of the Planning Commission. Even the amounts spent under the TSP are not benefiting the tribals to improve their livelihoods.

Trends in Allocations and Expenditure:

The report of the meeting of state level nodal agency for TSP held on 5th November 2008, under the Chairmanship of the Minister for Tribal Welfare, states that as per the annual plan 2008-09, the total state outlay is Rs.43191.61 crores and the TSP allocation is Rs.3267.63 crores, comprising 7.7 per cent of the total plan outlay. As per the allocations in 2008-09, out of 131 departments, only 41 departments have made the mandatory TSP allocations of 6.6 per cent and above, while 28 departments made TSP allocations of less than 6.6 per cent. As many as 62 departments have not made any TSP allocation, of which 35 departments have been identified as key departments that play a significant role in implementing the TSP, and account for 92 per cent of the TSP allocation.

The following table presents the trends of TSP Allocations during the period 2002-2011.

Table : Trends of TSP Allocations & Expenditure during 2002-11

(Rs. in crores)

Sl. No.	Number of Departments (Key and Other)	Total State Plan Outlay	Allocation Made	%TSP Allocation	TSP. Exp.	% of TSP Exp. to Total Plan Exp.	Diversion/ Lapse of Funds
1	2002-2003	8553.19	639.27	7.47	508.35	6.11	130.92
2	2003-2004	10970.45	761.48	6.94	705.17	6.55	56.31
3	2004-2005	13291.2	777.46	5.85	856.93	7.48	-79.47
4	2005-2006	15650.76	915.26	5.85	776.97	5.78	138.29
5	2006-2007	20000	1184.85	5.92	1411.05	7.89	-226.2
6	2007-2008	30500	2454.82	8.05	2357.59	8.77	97.23
7	2008-2009	44000	3331.96	7.57	1690.8	5.12	1641.16
8	2009-2010	33496.75	2370.86	7.00	1527.58	5.14	843.28
9	2010-2011	36727.96.	2529.19	6.77	555.43	9.74	1973.76
	Total	176462.35	14965.15	8.48	10389.9	69.42	4575.28
	2011-2012	42915.54	2292.29	5.34			

(Source: Compiled data from TSP Budget Statements-Commissioner of Tribal Welfare Office, Hyderabad)

In fact, the Andhra Pradesh State Government has not followed the TSP Strategy. The following table goes to show that the earmarked funds under the TSP are less than the proportion of the population of STs in the area, and the variance during the period 2002-2011. The Government diverted an amount of Rs.4575 crores.

Table : Trends of TSP Allocations & Expenditure during 2009-10 (Rs. in crores)

Sl. No.	Number of Departments (Key and Other)	Total State Plan Outlay	Allocation Made	%TSP Allocation	TSP. Exp.	% of TSP Exp. To Total Plan Exp.	Diversion / Lapse of Funds
1	40 (Key Depts.)	29288.01	2240.48	7.65	1408.35	5.55	832.13
2	Other Depts.	4208.74	130.38	3.09	119.23	2.77	11.15
	Grand Total	33496.75	2370.86	7	1527.58	5.14	843.28

(Source: Computed data from TSP financial statements-tribal welfare department)

The state's political and economic practices have been quite contrary to its utterances, and this is reflected in allocation as well as implementation of the programmes. For instance, the State Plan outlay for the year 2009-2010 was Rs.33496.75 crores, while an allocation of Rs.2370.86 crores was made under the TSP which constitutes about 7.08 per cent. However, the expenditure under the TSP was of Rs.1527.88 crores which amounts to 5.14 per cent only, which is against the mandatory benefit expected to be provided to 6.6 per cent of the tribal population of the state. The diversion of funds was as much as Rs.843 crores, equal to the total tribal welfare annual budget of the state.

Table : Status of Departments (40 Key) that Followed Mandatory TSP Allocations

(Rs. in crores)

Sl. No.	Status- Departments TSP Allocation	No of Departments	Total Plan Outlay	TSP Allocation against Total Plan	%TSP Allocation	TSP Exp.	% of TSP Exp.
1	Less than 6.6%	18	6467.72	303.46	4.69	272.16	89.68
2	Above 6.6%	22	22820.29	1937.02	8.48	1136.19	58.65
	Total	40	29288.01	2240.48	7.64	1408.35	62.85

(Source: Computed from TSP financial statements of Tribal Welfare Dept.)

Out of the 40 key departments, 18 departments allocated less than 6.6 per cent of the mandatory allocations, while 22 departments allocated more than 6.6 per cent. However, the pattern of expenditure is different: only 22 departments spent 59 per cent of the allocated funds, while 18 departments spent 90 per cent; the total 40 departments only spent 63 per cent of their total allocated funds. Among the 40 departments, six departments did not spend any amount, while two of them did not even make any allocation of fund.

If TSP allocations are not made as per the mandatory provision by the departments, what would remain for discussion before the committees to monitor the TSP Strategy? The TSP allocations during the Annual Plan for the year 2011-2012 also reflect the sheer neglect on the part of the state in following the Planning Commission guidelines. The amount being deposited under the TSP account head '796' is less than the mandatory flow of 6.6 per cent even as per the tribal population of 2001 Census. The total state outlay was Rs.4291536.54 lakhs, while the TSP allocation was only Rs.229229.20 lakhs which amounts to only 5.34 per cent, against the mandatory minimum of 6.6 per cent. Out of the 63 important departments, 22 departments even allocated the TSP funds of less than 6.6 per cent and the allocations by departments averaged between 1.49 and 5.79 per cent.

No Expenditure or Allocation:

With regard to the second objective of TSP, i.e., protection against exploitation of tribals, no department has spent any amount.

In fact, in the context of tribal areas, land alienation is the key issue, and non-tribals are exploiting the tribals to grab their land despite the existence of protective Land Transfer Regulations 1 of 70 which prohibits transfer of lands between tribals and non-tribals and also among the non-tribals. Although TSP allocation of Rs.5.32 lakhs was made for land reforms, no money was spent on this.

Similarly, the role of the police and the ACB departments are vital in preventing the exploitation of the tribals and their resources. However, no mandatory allocations were made in this regard. According to the TSP Strategy, the Police Department had to allocate Rs.333 lakhs while the Anti Corruption Bureau (ACB) had to allocate Rs.19.80 lakhs.

Field Study in Two districts:

Primary data was collected through interview schedules, i.e., one for the village and the other for the individual beneficiaries covered by the TSP Programs. This study is an attempt to find out the benefits accrued by the individual beneficiary schemes as well as area benefit schemes under TSP, and its impact on the livelihoods of tribals. Field work and focussed group discussions were conducted in selected villages based on the programs covered by selected departments. Two districts, i.e., East Godavari District of Coastal Andhra and Adilabad District of Telangana Region were taken as samples from the State of Andhra Pradesh.

Most tribals depend on agriculture and allied sectors for their livelihoods. Hence, the study covered Agriculture, Sericulture, Animal Husbandry, Fisheries and Ground Water departments to track the improvement in the livelihoods of tribal individuals availing the respective government schemes. Two departments, namely the Panchayat Raj and the Roads and Buildings (R&B) were selected to understand “area benefit schemes”.

The study covers the following villages and programmes (Table 1.1) in East Godavari District. Programmes which have a direct link to the livelihoods of tribals are covered by the field study.

