



# **ALAGAPPA UNIVERSITY**

[Accredited with 'A+' Grade by NAAC (CGPA:3.64) in the Third Cycle  
and Graded as Category-I University by MHRD-UGC]

**KARAIKUDI – 630 003**

**DIRECTORATE OF DISTANCE EDUCATION**



**III – SEMESTER**

**34934A**

**TRIBAL COMMUNITY DEVELOPMENT**

---

# SYLLABI – BOOK MAPPING TABLE

## TRIBAL COMMUNITY DEVELOPMENT

---

Syllabi	Mapping in Book
<b>UNIT I Tribes: Definition and Concept</b> Tribes: Definition Concept Characteristics of the tribal community Nomadic and De-notified tribes History of Indian tribes Tribes in Tamil Nadu	
<b>UNIT II Regional Distribution of Tribes</b> Regional Distribution of tribes Nehru’s Panchsheel Principles of tribes Social System of tribes Socio economic conditions	
<b>UNIT III Cultural and Religious Aspects</b> Cultural and Religious Aspects Status of women Dress Food Marriage Polygamy Polyandry Dormitory Status of Children Tribal leadership Political Participation – Local, State, and National Level	
<b>UNIT IV Tribal Development Administration</b> Tribal Development Administration Administrative Structure at Central, State and District Levels Hill Development Councils Functions of tribal development blocks/agencies	
<b>UNIT V Constitutional Provisions for the Protection of Tribes</b> Constitutional Provisions for the Protection of Tribes Research and Training in Tribal Development Role of Voluntary agencies in tribal development	

---

---

**UNIT VI Tribal Problems and Programmes**

Tribal Problems and Programmes  
Child Marriage  
Poverty  
Ill-health  
Illiteracy  
Sexually Transmitted Diseases  
Acquired Immune Deficiency Syndrome  
Exploitation and Atrocities on tribals  
Immigration and its related Problems  
Lack of infrastructure facilities and amenities

---

**UNIT VII Tribal Resettlement and Rehabilitation**

Tribal Resettlement Rehabilitation and its related Problems  
Tribal movements and tribal revolt, naxalbari movement  
Tribal Development Programmes  
Tribal Development Policies

---

**UNIT VIII Tribal Area Development Programmes**

Tribal Area Development Programmes  
Hill Area Development Programmes  
Tribal Sub-Plans  
Forest Land Cultivation  
Need and Importance of Social Work Practice in tribal areas  
Application of Social Work Methods in tribal development  
Problems in Implementation of tribal development  
Programmes

---

**UNIT IX Introduction to Project Management**

Introduction to Project Management  
Concept  
Objectives  
Principles  
Scope  
Importance and Methodology  
Micro and Macro level planning  
Project dimensions  
Identification and Formulation

---

**UNIT X Detailed Project Report**

Detailed Project Report  
Project Appraisal Participatory Planning  
Participatory Rural Appraisal  
Participatory Management  
Participatory Evaluation

---

---

**UNIT XI    Planning and Management of Project Implementation**

Planning and Management of Project Implementation  
Activity Planning  
Network Analysis  
Monitoring of Development Projects

---

**UNIT XII    Management Information System**

Management Information System  
Project Evaluation  
Programme Evaluation and Review Technique  
Critical Path Method

---

**UNIT XIII    Resource Mobilization and Fund Raising**

Resource Mobilization and Fund Raising  
Statutory Requirements for the Formation of Society  
Statutory Requirements for the Formation of Trust  
The Foreign Contribution (Regulation) Act

---

**UNIT XIV    Special Provisions Related to Income Tax Exemption for  
Development Organizations**

Special Provisions Related to Income Tax Exemption for  
Development Organizations

---

---

## CONTENTS

---

### **UNIT I - TRIBES: DEFINITION AND CONCEPT**

- 1.1 Introduction
- 1.2 Objectives
- 1.3 Definition of Tribe
- 1.4 Concept of Tribe
- 1.5 Characteristics of Tribe
- 1.6 Nomadic and De-Notified Tribes
  - 1.6.1 Nomadic Tribes
  - 1.6.2 De-Notified Tribes
  - 1.6.3 Characteristics of the De-Notified Tribes
  - 1.6.4 Welfare of Denotified Tribes in India
- 1.7 History of Indian Tribes
- 1.8 Tribes in Tamil Nadu
  - 1.8.1 The Badagas
  - 1.8.2 The Irulas
  - 1.8.3 The Kotas
  - 1.8.4 The Kurumba
- 1.9 Let us sum up
- 1.10 Unit – End Exercises
- 1.11 Answers to check your Progress
- 1.12 Suggested Readings