Table 1.1: Sample Frame for the Field Study in East Godavari District

S. No.	Departments	Schemes	Benefit		Study Covered	
			Total No. of Villages/ Unit	Total No. of Beneficiaries	No. of Villages	No. of Beneficiaries
1	Agriculture	Polambadi (farmers school)	14 (420.00Ac s)	210	2	20
		Green Manure	5	78	3	12
2	Sericulture	Mulberry Plantation	2	4	2	4

3	Panchayat Raj/Eng.	Road from Yerravaram to Vantada via Konda Lingampart hy	6	0	6	0
4	Animal Husbandry	CM Special Package	4	59	2	11
		Rastriya Krishi Vikas Yojana	8	78	2	9
5	Fisheries	Tribal Sub-Plan on 50% Subsidy	7	10	2	5
6	Ground Water	Bore Wells	0	0	0	0
		32 Villages & 14 Polambadis		439	19	61

(Source: Compiled from TSP financial statements-ITDA, Rampachodavaram)

(i) Individual Benefit Schemes:

The field study in the sample villages of East Godavari District reveals that the outcome of the implementation of Sericulture Program in East Godavari District is not showing the positive benefits such as increase in economic levels of the tribal beneficiaries: Out of the four beneficiaries of the program during the year 2009-10 only a single tribal was benefited, while the expected benefits were not felt by the others. The field survey discloses that the Agriculture Department failed to avail the polambadi program for increasing awareness among the tribals. A partial benefit was however registered in the green manure production program. The other livelihood development program for animal husbandry was supply of milch animals to the tribals. This program too failed due to lack of proper design in understanding the survival of animals in the given tribal environment as well as proper veterinary support to the animals. There is no proper step in grounding the program. The savings of the beneficiaries from different sources are also eaten away by this program as they are compelled to realise the loan amounts due to the banks. The field study also reveals that there is no consistency in giving support to the tribal beneficiaries of fishery units. There is also need to increase the financial support in order to meet the other requirements for fishing activity. The failure on the part of the Ground Water Department is an example that shows that there is no proper planning for the implementation of the activities planned under the TSP. It was observed that though Rs.4 lakhs was allotted, and only Rs.0.27 lakhs was spent. They planned to a conduct survey of 120 drilling sites. However, 439 survey of drilling sites were carried out, exceeding the target. During the study year, five bore wells were planned and money was allocated for the same; however, no bore wells were dug. The amounts spent by the Ground Water Department in East Godavari District did not benefit a single tribal,

and the TSP amounts allocated for increasing benefit to the tribal farmers were lapsed due to lack of coordination between the ITDA and the Ground Water Department. The Ground Water Department also failed to spend the budget within the plan period. Thus, the study establishes the need to have a common action plan for all the line departments and the ITDA.

Area benefit Schemes:

The field study in East Godavari District reveals the diversion of funds to non tribal communities as far as the community benefit schemes are concerned. The Panchayat Raj Department constructed a five kilometre black top surface road from Yerravaram to Vanthada, showing a tribal village Vanthada, which is at the fag end of the proposed road. In fact, the road is connecting the villages in which non-tribals reside. Thus, it is evident that the TSP funds were diverted for the benefit of non-tribals. The Task Force constituted by the Planning Commission recommended that “unless a scheme directly benefits STs, expenditure on it may not be classified under TSP”^{vii}. Thus, the expenditure being shown under TSP for the benefit of non-tribals shall not be counted as the expenditure under the head.

Sample Frame for the Field Study in Adilabad District

S. No.	Departments	Schemes	Total Benefit		Study Covered	
			No. of Villages	Total No. of Beneficiaries	No. of Villages	No. of Beneficiaries
1.	Sericulture	Mulberry Plantation	3	6	3	6
2.	Panchayat Raj/Eng.	Construction of Roads on bridge, Road from NH16 (183 km\M) to Gudipally via Madikunta, Kankur, BT on road from Indravelly to Chisdhari Khanapur, Bheemandi to R&B road via Eppamada, Dharmajipet	9	2477(ST) 3090(NT)	9	2477(ST) 3090(NT)
3.	Animal Husbandry	PM Special Package (Murra Breed Buffaloes)	39	67	1	10
4.	R&B	Utnoor to Asifabad Road (5.20 km) via Sadakaguda,	4	0	4	0

		Asnapur villages				
5.	Ground Water	Drilling of Bore Wells	4	8	4	8
			59	5642	21	5591

(Sources; Compiled data from the concerned departments in Adilabad District)

The field study in the sample villages of Adilabad District shows that there was no proper identification of beneficiaries under the programs. The tribal beneficiaries were unable to meet their financial component and hence, they could not benefit from the scheme. The Ground Water Department spent money for drilling bore wells for agriculture development, without assessing the availability of power supply at the site, as well as the financial ability of the beneficiaries to purchase engines to lift the water. Therefore, the outcome of the program is not positive. Similarly, the Sericulture Department grounded the program without looking at the availability of water for sustenance of the sericulture crops. Moreover, the ability of the tribal beneficiaries to invest further on the cultivation is also an important factor. This point was found to be missing while grounding the programs. There was no provision for 100 per cent subsidy to the tribals in the economic development programs, which is also essential.

Thus, these are the shortcomings in the planning, grounding the programs, identifying the beneficiaries, and implementing with convergence of other related departments. The schemes which are designed for the general population are implemented to the tribals under the TSP without taking into account of the economic level of the tribals.

(ii) Area Benefit Schemes:

In the case of area benefit programs, the maximum beneficiaries should be tribals only. However, this provision was bypassed by the implementing agencies. The field study reveals that the Roads and Building Department in Adilabad District laid the road to Kankur, where there is no tribal beneficiary; about 65 per cent of the total beneficiaries are non-tribals for the Pippaladhari bridge work which was taken up with the TSP funds. Similarly, 52 per cent of the total beneficiaries were non tribals whose benefit is ensured with the TSP funds by laying a road from Indravelly to Chrisdhara and Kanapur villages.

Thus no planning exercise was made by the other departments to implement the TSP funds in consultation with the Tribal Welfare Departments, or its agencies such as the ITDAs. The study also shows that no beneficiary is aware of the TSP Strategy and the role of of the Government's departments in the allocation of funds. The meagre amounts earmarked for TSP are insufficient to ground the development programmes. No efforts are seen with the line departments to implement the development programmes tagging the funds from other departmental sources. The subsidy schemes, which have a set of norms for each development programme, are implemented in the tribal areas without considering the economic level of the tribals in fulfilling the norms, including their monetary contribution. This is one of the reasons for the failure in the implementation of the TSP schemes. So, only 100 per cent subsidy schemes are to be made part of the implementation of TSP schemes or available TSP funds at the ITDA by giving a free hand to design tribal development schemes.

The Panchayats are not aware of the programmes, and their involvement is not seen in the implementation of the schemes. In very few cases, the involvement of the ITDA is seen. However, in most of the cases, the works are being executed by the departments without making available both physical and financial targets, as well as plan of action.

Fundamental Failures

The fundamental failure is allocation of TSP funds against the mandatory provision from the state outlay. Even the allocated amounts are not fully utilized, and some departments are not at all allocating TSP funds. There is no change in the minimum percentage of allocation of funds as per the growth of tribal population in the state, and neither policy nor law has been brought into force to take action against the violations in allocation or diversion of funds. The study reveals that the allocated amounts are either diverted or lapsed. In some cases, it is also noticed that the budget grants are withheld by the head of the departments at the state level.

Furthermore, no mechanism for stringent monitoring or impact assessment has been put in place at the ground level, and the monitoring committees set up at various levels are not regular. The principle of allocation of TSP funds is irrational at the district level. There is no integrated approach in planning the tribal development programme, or consultations with the ITDAs prior to the implementations of various programmes dealt by other than the tribal welfare departments.

The norms guiding the implementation of general schemes of the departments are extended to the TSP programmes also which need a specific focus and strategy to implement such programs in tribal areas. The study also highlights that it would be difficult to ground the programmes based on general norms while dealing with tribal beneficiaries who are unable to meet their required financial component in the implementation of the programmes. Hence, only the 100 per cent subsidy schemes are to be brought under the TSP programmes or the special programmes to be developed, keeping in view the socio-economic situation of tribal communities.

The study also shows that the TSP funds were utilised for the benefit of the non-tribals in the name of tribal development. Further, spending of funds for incidental costs without any outcome out of it are also met under TSP grants. It is inferred that the failure in implementation of TSP strategy is due to lack of awareness about TSP among all the stakeholders, including the implementing agencies. There is absolutely no field evidence to say that the implementing agencies are implementing the PESA 1998 provisions before implementing the socio-economic development programmes in the Fifth Scheduled Areas. Moreover, no specific allocations were made to meet the other equally important provisions under the TSP Strategy, i.e., protection against the exploitation of tribals. The Tribal Protective Land Transfer Regulations 1 of 70, Forest Rights Recognition Act 2006, AP Scheduled Area Money Lending Regulations 1960, for effective local governance PESA Act 1998 are very important constitutional legislations, which need special attention for implementation as part of the Tribal Sub-Plan Strategy in the Scheduled Areas of the State. Enforceable legislations should be enacted for mandatory allocation of TSP funds and their utilization for tribal development and protection against exploitation.

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Socio-Economic Justice to Tribal Communities against Forced Displacement and Resource Grab - Myth and Reality

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Introduction-

‘Injustice anywhere is a threat to justice everywhere.’---- **Martin Luther King.**

The statement is squarely applicable to the issue of land acquisition having multidimensional controversies. Recently the National Environment Appellate Authority (NEAA) suspended the environmental clearance given to **Vedanta’s Mining Project in Niyamgiri Hills** in Orissaⁱ. Amnesty International is calling on the Government of India and Vedanta Resources to ensure that mining and refinery does not go ahead until existing problems are resolved. After Vedanta, it is the turn of the **South Korean steel giant Posco** to get into the clutches of the then Minister of Environment and Forest, Mr. Jairam Ramesh's policy of relooking at the major clearances given by his predecessors at the environment ministry. In a stinging indictment of bureaucratic collusion, three of the four experts appointed by the ministry have recommended scrapping both the forest and the environment clearances given to the company's Orissa project, terming them as a mockery of law. The various clearances were given from 2005 -- when the project was mooted to as late as December last year.ⁱⁱ To oppose the said move at least eight leading tribal organizations from Kalahandi and Raigada districts have moved the **Orissa High Court** against the said order of Ministry claiming ‘Right to life’ which is alleged to have been violated by stoppage of activities as a result of which many locals have been rendered without any protection and sources of livelihood.ⁱⁱⁱ

The development model adopted at present in India embodies the new economic policies of liberalization, privatization, globalization and has in recent years led to a huge drive to transfer resources for industrial purposes. These resources, particularly forests, lands are vital for the livelihood and survival of the farmers and tribals. The issues could spell life or death for nearly 80 million indigenous people of our country though the constitution provides them protection under fifth schedule. These industries have polluted the water bodies, lands, flora and fauna, animal habitat and have devastating impact on the ecological balance as well.

“The development of our tribal areas and improvement in the economic and social condition of our tribal population is fundamentally linked to our concept of inclusive growth. We can not have equitable growth without guaranteeing the legitimate rights of these eventually marginalized and isolated sections of our society. In a broader sense, we need to empower our tribal community with the means to determine their own destinies, their livelihood, their security and above all their dignity and self respect as equal participants in the process of social and economic development”^{iv}.

The article attempts to discuss various legal, socio- economic, political, environmental issues. It examines human rights abuses, forcible acquisition of Adivasi land or farmers’ fertile lands, looting of water, forest and mineral wealth

leading to need for social justice to this vulnerable mass and change in law and policy of land acquisition and rehabilitation.

Background-

Tribal community as a minority-

Though the tribal Communities represent a substantial proportion of Indian population and heritage, considering the overall population of India, It is still a minority. Not even ten countries in the world have more people than we have tribes in India. First of all we need a good protection of our identity by following a rule or law, say for example tribal status are to protect the rights of simple and indigenous tribes from the external bodies. In the same case Meiteis, Gonds, Bhills and other indigenous tribes need a protection to keep the identity stronger and uninterrupted. Whereas at present scenario. Not only crucial components of the country's human biodiversity, they are also important source of social, political and economic wisdom. In addition, they understand the language of nature better than anyone else and have been most successful custodian of our environment including forests. There is a great deal to learn from them in the diverse areas of art, resource management, medicine and metallurgy. They have been far more humane and committed to universally accepted values than our urban society^v. The right of the minority and indigenous people of India is going to be strongly affected day by day from every action and plan of Indian Govt. like construction of Hydroelectric power projects, Dams in the tectonically active areas endangering of the rich Biodiversity, intrusion of the economic and business holder from the outside.^{vi}

Major disputed projects relating to Tribal Land Acquisition

- i. Vedanta Project in Niyamgiri Hills in Orissa
- ii. Tata Steel project- Kalinga Nagar, Orissa
- iii. Bauxite excavation Project in Araku region near Visakhapatnam, Andhra Pradesh.
- iv. Posco mining project in Orissa(maximum foreign direct investment)
- v. Arelor-Mittal Steel Projects in Jharkhand and Orissa

Various issues besetting land acquisition-

- a) Colonial Land Acquisition Act, 1894 providing draconian powers to state to forcibly acquire land by using public purpose clause even in case of private companies.
- b) Inadequacy or lack of compensation, No compensation to beneficiaries of land i.e. tenants, agricultural labourers, forest dwellers, share croppers etc
- c) Rehabilitation and resettlement(R & R)- as the most neglected part
- d) Unholy nexus between private parties, government officials, land mafias
- e) Use of violence against unwilling land owners, false cases lodged against the activists and leaders of mass.
- f) Environmental issues, Human rights issues

Colonial Land Acquisition Act 1894 and Paradigm shift- by the new **Land Acquisition BILL**-The existing Land Acquisition Act (LAA) is almost 125 years old. In spite of several amendments, land acquisition procedure has remained the same as it was in 1894. The procedure nowhere gives scope to land losers to contest, raise

concern and prevent land from being acquired. LAA is considered to be one of the most misused laws of the country. The new Land Acquisition BILL of 2007 has restricted the scope of '*public purpose*'. The new Bill requires '*social impact Assessment study*' to be done in case of a project requiring large scale displacement of tribals, forest dwellers etc. The Bill was to be introduced in conjunction with the '*Rehabilitation and Resettlement Bill 2007*'. It seems that if the Bill is introduced along with the standing Committee suggestions, there will be paradigm shift *from government centered approach to the displaced people centered approach*.^{vii} . It is also alleged that the government promises to rehabilitate the people but does not keep its promise^{viii} . Further in all such procedures, the acquiring authority and the redressal authority at first instance are the same.

The **Supreme Court of India** also has sought the amendment of a century old LAA to alleviate the hardship of the original owners of the land acquired^{ix}. A Bench of **Hon'ble Chief Justice K G. Balkrishnan, Justice R V Raveendran, Justice D K Jain** said in the matter of Bangalore Development Authority(BDA) and Karnataka Government on massive acquisition of farmers' lands without forming any scheme. The court issued certain guidelines on the mechanism to be adopted for acquisition of commercial purposes.

Efforts at various levels for special protection of rights of tribals and forest dwellers-

The Interim Report of the **Jury in Independent People's Tribunal (IPT)** has observed gross violation of tribal rights though they are protected under the 5th schedule of Constitution Of India, in particular the Panchayat Extension to Scheduled Area(PESA) Act and the Forest Rights Act^x. The constitution of India identifies the state's responsibilities in guaranteeing protection to them against social injustice and all forms of exploitation. However Amnesty International found serious failures on the part of the government to discharge their responsibility^{xi}.