### **UNIT II - REGIONAL DISTRIBUTION OF TRIBES**

- 2.1 Introduction
- 2.2 Objectives
- 2.3 Regional Distribution of Tribes
  - 2.3.1 North- North-Eastern Zone
  - 2.3.2 Central Zone
  - 2.3.3 Southern Zone
- 2.4 Nehru's Panchsheel Principles of Tribes
- 2.5 Social System of Tribes
  - 2.5.1 Units of Tribal Social Systems
- 2.6 Socio-Economic Conditions
  - 2.6.1 Economic Life of the Tribal's
  - 2.6.2 Economic Change in Tribal India
  - 2.6.3 Tribal Economic Policies
- 2.7 Let Us Sum Up
- 2.8 Unit – End Exercises
- 2.9 Answers to Check Your Progress
- 2.10 Suggested Readings

### **UNIT III - CULTURAL AND RELIGIOUS ASPECTS**

- 3.1 Introduction
- 3.2 Objectives
- 3.3 Tribal Culture
  - 3.3.1 Northern Regions
  - 3.3.2 Western Region
  - 3.3.3 Eastern Region
  - 3.3.4 Southern Region

- 3.4 Tribal Religion
  - 3.4.1 Tribes of Western India and Religion
  - 3.4.2 Tribes of North-East India and Religion
  - 3.4.3 Tribes of Central India and Religion
  - 3.4.4 Tribes of Southern India and Religion
- 3.5 Status of Women in Tribal
- 3.6 Dress Code of Tribes
- 3.7 Food Pattern of Tribes
- 3.8 Marriage
  - 3.8.1 Monogamy
  - 3.8.2 Polygamy
  - 3.8.3 Bigamy
  - 3.8.4 Endogamy
- 3.9 Status of Tribal Children
- 3.10 Tribal Leadership
- 3.11 Political Participation
- 3.12 Let Us Sum Up
- 3.13 Unit – End Exercises
- 3.14 Answers to Check Your Progress
- 3.15 Suggested Readings

## **UNIT IV - TRIBAL DEVELOPMENT ADMINISTRATION**

- 4.1 Introduction
- 4.2 Objectives
- 4.3 Tribal Development Administration in India
  - 4.3.1 Tribal Development Approach before Independence
  - 4.3.2 Tribal Development Administration: Approaches
  - 4.3.3 Tribal Development Administration in Post-Independence Era
  - 4.3.4 Constitution and Tribal Development
  - 4.3.5 Tribal Development Administration: Plans and Policies
- 4.4 Administrative Set Up at Central Level
  - 4.4.1 Organisational Structure of Tribal Welfare Department
- 4.5 Administrative Set Up at State Level
  - 4.5.1 Organisational Structure of Commissionerate of Tribal Welfare
  - 4.5.2 Organisational Structure of Integrated Tribal Development Agency
- 4.6 Administrative Set Up at District Level
  - 4.6.1 Organisational Structure of District Tribal Welfare Office
  - 4.6.2 Roles of Various Functionaries in Tribal Welfare Department
- 4.7 Hill Development Councils
- 4.8 Functions of Tribal Development Blocks / Agencies
- 4.9 Let Us Sum Up
- 4.10 Unit – End Exercises
- 4.11 Answers to Check Your Progress
- 4.12 Suggested Readings

## **UNIT V - CONSTITUTIONAL PROVISIONS FOR THE PROTECTION OF TRIBES**

- 5.1 Introduction
- 5.2 Objectives
- 5.3 Constitutional Provisions for the Protection of Tribes
  - 5.3.1 Educational and Cultural Rights
  - 5.3.2 Social Rights

- 5.3.3 Economic Rights
- 5.3.4 Political Rights
- 5.3.5 Service / Employment Rights
- 5.3.6 Constitutional Amendment Acts for Empowerment of Sts
- 5.4 Research and Training in Tribal Development
- 5.5 Role of Voluntary Organisations
- 5.6 Let Us Sum Up
- 5.7 Unit – End Exercises
- 5.8 Answers to Check Your Progress
- 5.9 Suggested Readings

## **UNIT VI - TRIBAL PROBLEMS AND PROGRAMMES**

- 6.1 Introduction
- 6.2 Objectives
- 6.3 The Tribal Problems
- 6.4 Child Marriage
- 6.5 Poverty
  - 6.5.1 Problem of Poverty among Tribes
  - 6.5.2 Main Reasons of Poverty among Tribes
  - 6.5.3 Removal of Poverty
- 6.6 Ill-Health
- 6.7 Illiteracy
  - 6.7.1 Problems of Tribal Education
- 6.8 Sexually Transmitted Diseases
- 6.9 Acquired Immune Deficiency Syndrome
- 6.10 Tribal Exploitation
- 6.11 Atrocities against Tribals
- 6.12 Problems of Immigration
- 6.13 Lack of Infrastructure Facilities and Amenities
  - 6.13.1 Education
  - 6.13.2 Health
  - 6.13.3 Drinking Water Supply
  - 6.13.4 Sanitation
  - 6.13.5 Housing
  - 6.13.6 Electricity
  - 6.13.7 Roads
- 6.14 Tribal Programmes
  - 6.14.1 Central Sector Schemes
  - 6.14.2 Centrally Sponsored Plan Scheme
- 6.15 Let Us Sum Up
- 6.16 Unit – End Exercises
- 6.17 Answers to Check Your Progress
- 6.18 Suggested Readings