According to *Dr. Alex Ekka*, the tribal leader, "There is the umbilical relationship between the tribals and the forest. Every being has a place in the world, whether it is a rock, a bird, or a person. This is a worldview that will lead to sustainable and peaceful life on what we adivasis call as motherland". *Gladson Dungdung*, a tribal right activist while deposing about the atrocities on civilians in Jharkhand stated, "Operation Green Hunt is not for cleansing Maoists but for establishing corporate houses in the mineral corridor. Adivasis will never give their land. We tell the steel corporations that we don't want to eat steel, we want to eat foodgrains".. *Sudha Bharadwaj*, a lawyer and labour rights activist, *Chattisgarh Mukti Morcha* deposed on the intricate nexus between the state, corporation and gross violation of PESA Act due to heavy corruption, leading to manipulation of gramsabha decisions.^{xii}

Need for proper social and environmental impact assessment and cost- benefit analysis-

Every project should be based on a holistic cost benefit analysis whose details should be brought into the public domain. Where there is no transparency, company's forcible take over of tribal property wears an illegal character. All these projects involve huge sums of foreign direct investment to India and the CSR activities of these companies may lead to economic growth of the country. The huge subsidies offered to these industries in the form of land, water, electricity and transport are

essentially borne by the local people and the state. Producing 1 tonne of steel consumes an estimated 44 tonnes of water and producing 1 tonne of aluminium consumes an estimated 1,378 tonnes of water. Mines and metal factories damage the water reserves at many levels. The drying of thousands of streams in iron ore mountains in north Orissa is well known. According to the various estimates, nearly 1.21 lakh trees and nearly three times as many shrubs and ground level flora will have to be removed for mining on the proposed site on the Niyamgiri Hills^{xiii}. The studies point to a gap between project planning and implementation. Effort is made to get the project sanctioned by the Planning Commission, according to its criterion of 1:1.5 cost:benefit, but no review is made after it. A study by the Parliament Public Accounts Committee in the 1980s showed that no major dam had been built in India at less than 500 per cent cost overrun a five-year time overrun, and capacity utilization of most of dams was below 50 per cent of what was planned. impoverishment, income and work loss, and other social costs. These are heavy social costs caused by the absence of adequate income and other assets to live on. It is not merely economic but also social, cultural, and psychological acceptance of their fate (Good 1996). This is why the social costs have to be quantified and included in the cost benefit analysis.^{xiv}

Due to mining, the mountains as reservoirs of water and source of perennial streams will be damaged beyond repair. Bauxite deposits just below the summits of South Orissa's biggest mountains hold monsoon water in suspension, slowly releasing it throughout the year in perennial streams. When bauxite is mined, this water runs straight off and streams dry up. Ecocide being perpetrated by mining under the rationale of economic growth means a destruction of the fabric of life and is main cause of unrest among the locals. The economic growth appraisal rarely takes account of forest's biodiversity, cultural values of the locals. From being self sufficient in terms of producing food on their own land by their own efforts, they are reduced to unskilled labour force. Tribal people's traditional knowledge are undermined and negated^{xv}. At least 20% of the tribal population nearby Niyamgiri will be directly affected by the mining. The Saxena Report notes the strong interdependence of the tribal groups on forest resources^{xvi}. So holistic understanding of Ecology is necessary while studying the industrial impact analysis. The split between economics and ecology is a sign of a fundamental imbalance between the western concept of development by extraction of resources for short term and the concept evolved by Mahatma Gandhi as self sufficient village in *gramswarajya*. The sustainable development is supposed to be based on practices that do not jeopardize future generations.

Socio-Economic Dimensions of Tribal Communities

The tribals have been living in forest and mountainous regions, within the close proximity of nature. The economy of the tribals has been primarily hunting-foraging and shifting cultivation. More than 90% of the tribals, to a large extent depend on forests and forests resources for their livelihood. The scheduled tribes have been facing many socio-economic and psychological problems since historical times. The forest laws have curtailed the free movement of tribals in forest regions. The tribal rights on the forest lands have severely affected. Shifting cultivation (*Konda Podu*) has been regulated by restrictions on the use of forests. Use of Minor Forest Produce (MFPs) by tribals has been reduced to a large extent. Exploitation by money lenders

and contractors, problems of hunger, malnutrition and impoverishment are the important evils, which the tribals have been facing since long time. Land alienation and displacement are the major problems, which have been haunting, most of the tribal groups. Most of the tribal groups have virtually reached a state of total collapse and seem to be fighting a grim battle for survival. The occurrence of tribal revolts for land transfers to non-tribals culminated in armed tribal uprisings in the late 19th and early 20th centuries. British administration in India introduced several legislations to prevent tribal land alienation.^{xvii}

Forest Rights Act and PESA

FRA recognizes the pre-existing rights of forest dwellers ‘who have been residing in such forests for generations but whose rights could not be recorded’. FRA explicitly states that these rights include the responsibilities and authority for sustainable use, conservation of biodiversity and maintenance of ecological balance and thereby strengthening the conservation regime of the forests while ensuring livelihood and food security of the forest dwelling Scheduled Tribes and other traditional forest dwellers. During the 1990s, the eminent domain of the government was challenged by activists and human rights movements. Rights of the tribes over local resources were considered sacrosanct and non-negotiable and a move was initiated to secure Constitutional recognition for these rights. The sustained campaign led first to the **73rd Amendment of the Constitution** to give recognition to decentralized governance in rural areas and then the constitution of the **Bhuria Committee** to look at tribal rights over resources through extension of the provisions of this Amendment to the Schedule V areas. Based on the recommendations of the committee, Parliament passed a separate legislation in 1996 as an annexure to the 73rd Amendment specifying special provisions for *Panchayats*^{xviii} in Schedule V areas. Known as the Panchayats Extension to Schedule Areas^{xix} (PESA), 1996, it decentralized existing approaches to forest governance by bringing the **Gram Sabha**^{xx} at center stage and recognized the traditional rights of tribals over “community resources”—meaning land, water, and forests. PESA was important not just because it provided for a wide range of rights and privileges, but also because it provided a principle as well as a basis for future law making concerning the tribals.^{xxi}

Planning Commission on Tribal displacement-

A Steering Committee on the Empowerment of Scheduled Tribes in Tenth Five Year Plan (2002-2007) was set up by Planning Commission. The Committee submitted its Report in October 2001, which inter alia dealt at length with the plight of the displaced tribals. Relying on the estimates made by Mr. Walter Fernandes the Report observed, “Since Independence, tribals displaced by development projects or industries have not been rehabilitated to date. Research shows that the number of displaced tribals till 1990 is about 85.39 lakhs (55.16% of total displaced) of whom 64.23% are yet to be rehabilitated. Those who were displaced have been forced to migrate to new areas and most often have encroached on to forest lands and are, on record, considered illegal. It is a known fact that displacement has led to far reaching negative social and economic consequences. Economic planning cannot turn a blind eye to these consequences in the light of displacement”. The Report further mentioned that the State induced land alienation negates the very Fifth Schedule of the Constitution and also stands to question the control and ownership of land and natural resources. Alienation of land also leads to alienation of the surrounding livelihood

resources, which the tribals depend on. While setting up industries and other projects these connecting impacts have never been taken into account or compensated. This cannot be any longer ignored. While on the one side, tribals were alienated from their lands, there has not been any remarkable progress on health, education or infrastructure development. It has been a myth that industrialization would lead to a corresponding improvement in these sectors among the local tribals. It has only proved that they have been further marginalized from whatever rights and resources earlier enjoyed by them. There has been no attempt to improve the skills of the tribals to compete with the mainstream societies in taking up any responsible positions in the industries set up in their areas. All projects in tribal areas were considered 'public purpose' even for private mining industries. This is the biggest fallacy of our development paradigms in tribal areas. Extremism, terrorism and political disturbances in the tribal areas are a result of either exploitation or neglect of these areas and the degradation is further exploited by these militant groups."^{xxii}

Human Rights Framework-

Conventions of the ILO underscore the importance of several key principles related to land^{xxiii}. These are free, prior informed consent (FPIC), relocation, rehabilitation, compensation, return, and procedures to deal with grievances. They lay the basis of informed consent and offer protection for the community, recognizing the rights even if there is no formal legal title of ownership. They recognize the idea of collective ownership; establish legal procedures, set out principles for use of resources, institute relocation principles and principles of compensation and call for penalties for unauthorized intrusion.

In 2007, *the Declaration of Rights of Indigenous people* was adopted by **UN General Assembly** with India speaking for it. This Declaration states that 'Indigenous people have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired'. The Declaration states that indigenous people have a right to own and develop resources on their land, a right to legal recognition of indigenous land by states and a 'right to redress -- for the lands, territories and resources which they have traditionally owned or otherwise occupied or used and which have been confiscated, taken, occupied, used or damaged'. Both the Convention and the Declaration emphasize participatory dialogue and the need for free, prior and informed consent with respect to decision making about land occupied by indigenous people from the land is under consideration.

Our resettlement colonies, tribal areas are home to numerous indigenous people and there is need to save their habitat lands. If we take into account the known 18 disputed major projects in 2009, some 300,000 Indians are known to be at risk of forcible eviction in the wake of land disputes, land grabbing, agro industrial and urban redevelopment projects. Thousands have already been displaced, rendered homeless lacking basic amenities including sanitation and work opportunities.^{xxiv} We have failed to protect, in law and practice, the population against forced evictions. By contrast, those with political and economic power are allowed to act with impunity in arbitrarily appropriating the land.

National Tribal Policy and Mines and Minerals (Development and Regulatory) Bill -The Ministry of Tribal affairs has now evolved a consensus on a National Tribal

Policy after its efforts in 2004 and 2007. A National Policy on Resettlement and Rehabilitation for project affected families was formulated in 2003 and a similar new policy again in 2007. Since the inception of Land Acquisition Act, for the first time, on the lines of this policy a *Bill* came to be drafted for *rehabilitation and resettlement*. The Draft Bill on the basis policy directions and the recommendations of *Hooda Committee*, with a group of ministers was aimed at doing justice to the tribal population affected by mining. The Centre is planning to give 26% share in mining profits to tribal people and to set up a regulatory body to check illegal mining.

Conclusion-

The struggle of tribal people for their sustainable existence and livelihood has not only caught the attention of the world, media and the government but has activated the Ministry of Environment and Forest to relook into the situation by pressing the need for effective implementation of new policies. It has urged once again the need to change the obsolete law and policy. **The struggle for social and economic justice will lead to the path of success in the real sense if the following steps are taken at various levels-----**

- i. To change the existing policies on land acquisition
- ii. To take steps to build trust and confidence and mutual understanding in the minds of affected people
- iii. Need to reconsider the provisions relating to compensation, pricing, time limit for filing cases of arbitration, market valuation methodology etc.
- iv. Return of excess of acquired land not in use and Instead of taking cash or land for land kind of compensation, need for some other alternatives/ additions viz. equity options, rehabilitation jobs etc.
- v. Attractive compensation packages such as sharing of economic benefits of giving higher compensation by giving affected people equity shares, debentures, options and even royalty in perpetuity etc.
- vi. R & R –to be treated as right based entitled scheme and not as a welfare scheme.
- vii. Informed consent – necessary in the process of land acquisition
- viii. Transparency and effective communication in the process of land acquisition
- ix. Concerned project authorities should take up CSR to promote cultural facilities, educational infrastructure, health amenities and a host of other key amenities.
- x. Need to recognize and protect the traditional rights, particularly of scheduled tribes who are in danger of losing their distinct identities and livelihood.
- xi. Need to honor gramsabha in playing their role under PESA,1996 and Forest Rights Act and taking them in confidence in land acquisition process.
- xii. To acquire minimum possible land ,To give opportunity on priori basis to the affected people in the suitable jobs

ⁱ Reported in 'The Times of India, Pune' dated 20-9-2010.

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Welfare Measures for the Empowerment of Scheduled Tribes in Tamil Nadu

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Introduction

The Scheduled Tribes have historically suffered a lot due to the disgrace attached to them including repressive servitude, discriminating illiteracy; macerate poverty, degraded class and ominous contempt all of which have pushed them to become the oppressed community in Inida. They are called by different names in different places. Many religious reformers, social workers, leaders, organizations, movements, the various governments, and political personalities have from the ancient period onwards tried their level best to bring about an improvement in the life style conditions of Scheduled Tribes. After attaining Independence in 1947, India became a Sovereign, Socialist, Secular, Democratic Republic nation. The new Constitution of independent India provides constitutional protections and reservation in education, employment and legislative bodies to the Scheduled Tribes like Scheduled Castes in India. Also the Central and State governments are implementing various kinds of Welfare measures for the empowerment of Scheduled Tribes in pursuit of their obligation under the Directive Principles of State Policy of Indian Consitution. several Welfare measures is launched by Central Government to improve the standred of living , elimination of poverty, reduce the income inequalities, provide basic infrastructure to the Scheduled Tribes. The Tamil Nadu state government is implementing various kinds of welfare measures to ameliorate the conditions since 1949. In this context this research article critically analyse the role of Tamil Nadu Government in the process of implementation of Tribal Welfare measures for the empowerment of Scheduled Tribes.

Tribal Aministration in Tamil Nadu

In Tamil Nadu, the organizational set up for administering the Scheduled Tribes welfare measures comprises a Ministry of Adi Dravidar Welfare, a Secretariat, Directorate of Tribal Welfare and Tamil Nadu Adi Dravidar Housing Development Corporation (TAHDCO). The Directorate transfers the funds to the District level Adi Dravidar Welfare Department and TAHDCO office for effective implementation of welfare measures for the empowerment of Scheduled Tribes. Since independence, the District Administration has been implementing various Central and State governments initiated Welfare measures for the empowerment of Scheduled Tribes. Hence, a separate Directorate has been set up exclusively for the welfare of Scheduled Tribes from April 2000. This Directorate pays special attention to the Districts where Scheduled Tribes concentration is high. Out of the 36 Tribal communities in the State, 6 Tribal Communities (i.e.) Toda, Kota, Kurumbas, Irular, Paniyan and Kattunayakan have been identified as Particularly Vulnerable Tribal Groups (PTGs). The other Tribals are scattered over all areas of the State and therefore are classified as Dispersed Tribes which display below. The areas where the population of Scheduled Tribes exceeds 50% of the total population are designated as “Integrated Tribal Development Programme” areas, which exist in 7 districts viz., Salem, Namakkal,

Villupuram, Thiruvannamalai, Tiruchirapalli, Dharmapuri and Vellore. Low Literacy rate, high drop-out rate, nutritional deficiencies, poor living conditions, migration & degradation of forest resources are the areas of concern which are being addressed by the Government with the active support of non-governmental organizations.

The Scheduled Tribes (Part XIV – Tamil Nadu)

1. Adiyar
2. Aranadan
3. Eravallan
4. Irular
5. Kadar
6. Kammara (excluding Kanayakumari district and Shenkottah taluk of Tirunelveli district)
7. Kanikaran, Kanikkar (in Kanyakumari district and Shenkottah taluk of Tirunelveli district).
8. Kaniyan, Kanyan
9. Kattunayakan
10. Kochu Velan
11. Konda Kapus
12. Kondareddis
13. Koraga
14. Kota (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district).
15. Kudiya, Melakudi
16. Kurichchan
17. Kurumbas (in the Nilgiris district)
18. Kurumans
19. Maha Malasar
20. Malai Arayan
21. Malai Pandaram
22. Malai Vedan
23. Malakkuravan
24. Malasar
25. Malayali (in Dharmapuri, North Arcot, Pudukottai, Salem, South Arcot and Tiruchirappalli districts)
26. Malayakandi
27. Mannan
28. Mudugar, Muduvan
29. Muthuvan
30. Pallayan
31. Palliyan
32. Palliyar
33. Paniyan
34. Sholaga
35. Toda (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district).
36. Uraly.