## **UNIT VII - TRIBAL RESETTLEMENT AND REHABILITATION**

- 7.1 Introduction
- 7.2 Objectives
- 7.3 Tribal Rehabilitation
- 7.4 Tribal Resettlement
- 7.5 Social Movement
- 7.6 Tribal Development Programmes
- 7.7 Evolution of Tribal Policies in India

- 7.8 National Policy on Tribal Development
- 7.9 Let Us Sum Up
- 7.10 Unit – End Exercises
- 7.11 Answers to Check Your Progress
- 7.12 Suggested Readings

## **UNIT VIII - TRIBAL AREA DEVELOPMENT PROGRAMMES**

- 8.1 Introduction
- 8.2 Objectives
- 8.3 Tribal Area Development Programmes
  - 8.3.1 Economic Measures for the Upliftment of Scheduled Tribes
  - 8.3.2 Tribals and Finance
  - 8.3.3 Scheduled Tribes Finance Corporation
  - 8.3.4 Problems in Tribal Area Development Programmes
- 8.4 Hill Areas Development Programme
  - 8.4.1 Classification of Hill Areas
  - 8.4.2 Hill Areas Development Programme - Objectives
  - 8.4.3 Hill Areas Development Programme - Approaches and Strategies
- 8.5 Tribal Sub-Plan
- 8.6 Forest Land Cultivation
  - 8.6.1 Shifting Cultivation
  - 8.6.2 Characteristic of Shifting Cultivation
- 8.7 Need and Importance of Social Work Practice in Tribal Areas
  - 8.7.1 Theory of Tribal Social Work
  - 8.7.2 Role of Social Worker in Tribal Community Development
- 8.8 Application of Social Work Methods in Tribal Development
  - 8.8.1 Case Work Approach
  - 8.8.2 Group Work Approach
  - 8.8.3 Community Organisation
  - 8.8.4 Social Welfare Administration
  - 8.8.5 Social Work Research
  - 8.8.6 Social Action
- 8.9 Problems in Implementation of Tribal Development
  - 8.9.1 Realities in the Implementation of Constitutional Welfare Programmes
- 8.10 Let Us Sum Up
- 8.11 Unit – End Exercises
- 8.12 Answers to Check Your Progress
- 8.13 Suggested Readings

## **UNIT IX - INTRODUCTION TO PROJECT MANAGEMENT**

- 9.1 Introduction
- 9.2 Objectives
- 9.3 Project Management
- 9.4 Concept of Project Management
- 9.5 Objective of Project Management
- 9.6 Principles of Project Management
  - 9.6.1 Principle of Vision and Mission
  - 9.6.2 Principle of Business Objectives
  - 9.6.3 Principle of Standards of Engagement
  - 9.6.4 Principle of Intervention and Execution Strategy
  - 9.6.5 Principle of Organisational Alignment
  - 9.6.7 Principle of Measurement and Accountability



- 9.7 Scope of Project Management
- 9.8 Importance of Project Management
- 9.9 Methodologies of Project Management
- 9.10 Micro and Macro Level Planning
- 9.11 Project Dimensions
- 9.12 Project Identification and Formulation
- 9.13 Let Us Sum Up
- 9.14 Unit – End Exercises
- 9.15 Answers to Check Your Progress
- 9.16 Suggested Readings

## **UNIT X - DETAILED PROJECT REPORT**

- 10.1 Introduction
- 10.2 Objectives
- 10.3 Detailed Project Report
- 10.4 Project Appraisal
- 10.5 Participatory Development
- 10.6 Participatory Planning
- 10.7 Participatory Rural Appraisal
- 10.8 Participatory Management
- 10.9 Participatory Evaluation
- 10.10 Let Us Sum Up
- 10.11 Unit – End Exercises
- 10.12 Answers to Check Your Progress
- 10.13 Suggested Readings

## **UNIT XI - PLANNING AND MANAGEMENT OF PROJECT IMPLEMENTATION**

- 11.1 Introduction
- 11.2 Objectives
- 11.3 Project Implementation Plan
- 11.4 Management of Project Implementation
- 11.5 Activity Planning
- 11.6 Network Analysis
- 11.7 Monitoring of Development Projects
- 11.8 Let Us Sum Up
- 11.9 Unit – End Exercises
- 11.10 Answers to Check Your Progress
- 11.11 Suggested Readings

## **UNIT XII - MANAGEMENT INFORMATION SYSTEM**

- 12.1 Introduction
- 12.2 Objectives
- 12.3 Management Information System
- 12.4 Project Evaluation
- 12.5 Programme Evaluation and Review Technique
- 12.6 Critical Path Method
- 12.7 Let Us Sum Up
- 12.8 Unit – End Exercises
- 12.9 Answers to Check Your Progress
- 12.10 Suggested Readings