Tamil Nadu Tribal Sub Plan

The Constitution of India has incorporated several special provisions for the promotion of education and economic interests of Scheduled Tribes and their protection from social injustice and all forms of exploitation. These objectives are sought to be achieved through a strategy known as the Tribal Sub-Plan strategy, which was adopted at the beginning of the Fifth Five Year Plan. The strategy seeks to ensure adequate flow of funds for tribal development from the State Plan allocations to implement various measures by the sectoral departments of the Government. The Government of Tamilnadu has adopted the Tribal Sub Plan (TSP) concept to improve

the socio-economic conditions of the Tribes since 1976-77. The basic objective of this plan is to ensure the flow of fund to be allotted for TSP from the State Annual Plan outlay atleast in proportion to the tribal population for their development. With a view to improve the Tribal people on par with other population, a separate head of account “796“was opened to book expenditure exclusively for the Scheduled Tribes. As per 2001 census, the tribal population in Tamilnadu is 6.51 lakh. (1.04% of the State’s total population).This Sub Plan is implemented through 21 Sectoral Departments. Nodal Officers are appointed in all Sectoral Departments to monitor the schemes being implemented under the Tribal Sub Plan. The Adi Dravidar and Tribal Welfare Department has been designated as the Nodal Department and its Secretary is the Nodal Officer for formulation and implementation of TSP. The Director of Tribal Welfare Department has been designated as Monitoring Officer to monitor and review the schemes under this subplan. The amount allocated and the expenditure incurred under the TSP since 2005-06 is furnished table below.

Year	Annual Plan Outlay (APO)	Target to TSP	Expenditure		Total	% of Expr. over APO
			Divisible	Indivisible		
2006-07	9100	167.29	24.53	77.30	101.83	1.12%
2006-07	12500	225.67	24.58	107.13	131.71	1.05%
2007-08	14000	263.86	33.68	207.21	240.89	1.72%
2008-09	16000	342.17	33.45	173.55	207.00	1.29%
2009-10	17500	360.09	24.54	49.64	74.18	0.42%
Total	69100	1,359.08	140.78	614.83	755.61	

Source : Government of Tamil Nadu Adi-Dravidar and Tribal Welfare Department, **Policy Note** 2009-2010

During the year 2010-11, an amount of Rs.400.00 crores will be fixed as flow to TSP. Out of which, a sum of Rs.38.51 crores has been allocated under the minor head-796. During the current year 2011-12, a sum Rs.246 crores has been allocated under Tribal Sub Plan. An allocation of Rs.349.31 crores (1.25%) over and above the percentage of population of STs has been made and will be spent through 21 Departments during 2012-13 under TSP. As ordered by the Chief Minister, a sum of Rs.50 crores has been allocated for the first time in B.E. 2012-13 for a Comprehensive Tribal Development.

Housing and Drinking Water Supply in Tribal Areas

Housing is one of the basic necessities of human life. In order of importance, it comes next to food and clothing. Housing Scheme is implemented by the Government in order to improve the standard of living of the tribal people who are living in hill areas as well as in plains. Every year houses are constructed at the rate of Rs.55, 000/- per house in the plain area and at Rs.58, 500/- per house in the hills and hard surfaced area. The entire cost of this scheme is borne by the Government. During the year 2009-10, a sum of Rs.16.80 lakh was allotted for construction of 28 houses in Thiurvannamalai and Namakkal Districts. These works are under progress. For the year 2010-11, a sum of Rs.16.80 lakhs has been provided for the scheme and the year 2011-12, a sum of Rs.16.80 lakhs has been provided for this scheme.

Houses are constructed under Indira Awaas Yojana (IAY) scheme for the Tribes both in the plain and hilly areas. As announced by the Chief Minister, houses

are also constructed for Scheduled Tribes under Green Housing Scheme. For the year 2012-13, a sum of Rs.12 crores has been provided for construction of houses under Green Housing Scheme along with solar power. Construction of 439 houses sanctioned for STs at Vellore, Tiruvannamalai and Namakkal Districts which are pending due to inadequate funds, will be completed this year with current estimate and additional allocation.

In tribal areas, wherever there is no drinking water facility available, steps are taken to provide drinking water facilities. Every year, funds are allocated for this purpose. The scheme was implemented during 2009-10 with allocation of Rs.32.00 lakhs for provision of drinking water facilities in 4 tribal habitations in the Integrated Tribal Development Programme areas comprising 3 Districts viz., Tiruchirappalli, Villupuram and Namakkal Districts. For the year 2010-11, a sum of Rs.32.00 lakhs has been provided for the scheme.

Large-sized Multi Purpose Co-operative Societies

Large-sized Multi Purpose (LAMP) Co-operative Societies have been formed to enable the Tribal people to market their products, to provide short and medium term credits and to supply essential consumer articles to them at fair prices. Large-sized Multi Purpose (LAMP) Co-operative Societies are distributed the essential commodities through 101 fair price shops. There are 19 such societies functioning in the Integrated Tribal Development Programme (ITDP) areas. 33,890 ST families are members of these societies. Integrated Tribal Development Programme is implemented in 10 ITDP areas covered in 7 Districts viz., Salem (Yercaud, Pachamalai, Aranuthumalai and Kalrayan Hills), Namakkal (Kolli Hills), Villupuram (Kalrayan Hills), Tiruvannamalai (Jawadhu Hills), Tiruchirapalli (Pachamalai Hills), Dharmapuri (Sitheri Hills) and Vellore (Jawathu and Yelagiri Hills) where Tribal population is 50% or more of the total population.

Special Vocational Guidance Centre

Special Vocational Guidance Centre is functioning at Uthagamandalam, in the Nilgiris District to guide the tribal youth to seek employment opportunities and choose their career and profession. An Industrial Training Institutes (ITI) in Sankarapuram is functioning exclusively runs for Scheduled Tribes to develop the technical and industrial training and knowledge to them.

Tamilnadu Tribal Welfare Board

The Tamilnadu Tribal Welfare Board has been constituted under the chairmanship of the Minister for Adi Dravidar Welfare from 20.4.2007 for the overall development of the Scheduled Tribes in the fields of Socio economic and educational development. 8 Officials and 13 Non-Officials have been nominated as members. Till 31.03.2010, 21,389 Tribal families have been enrolled as members of this Board. During the year 2009-10, a sum of Rs.1.00 crore was allotted for disbursing financial assistance to the members under various schemes. So far 503 families were benefited at the cost of Rs.12.27 lakhs under various schemes launched by this Welfare Board.

Tamilnadu Tribal Advisory Council

The Tamilnadu Tribal Advisory Council has been reconstituted with effect from 25.10.2007 headed by the Minister for Adi-Dravidar Welfare consisting of 2 Officials and 15 Non-official members including 3 MLAs belonging to the Tribal communities and 2 non-Tribes as Non-official members. Three officials are made

Special Invitees. Lastly, Tamilnadu Tribal Advisory Council Meeting was held at Ooty on 10.02.2010. The Tamilnadu Tribal Advisory Council has been reconstituted and it is headed by the Hon'ble Minister for Adi-Dravidar and Tribal Welfare with 2 Official members, 3 Special invites, 15 Non-official members including 3 MLAs belonging to the Tribal communities and 2 non-Tribes as Non-official members.

The Special Central Assistance to Tribal Sub Plan

The Government of India sanctions Special Central Assistance to the Tribal Sub-Plan every year. Under this scheme, funds are being provided primarily for income generation projects and a part of it (not more than 30%) for provision of infrastructure facilities. During the year 2009-10, a sum of Rs.433.34 lakhs was earmarked for implementation of schemes like distribution of (i) bee keeping boxes, (ii) *fishing nets*, (iii) milch animals, (iv) sheep units and financial assistance is also given for setting up of brick units and for embroidery and chumkey works etc. Improvement to Tribal School Buildings is also undertaken under the Special Central Assistance to Tribal Sub-plan. A sum of Rs.572.00 Lakhs has been made for the year 2011-12 by Government of India for carrying out these schemes. A sum of Rs.572 lakhs has been released for the year 2011-12 and a sum of Rs.651 lakhs has been allocated for the year 2012-13 by Government of India.

Grants under the Constitution of India

Under Article 275 (1) of the Constitution of India, provision of infrastructure facilities in Tribal areas are taken up from out of the funds as released by Government of India. These funds are being utilised towards the recurring expenses of Eklavya Model Residential Schools at Abinavam in Salem District and Vellimalai in Villupuram District and also for implementation of the Forest Rights Act, 2006 and for provision of basic amenities. The Eklavya Model Residential School Building at Abhinavam in Salem District has been constructed at the cost of Rs.2.50 crore which was recently inaugurated. The Government of India has sanctioned a sum of Rs.684.00 lakh during 2009-10 for implementation of schemes under the Grants of 275(1) of the Constitution of India. Proposals have been sent to Government of India to start two more Eklavya Model Residential Schools, one each in Thiruvannamalai and Namakkal Districts. Government of India's approval is awaited. In 2011-12, a sum of Rs.22.62 crores has been released as Grant-in-aid to the State under these three schemes. The implementation of the schemes will be continued in the current year.

Central Scheme for Vulnerable Tribal Groups.

In Tamilnadu, there are 36 sub-groups of Tribals living almost all over the State. The tribal communities -Toda, Kota, Kurumbas, Irular, Paniyan and Kattunayakan who are living in Nilgiris areas are called as "Particularly Tribal Vulnerable Groups" (PTGs). Central Sector Scheme for Development of Particularly Vulnerable Tribal Groups for the development of Particularly Vulnerable Tribal Groups (PTGs). The Government of India is sanctioning grant-in-aid every year under the Central Sector Scheme. Of the 36 Tribal communities living in the State, 6 Tribal Communities (i.e.) Toda, Kota, Kurumbas, Irular, Paniyan and Kattunayakan are classified as Particularly Vulnerable Tribal Groups (PTGs), whose population is either declining or remaining static. The other Tribes who are scattered all over the State are called as Dispersed Tribes. For the year 2009-10, proposals for a sum of Rs.740.30 lakhs have been forwarded to Government of India covering construction of houses,

supply of sheep units, milch animals, provision of drinking water facilities and street lights etc. to Tribal habitations.

A conservation-cum Development Plan was prepared for the entire Five years of the Eleventh Five year Plan (2007-08 to 2011- 12) and sent to Government of India. Based on the above plan, funds are allocated every year for carrying out Welfare Schemes for the Particularly Vulnerable Tribal Groups. For the current year 2011-12, a sum of Rs.1075.94 lakhs has been released by the Government of India for the implementation of schemes for the Particularly Vulnerable Tribal Groups. Under this scheme, construction of houses, supply of milch animals and sheep units, provision of drinking water facilities and street lights etc. are implemented in Particularly Vulnerable Tribal Groups areas i.e., Coimbatore, Krishnagiri, Villupuram, Thiruvannamalai, Vellore, Dharmapuri, Kancheepuram, Cuddalore, The Nilgiris and Thiruvallur. For the year 2010-11, a sum of Rs.10.12 lakhs has been provided for this scheme and the year 2011-12, a sum of Rs. 20.00 lakhs has been provided for this scheme.

STs and Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006.

Government of India has enacted “The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 which came into existence on 29.12.2006. Under this Act, provision has been given to issue pattas to the Tribes who are residing in the forests prior to 13.12.2005 and to the non tribals who have been residing in the forests for 3 generations i.e. for 75 years as on 13.12.2005. For implementation of this Act, the State Government has constituted the following Committees: i) State Level Monitoring Committee headed by the Chief Secretary. ii) District Level Committee headed by the District Collector. iii) Sub-Divisional Level Committee – headed by the Revenue Divisional Officer. Till date, 21,781 claims have been received. Of them, 3,723 claims have been processed and recommended for distribution of title deeds to the claimants. After the vacation of stay ordered in W.P. No.4533/2008 by the Hon’ble High Court, pattas will be issued. Other claims are being processed in the Districts. Central Sector Scheme for Development of Particularly Vulnerable Tribal Groups funds are also utilised for the implementation of the Forest Dwellers Act, 2006. For the year 2011-2012, a sum of Rs.819.00 lakhs has been allocated for this scheme. In 2012-2013, a sum of Rs.901 lakhs has been tentatively allocated under this scheme. Every year funds are allocated by the Government of India for the implementation of this Act effectively.

Janashree Bima Yojana

Considering the high death rate among the Particularly Vulnerable Tribal Groups (PTGs), an insurance scheme has been specially designed and is being implemented for those who are below the poverty line in the age group of 18 to 58 years in order to provide social security to such people. The children of the policy holders studying in 9th to 12th standard are awarded scholarship of Rs.1,200/- annually to each students. So far, 32,424 policies have been issued and a sum of Rs.164.39 lakhs has been remitted to LIC as premium to the above policy holders. Till 2008-09, 11 death claims for a sum of Rs.2.90 lakhs has been settled. Under scholarship component, Rs.1.79 lakhs has been disbursed to 229 students belonging to the Particularly Vulnerable Tribal Groups.

Tribal Research Centre and Tribal Museum

In order to conduct several studies and research activities on the culture, languages and socio-economic and educational conditions of the tribal communities, the State Government have established a 'Tribal Research Centre' (TRC) at Muthorai Palada, Uthagamandalam in 1983 with the help Government of India. With the assistance of Non-Governmental Organisations (NGO), this centre has been conducting seminars, workshops and training programmes for the Government and Non-Government officials working in tribal areas to sensitize them about the tribal culture, languages and life style etc. to help them to implement welfare programmes to achieve their socio, economic and educational development. Tribal festivals are also being conducted by the Tribal Research Centre out of the Grant released by Government of India for the purpose. It is headed by a Director, who has specialised in Anthropology. This centre is also maintaining a "Tribal Museum" displaying tribal artifacts and photos on the culture of tribal communities in a systematic manner. Besides, this centre is running a library to upgrade the knowledge of tribal people and the researchers.

Hill Area Development Programme

Hill Area Development Programme (HADP) for the Welfare of Scheduled Tribes in the Nilgiris District, this Programme is implemented by the Government through Planning, Development and Special Initiative Department. Under this programme, works like provision of cement concrete road to the tribal habitations, drinking water supply, link roads between the Scheduled tribes colonies and main Village/ Town Panchayats and provision of solar lights, etc., are undertaken for tribal welfare. A sum of Rs.267.00 lakhs has been allocated for the year 2009-10 for the welfare of Scheduled Tribes. An amount of Rs.90.98 lakhs has been utilised for the above programmes. During the year 2010-11, this programme will be continued.

Western Ghat Development Programme

Western Ghats Development Programme (WGDP) Western Ghats Development Programme (WGDP) is being implemented in Western Ghats areas through Planning, Development and Special Initiative Department in the districts viz., Coimbatore, Virudhunagar, Tirunelveli and Dindigul. During the year 2009-10, a sum of Rs.58.85 lakhs has been allocated for the implementation of Tribal welfare schemes like construction of kitchen-cum-store rooms at GTR Schools, provision of water supply to the GTR Schools, cement concrete roads in tribal habitations, extension of water pipe lines at ST colonies, formation of link roads, construction of causeway at tribal habitations and provision of Solar Lights. The entire amount has been spent for the above works. For the year 2010-11 this programme will be continued.

Conclusion

Both the Central government and State government of Tamil Nadu play a vital role and taken innovative steps to improve and empower the life style of Scheduled Tribes in Tamil Nadu in the name of Tribal sub plan, Tribal housing, Co-operative Societies, Special Vocational Guidance Centre, Tribal Welfare Board, Tribal Advisory Council, Special Central Assistance, Grants under the Constitution, Tribal Research Centre and Tribal Museum, Hill Area Development Programme, Western Ghat Development Programme and Insurance Schemes. Due to their

illiteracy, poverty, long distance from mainstream areas and technical knowledge are responsible for their lack of empowerment. The policy makers and implementing agencies must realise their worst conditions then enact and implement the Tribal welfare measures in Tamil Nadu.