## **UNIT XIII - RESOURCE MOBILIZATION AND FUND RAISING**

- 13.1 Introduction
- 13.2 Objectives
- 13.3 Resource Mobilization
- 13.4 Techniques of Fund Raising
- 13.5 Statutory Requirements for the Formation of Society
- 13.6 Statutory Requirements for the Formation of Trust
- 13.7 The Foreign Contribution (Regulation) Act
- 13.8 Let Us Sum Up
- 13.9 Unit – End Exercises
- 13.10 Answers to Check Your Progress
- 13.11 Suggested Readings

## **UNIT XIV - SPECIAL PROVISIONS RELATED TO INCOME TAX EXEMPTION FOR DEVELOPMENT ORGANIZATIONS**

- 14.1 Introduction
- 14.2 Objectives
- 14.3 Special Provisions Related to Income Tax Exemption for Development Organizations
  - 14.3.1 Section 10 (23C)
  - 14.3.2 Section 80G
  - 14.3.3 Section 35 (AC)
- 14.4 Let Us Sum Up
- 14.5 Unit – End Exercises
- 14.6 Answers to Check Your Progress
- 14.7 Suggested Readings

### **Mosel Question Paper**

Course Material Prepared by

**Dr. N. RAJAVEL MSW., M.Phil., Ph.D., UGC-NET.,**

Assistant Professor,

Department of Social Work,

Bharathidasan University,

Khajamalai Campus,

Tiruchirappalli – 23.

---

# **UNIT – I TRIBES: DEFINITION AND CONCEPT**

---

## **Structure**

- 1.1 Introduction
- 1.2 Objectives
- 1.3 Definition of Tribe
- 1.4 Concept of Tribe
- 1.5 Characteristics of Tribe
- 1.6 Nomadic and De-Notified Tribes
  - 1.6.1 Nomadic Tribes
  - 1.6.2 De-Notified Tribes
  - 1.6.3 Characteristics of the De-Notified Tribes
  - 1.6.4 Welfare of Denotified Tribes in India
- 1.7 History of Indian Tribes
- 1.8 Tribes in Tamil Nadu
  - 1.8.1 The Badagas
  - 1.8.2 The Irulas
  - 1.8.3 The Kotas
  - 1.8.4 The Kurumba
- 1.9 Let us sum up
- 1.10 Unit – End Exercises
- 1.11 Answer to check your Progress
- 1.12 Suggested Readings

---

## **1.1 INTRODUCTION**

---

---

## **1.2 OBJECTIVES**

---

---

## **1.3 DEFINITION OF TRIBE**

---

A series of definition have been offered by the earlier Anthropologists like Morgan, Tylor, Perry, Rivers, and Lowie to cover a social group known as tribe. These definitions are, by no means complete and these professional Anthropologists have not been able to develop a set of precise indices to classify groups as “tribal” or “non tribal”. The term generally refers to territorial communities living in the relative isolation in foot-hills and forests.

Many attempts have been made in anthropology to define and characterize on “tribe”, but there is no consensus on defining characteristics. Territorially race, economy animism, political autonomy etc have been variously used. In fact it appears that the dozens of definition and characteristics of “tribe” floating around in anthropological literature are as diverse as the field situation encountered by those proposing the definitions.

Let us start with the orthodox definition of tribes revealed in the Dictionary of Anthropology which states: "Tribe is a social group, usually with a definite are, dialect, cultural homogeneity, and unifying social organization". It may include several subs - groups, such as sibs or villages. It may and may have common ancestor as well as presiding deities. The families or small communities making up a tribe, are linked through economic, social, religious, or blood ties i.e. kingship bondage.

A tribe is a group of people, usually staying in jungle areas, in a small locality, absolutely illiterate poor, hardly clad in clothes, usually dark and frail, fully living within their own community whose marriage always takes place among themselves, engaged in hunting and searching for roots, shoots and fruits as their veg food and roasted animals as non-veg food, completely oblivious of the country's political and economic condition, resisting all efforts of development and have a strong dislike for strangers and educated modern community.

Dr Rivers added the criteria of "having single government and acting together for such common purposes as warfare"

Prof. Perry thinks that "a common dialect and a common territory" should be treated as the criteria for labelling a group as tribe.

Prof S.C. Dube has remarked that "Partly because of the isolation and partly because of their limited world view, characterized by lack of historical depth and an overall tradition – orientation, they are integrated themes and special cultural focus give them a separate cultural identity and they often posses latent and manifest value attitude, and motivational system which are remarkably different from those of the other people".

The Tata Institute of Social Science has made following comment on this issue. "A tribe could be a collection of families without the existence of community in the scientific sense of the word. A tribe as a social organization is able to decide upon its own function or the need or otherwise of independence between its different components, units or groups". Economic backwardness is very relative.

Prof. S.C. Sinha has tried to define the category "tribe" as essentially pre literate groups living in relative isolation in hills and forests or in the plains skirting the forests who are apparently outside the threshold of "Brahmanic hierarchic civilisation".

On the basis of certain universal characteristics contained in various definitions, Majumdar (1958) proposed a definition of tribe claiming that some of it would define a tribe anywhere.

"A tribe is a social group with territorial affiliation, endogamous, with no specialization of function ruled by tribal officers, hereditary or otherwise, united in language or dialect, recognising social distance with other tribes, caste, without any social obloquy attaching to them as it does in the caste structure following tribal traditions, belief and customs illiberal

of naturalization of ideas from alien sources, above all conscious of homogeneity of ethnic and territorial integration”.

In Indian context, too, the term is a British legacy. They classified as tribe such people who were beyond the pale of Hindu Varna system occupied inaccessible hills and forests and were of dark complexion. Neither Hindu nor any other Indian language has a corresponding term with exact connotation as „tribe“. This in itself is a proof enough that Indian language have never conceptually set these people apart from the rest.

---

## **1.4 CONCEPT OF TRIBE**

---

In contemporary India, the word ‘tribe’ has thus little cultural or social implications. It has become the watchword of the political consciousness of a particular group of a people in the country. Like caste consciousness or regional consciousness, tribal consciousness is fast developing to be a political tool which has become symbolic of privileged treatment, separatist tendencies and in places a barrier to national integration.

The tribal as man is simple, humble and possesses a great amount of feeling for his co-villagers and kins men in particular and community members in general. They grow in the intimacy of the social atmosphere of his community. His close association with nature inspires him to lead a carefree life. They feel pleasure in roaming about hills, forests and fields. Nature makes him intimate with the environment. He often meets friends and visits his own relations on different festive occasions and in periodical new relations and association with people.

Purely for sake of classification and enumeration, the British Government in India introduced the category of ‘tribe’ (with occasional qualifying prefixes like ‘hill and jungle’, ‘aboriginal’, ‘indigenous’) to designate these people. The word tribe had been hitherto used by European historians to refer to such distinctive groups of people as the Gauls or the Anglo-Saxons in Europe and such autonomous political groups as Lichchivi, Mulla, Yaudheya and Khasa in ancient India, or such wide descent groups as the tribes of Israel or the Arab tribes in Western Asia. Social Anthropologists like Rivers were using the word in reference to the people of Melanesia where each hill top or valley sheltered groups of people who were politically autonomous and, as if to show that, were constantly at war with each other. It is significant to note that unaffected by its usage in India, British Social Anthropologists like Radcliffe-Brown, Evans Pritchard, Fortes and Nadel have used the word tribe to refer an autonomous political unit which lives on its own territory and possesses its own distinctive way of life.

In the Indian context, efforts have been made to find common denominators if not a common definition of the word tribe. The Commissioner for scheduled castes and Scheduled Tribes in his report for the year 1952 has listed eight such common features. These are:

- They live away from the civilized world in the inaccessible part lying in the forests and hills,
- They belong to either one of the three stocks- Negritos, Australoids or Mongoloids.
- They speak the same tribal dialect,
- Profess primitive soul known as “Animism” in which the worship of ghosts and spirits is the most important element,
- Follow primitive occupations such as gleaning, hunting, and gathering of forest product,
- They are largely carnivorous or flesh and meat eaters,
- They live either naked or semi- naked using tree-barks and leaves for clothing, and
- They have nomadic habits and love for drink and dance.

---

## **1.5 CHARACTERISTICS OF TRIBE**

---

### **Common Territory**

A tribe is a territorial community. It means that the tribe has a definite territory in which its members reside. For Example, the Naga, Rengma Naga, Sema Naga and other tribals reside in Nagaland; Garos, Khasis, Khasas live in Assam; Bhils in Madhya Preadesh; Soligas in Mysore; ThodasIn in Niligiri Hills of Tamil Nadu, and so on. In the absence of a common locality or territory a tribe would lose its uniqueness.

### **Collection of Families**

As the definitions of tribe cited above clarify, tribals constitute a collection of families. These collections may have various sizes. These families which normally have blood relationships among themselves could be matriarchal or patriarchal in nature.

### **Common Name**

Every tribe has its own name. Each tribe is known to other tribes by its distinctive name. Example of some Indian tribes: Garo, Khasi, Khasa, Naga, Rengma Naga, Sema Naga, Limbu, Santhal, MUnda, Gond, Kota, Badaga, Urali, Thodas, etc.

### **Common Language**

The members of a tribe speak a particular language. Different tribes speak different languages. These languages are not only different from the language of the civilised people, but they themselves differ from one another. Common language contributes much to the development of community feeling. Since these languages do not have a script of their own, education of the tribals has become problematic.

### **Common Ancestor**

The tribals claim that they have a common ancestor. A major cause of the sense of communal unity in the tribe is “the tie of blood

relationship” between its members arising out of common ancestry. The tribals are bound by kinship bonds.