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Obstacles to Family Planning in Tribal Areas

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Abstract

India is the first country to adopt official birth control programme in the world, but the results are not satisfactory. If the desired and the expected family size is in accordance with National norms and is achieved by the adoption of effective contraceptive methods, the birth and growth rate of population can be reduced to a level where the country can assume better standards of living to its citizens. Contraceptive is a technique used for preventing unwanted pregnancies. By adoption of contraceptive methods births can be prevented or postponed without any destruction to the sexual harmony of the people. It is very important to know the behaviour of the people towards contraception. The people's knowledge, attitude and practices of contraceptive methods indicate the effectiveness of family planning programme in the study areas. The study of the family planning behaviour of the couple is very important in understanding the development of National Family Planning Programme. India is the first country in the world to have National population policy and population control programme in the world. This paper deals with obstacles of family planning in the study area.

Key words: Family Planning, rural, myth, obstacles

Full paper

In spite of a 40 year old family planning, India's 2001 census has recorded a population raise of 160 million during the decade 1991 – 2001. The trend continues and the goal of reducing population growth appears distant. Every one second a baby is born. While the birth rate is high than the death rate shows an annual growth rate of 2.8%. It has been estimated that if this growth continues the total population of India by the year 2020 would be over 200 crores which would be more than the population of china. The main cause of the rapid population growth is not excessive births but our victory against death and disease. In order to tide over the explosion of population the Government of India in 1951 adopted an official Programme of family planning. The Government of India, therefore, created a separate Department of family planning in the year 1966 in the ministry of Health, Family planning and urban development. The programme is being implemented through the state Governments as centrally sponsored scheme with full financial assistance. At present the programme is being implemented from the centre and the state level down to the village communities as a part of normal health services. The programme envisages free distribution of Nirodh (Condom) and oral pills, besides sterilization of males (Vasectomy) and females (tubectomy) are done through Government hospitals and private practitioners. The persons undergoing sterilization are given rewards in cash. Besides these a broad – based programme of education and motivation is in operation all over the country through mass media and other channels of communication. Family planning pamphlets and leaflets are distributed free in towns as well as in villages. The goal is to reach this message to the entire population. The greatest single obstacle to economic and social development is rapid population growth. The

increase in population has outstripped much of our developmental gains. Despite Governments' best efforts for controlling the birth rate, the masses in general are not adopting birth control measures to a desired degree. There are members of social and cultural barriers as well as individual's personal fears which are serving as a great stumbling block to the adoption of birth control measures.

In order to study the obstacles to family planning, tribal villages of Pune district in Maharashtra has been chosen as an area of the study. From each village 50 sample respondents were selected randomly and out of fifty half of them are illiterates.

The following are some of the main barriers to the adoption of family planning and birth control measures.

01. The desire for Male child:

The desire for having a son is so strong even among the highly educated persons and they will not stop producing children unless they beget a male child. It is through the son only that the pregnancy is expected to continue and it is through son only that they would be remembered by their descendents. It is considered religious and sacred duty to have son who would perform the last rites of the parents. Such deep rooted beliefs of the Hindu socio-religious system are great obstacles to family planning programmes.

02. Lack of care after sterilization:

The employees of the family planning unit do their best in convincing a person for getting sterilized but as soon as he is sterilized and later no one takes care of him complete absence of post – operation care and follow up visit by the motivator, the doctor and other family planning employees. This creates a bad impression not only on the individual who is operated but also on his friends and relatives who propagate the negligence of the family planning officers. Any failure in taking adequate precaution and care creates a lot of problems and carry bad name to the programme which in turn it is sufficient to create an unfavourable attitude in the minds of the tribal folk.

03. Fear of Operation:

Tubectomy in females and Vasectomy in males are the best permanent sterilization operations. Though the field of surgery has considerably advanced, still the tribal people of India are afraid of undergoing any operation. They are under misconception that they may develop any disease and complications and therefore, they are against birth control.

04. Children are Economic Assets:

In most of the poor tribal families, a child is considered as an earning member. As soon as the child is able to add to the income of the family he is sent to work as daily labourer. The birth of baby is, therefore, not botheration. The children become earning members in their early childhood and adding family income and hence the uneducated poor class people do not give any importance to the family planning programme. The educated high caste Hindus discourage the tribal folk from adopting birth control to get more labourers to work in their agricultural operations.

05. Vasectomy and Impotency:

There is a general misconception in tribal areas that vasectomy leads to impotency and that the individual becomes unable to enjoy sex-life. Being influenced by the false rumors, people start believing that they would become important and good for nothing if they undergo vasectomy operation.

06. Offering money creates Doubts:

The money offered by the doctors and motivators sometimes creates doubts in the minds of people that the Government has some ulterior motive behind it. They doubt very much about the involvement of the Government and offering money for undergoing sterilization.

07. Illiteracy of the females:

The illiterate female folk do not prefer birth control. They are very much reluctant to sterilization operations.

08. Indiscriminate Sterilization:

In the race of target achievements that they have operated even unmarried boys and old persons by giving them different reasons and allowance of monetary reward. This polluted the very sanctity of family planning programme and brought bad name and unfavourable attitude towards this programme.

09. Feeling of the Hindus against the Increasing population of the Muslims and Christians:

There is a strong feeling among the Hindus that the Muslims and Christians of India are not adopting the methods of birth control, therefore, they feel that the Muslim and Christian population is multiplying at a faster rate. There are a few religious groups like catholic missions who are basically opposed to the idea of birth control and family planning.

10. Non Observance:

Employees and officers engaged in family planning programme have not been sterilized even if they have a number of children. The illiterate village folk feel that had sterilization been a good thing, the employees and Government officers posted in tribal areas must have been the first to accept and adopt it.

11. Children are Factors of Family bond:

The Children are deciding factors of family bond and the wife wants to have number of children so that the family bond is strengthened and she is not divorced. This is one of the reasons why tribal folk are so much against birth control and family planning.

12. Sterilization and Disease:

The misconception among tribal areas that sterilization leads to obesity and blood pressure and therefore, they are afraid of adopting this method.

It has been examined how the social, religious, economic and political factors have combined to work against the family planning programme launched by the Government. It is effective only among the educated, well to do urban population. The vast majority of the tribal folk are still opposed to it. In tribal area the traditional attitude is so powerful and deep rooted that ordinary propaganda and mass media

communication will not be able to create a favourable attitude towards family planning though slowly but definitely the attitude is changing.

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Ya Kriyawan Sa Pandita (learned person is one who is ceaselessly active) is the motto of the University of Pune, which was established in 1949. Since its inception, the University of Pune has placed the objective of 'Social Commitment' on the top of its agenda for attaining excellence in higher education. The Centre for Continuing Education established in 1972 was upgraded as the Department of Adult, Continuing Education, as a result of University Grants Commission's Policy (1977). Following the University Grants Commission's Policy (1977), Government of India launched the National Adult Education Programme (NAEP) on October 2, 1978. The responsibility and the vital role given to the Universities in the NAEP was very much instrumental in upgrading the Centres for Continuing Education in various Universities. This trend was accepted by the authorities at University of Pune. Other programmes such as Population Education, Planning Form and Jan Shikshan Nilayams were started and implanted through the university and colleges with the assistance of the University of Pune and University Grants Commission. Lifelong Learning as the cherished goal of the educational process which presupposes universal literacy, provision of opportunities for youth, housewives, agricultural and industrial workers, professionals and other disadvantaged groups of the society to continue the education of their choice at the pace suited to them is one of the main objectives of the University. The Department recognised the need for providing quality education by up gradation of skills of the learners in tune with the developmental needs of the individual and the society. An indispensable endeavour toward enhancing the human resource is to develop strategies for creating an effective learning environment for a Knowledge society. The department has resolved itself to work on some socially important areas viz. National Integration, Women Empowerment, Senior Citizens, Unorganized Workers, Non-Government Organizations, Tribal Development, youth Education, Entrepreneurship & Employment, Counselling, Literacy, Adolescence Education and Lifelong Learning.