### **Common Religion**

Religion plays an important role in the tribal organisation. The members of a tribe usually worship a common ancestor. Also, ‘nature worship’ is common among them. In addition to the Ancestral worship and nature worship the tribals practise other types of faith such as -fetishism, animism and totemism. Magic is also widespread among them. The tribal social and political organisations are based on this religion. Participation in common religious ceremonies functions and festivals contributes to the unity of the group. A sizeable proportion of Nagas, Mizos, Santhals, Oraons and Munda, etc. Have embraced Christianity while some tribals such as Butia, Lepcha Chakma have largely identified with Buddhism.

### **Common Culture**

Each tribe has a way of life of its own. Each tribe has its own way of behaving, thinking, feeling and acting. Each has its own customs, traditions, morals, values, its own peculiar institutions in brief, its own culture. The very peculiarities of a tribe reveal that it has a distinctive culture of its own.

### **Common Political Organisation**

Each tribe has its own political system. The tribal chief normally exercises authority over all the other members. The chieftainship is normally hereditary. He occupies an important position in the tribal society. The tribals do not possess a government in the modern sense of the term. But, they do have their own tribal government, tribal council and tribal court or judicial system. Santhals, for example, an advanced tribe, has a village council the members of which are democratically elected. Nagaland emerged on the first of December 1963 as the 16th State of the Republic of India and Meghalaya in 1972.

### **Feeling of Unity**

The members of a tribe always feel that they are united. This sense of unity is essential for them to retain their identity. Tribals are normally cohesive and they fight against common enemies as one man. They are ever ready to avenge the injustice done to the group or the individuals.

### **Common Economic Organisation**

As against 73% national average, 91 % of the tribal workers are engaged in agriculture. About 3% of tribals are engaged in manufacturing against the national average of 11%; and 5% in tertiary servicing [against the national average of 16%]. Just 1 % tribals are engaged in forestry and food gathering. Their economic position is very poor. Though they are poor, against the national average of 43%, nearly 57% of tribals are economically active. In spite of that, they get very poor returns for their efforts.

## **Organisation of Clans**

The clan or sib is an important part of tribal-organisation. The clan includes all the relatives of mothers or fathers and the children of one' ancestor. People belonging to a clan trace their origin to one ancestor. The descendants of a clan are of either matrilineal or partilineal lineage. The tribal society may include in itself many clans. There exists mutual helpfulness among the members of different clans.

## **Prevalence of Dormitories**

Tribal community has a peculiar feature which is evident in the form of common sleeping chambers or dormitories. Such organisations train the youth in the tribals ways of life. These are the centres which preserve tribal legends, music, dance, paintings, etc Young boys and girls spend much of their time in the night in these dormitories and often they are vested with the responsibility of giving protection to the community people. Till they get married they continue to become the members of the dormitories and are supposed to maintain secrecy relating to their activities. After their marriage their membership of the dormitories get cancelled. Members of the dormitories are expected to follow the rules and regulations strictly.

## **Simplicity and Self-Sufficiency**

A tribal society is not complex but simple in character. Hunting, fishing and collection of roots, fruits, nuts, berries, honey and forest products are their main means of subsistence. Some have taken to cultivation also. They do not posses, neither do they enjoy the facilities of civilised people. There was a time when the tribals were self-sufficient. Due to the increase in their population and changed economic conditions, their self-sufficiency has gone. They are becoming more and more dependent on the civilised community and also the government help. They are simple, honest, frugal and some of them are very hospitable also. They are not educated neither are they interested in it.

## **The Need for Protection**

The tribals always experience the need for protection. Hence, they are a cohesive group. The tribe is a homogeneous group also. There is less diversity and more unity and uniformity. Ethnic, political, religious and other kinds of prejudices and mutual distrust between the civilised and the tribal people have made the tribals feel insecure. Hence, they experience the need for protection. Their political organisation is established mainly to protect themselves.

## **Endogamous Group**

Though not always, the members of a tribe generally marry among themselves. Marrying within one's own group is called endogamy. Each tribe has many clans within itself and these are exogamous in nature. The tribals practise endogamy probably to maintain the purity of blood and



cultural peculiarities and to preserve the property within the group. But today, due to the influence of the civilised people and increased contacts, exogamy is also practised. The tribe is not necessarily an endogamous group, though originally it might have been so, says, Imperial Gazetteer of India. All known tribal societies have laid stress on the rule of exogamy. An individual is not allowed to marry inside a definite set of his own kin-group, that is, clan. In conclusion, it can be said that taken together as a unit, each tribe is largely endogamous, but various sub-groups that it consists, namely clans, are mostly exogamous.

---

## **1.6 NOMADIC AND DE-NOTIFIED TRIBES**

---

### **1.6.1 Nomadic tribes**

The Nomadic Tribes and De-notified Tribes consist of about 60 million people in India, out of which about five million live in the state of Maharashtra. There are 315 Nomadic Tribes and 198 Denotified Tribes.

A large section of the Nomadic pastoralist tribes are known as *vimukta jatis* or 'free/ liberated jatis' because they were classed as such under the Criminal Tribes Act 1871, enacted under British rule in India.

After Indian Independence, this act was repealed by the Government of India in 1952. In Maharashtra, these people are not been included in the list of Scheduled Tribes due to historical circumstances, but are listed as Scheduled Castes or "Nomadic Tribes". The tribes designated as "Denotified", "Nomadic" or "Semi-Nomadic" are eligible for reservation in India.

The Government of India established the National Commission for De-notified, Nomadic and Semi Nomadic tribes in 2005 to study the developmental aspects of such tribes.

### **1.6.2 De-notified Tribes**

Denotified tribes were of two kinds which may broadly be classified into nomadic groups and settled communities. The nomadic group includes gypsy like people, while the settled and the semi – settled groups trace their descent irregular fighting clans, who were uprooted from their original homes on account of invasions or political upheavals in the distant past. Before settlement in colonies, they used to make a living out of hunting, snake charming, selling medicinal herbs and other goods. The innate spirit of adventure coupled with extreme poverty, lack of openings for better economic conditions and also other psychological factors led them to take to criminal practices which later became a tradition and a part of their heritage.

The term 'De-notified Tribes' stands for all those communities which were once notified under the Criminal Tribes Acts, enforced by the British Raj between 1871 and 1947. These Acts were repealed by the Independent Indian Government in 1952, and these communities were "De-Notified". A few of these communities which were listed as de-notified were also nomadic.

Terms such as nomads and semi-nomads are applied to 'social groups who undertook a fairly frequent, usually seasonal physical movement as part of their livelihood strategy in the recent past. The term semi-nomad is mostly used to describe those sections of nomads whose duration, distance and frequency of movement is comparatively less than others. The distinction between nomads and semi-nomads do not involve distinguishable ethnic categories or social groups, it rather describes the degree of mobility practiced by them.

These people were bound by their own morals. They were physically well – built and mentally sound. They seem to have their own standards which they observed scrupulously. The Bhamptas steal neither during the daytime nor from the body of a person asleep. The Tagoos of Karnal, the Sonarias and the Oudiahs, on the other hand steal in the daytime, near in the night. The Bhamptas and the Sonarias never steal in their own villages. The Burias usually rob the well-to –do as they detest depriving the poor of their hard-earned income. Minas of Shahjahanpur in the Punjab give plenty to all those who come to them for alms. The charity of the Minas in Saddabarat, is perpetual, and invites all comers to partake of it.

They have their own code of conduct and secret dialect to communicate with each other in the performance of their work. This code of conduct was strictly followed. Contravening these rules met with severe social disapproval, which was a stronger sanction than laws.

After independence, the national government realized the injustice of dubbing the whole community as criminal without exception. Apart from being repugnant to the fundamental principles of jurisprudence, it was socially unjustifiable and nationally wasteful to maintain a whole community, generation after generation, in bondage. The Government therefore appointed a Criminal Tribes Enquiry Committee in 1949 and on its recommendation repealed the Criminal Tribal Act with effect from August 31, 1952 and the restrictions imposed on those people were withdrawn.

### **1.6.3 Characteristics of the De-notified Tribes**

1. The Bhamptas are railway thieves par excellence.
2. The Minas of the Punjab, U.P, and Rajasthan are more prone of decoity which is preceded by a heavy pelting of stones.
3. The Kallan considers robbery a duty and a right sanctioned by descent.
4. The Jandna are swindlers who pretend to turn metals into gold.
5. The Gopals engage themselves only in cattle stealing.
6. The Manggarodis are cattle poisoners and cattle lifters.
7. The Kolis commonly steal only bullocks and buffaloes; the Manggarodis steal goats and sheep.
8. The chapper-bands are known for pilfering and petty larceny, though at times they take to counterfeiting coins.
9. The Lamanis kidnap women and children.

10. The Baurias engage only in house burglar and cattle stealing at night. They are expert at wrenching jewellery off the persons of sleeping women. The radius of their burglary is beyond 50 miles of their village.
11. A badall would be stealing all the edibles including food, fowls, and eggs.
12. A Barwar would commit theft after sunset or before sunrise, would readily surrender.
13. The Baurias sometimes pose as members of caste and manage to marry their daughters to well- to-do people whom after wards they plunder in collusion with them.
14. The Soonarias are daytime pickpockets and petty thieves.
15. The Sansis often disguise themselves as constables and in the course of a mock search rob travelers.
16. The Harnis are adept at masquerading as religious mendicants.
17. The Kasikadis, who take to robbery and decoity, disguise themselves as Jangams (lingayat priests), fortune tellers, medicine men or shepherds to pick up information.
18. The Chandrawadi will often disguise himself as a woman and travel in the third class, woman's carriage and carry on his trade.

#### **1.6.4 Welfare of Denotified Tribes in India**

The Backward Classes Commission 1955 had recommended that:

1. The nomenclature of these classes may be changed from "criminal" to "Denotified Communities".
2. These communities may be divided into Scheduled Tribes, Scheduled Castes and Other Backward Classes for getting the benefits available to the categories concerned.
3. These communities may be distributed in small groups in towns and villages where they will ultimately come in the contact with the other people and will eventually be assimilated in society.
4. Normal instruction together with basic education followed by vocational and technical education at secondary level should be given to them.
5. The children of the criminal groups should be removed from their parents on attaining the age of seven and should be put in suitable hostels.

Much more could have been done for the welfare of the Denotified tribes, had there been a statutory provision for their welfare as there has been for the protection and promotion of interests of scheduled castes and tribes in the various articles of our constitution. The Denotified tribes are entitled to certain benefits and concessions under the general provision of Article 41 of the Constitution of India which stipulates the promotion of educational and economic interests of the scheduled castes, scheduled tribes and other weaker sections. It is desirable that the various safeguards, concessions and benefits available to the schedule castes and tribes should be extended to them also under the statutory provisions to be made by the parliament through an amendment of the Constitution.

There is also the need to identify their complex problems which vary from state to state due to their habitation, ecology, traditions and cultural ethos, and to find their remedies especially to their rehabilitation in vocations suited to their genius and to wean them away from their criminal tendencies, particularly the children. This can be achieved to a great extent by formulating comprehensive and integrated plans to provide them land and the financial facilities in the form of loans/subsidies for agriculture, agro – based cottage industries, housing education etc. Voluntary organizations have been playing appreciable role in their rehabilitation and welfare. They need to be involved in larger measure to complement the government efforts in ameliorating the lot of the De-notified tribes with a view to integrating them in a mainstream of the Indian society and enabling them to live as respectable citizens of the country.

---

## **1.7 HISTORY OF INDIAN TRIBES**

---

Tribal peoples constitute 8.6 percent of India's total population, about 104 million people according to the 2011 census (68 million people according to the 1991 census). This is the largest population of the tribal people in the world. One concentration lives in a belt along the Himalayas stretching through Jammu and Kashmir, Himachal Pradesh, and Uttar Pradesh in the west, to Assam, Meghalaya, Tripura, Arunachal Pradesh, Mizoram, Manipur, and Nagaland in the northeast. Another concentration lives in the hilly areas of central India (Madhya Pradesh, Orissa, and, to a lesser extent, Andhra Pradesh); in this belt, which is bounded by the Narmada River to the north and the Godavari River to the southeast, tribal peoples occupy the slopes of the region's mountains. Other tribals, the Santals, live in Bihar and West Bengal. There are smaller numbers of tribal people in Karnataka, Tamil Nadu, and Kerala, in western India in Gujarat and Rajasthan, and in the union territories of Lakshadweep and the Andaman and Nicobar Islands.

The extent to which a state's population is tribal varies considerably. In the northeastern states of Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland, upward of 90 percent of the population is tribal. However, in the remaining northeast states of Assam, Manipur, Sikkim, and Tripura, tribal peoples form between 20 and 30 percent of the population. The largest tribes are found in central India, although the tribal population there accounts for only around 10 percent of the region's total population. Major concentrations of tribal people live in Maharashtra, Orissa, and West Bengal. In the south, about 1 percent of the populations of Kerala and Tamil Nadu are tribal, whereas about 6 percent in Andhra Pradesh and Karnataka are members of tribes.

Tribal people in India are called adivasi. Adivasi is an umbrella term for a heterogeneous set of ethnic and tribal groups considered the aboriginal population of India. Although terms such as atavika, vanavasi ("forest dwellers"), or girijan ("hill people") are also used for the tribes of India, adivasi carries the specific meaning of being the original and autochthonous inhabitants of a given region and was specifically coined for that purpose in the 1930s. Over time, unlike the terms "aborigines" or "tribes", the word "adivasi" has developed a connotation of past autonomy which was disrupted during the British colonial period in India and has not

been restored. They generally live outside the mainstream of Indian Hindu and Muslim society. Most ordinary Indians know little about them.

There are some 573 communities recognized by the government as Scheduled Tribes and therefore eligible to receive special benefits and to compete for reserved seats in legislatures and schools. They range in size from the Gonds (roughly 7.4 million) and the Santals (approximately 4.2 million) to only eighteen Chaimals in the Andaman Islands. Central Indian states have the country's largest tribes, and, taken as a whole, roughly 75 percent of the total tribal population live there

In the 1950s a policy of protection was adopted towards all the tribal peoples in India. Prime Minister Jawaharlal Nehru once wrote: "There is no point in trying to make them a second rate copy of ourselves...they are people who sing and dance and try to enjoy life; not people who sit in stock exchanges, shout at each other, and think themselves civilized."

Tribals, black aborigines similar to those found in New Guinea and Australia, are believed to be the original inhabitants of much of southern India. DNA evidence from the Negrito tribes of the Andaman Islands spans back 70,000 years and suggests they originated from people from Africa who migrated to India, Southeast Asia and Indonesia. DNA evidence also indicates that they are direct descendants of the first modern humans to leave Africa but lack a distinctive feature of Australian aborigines, another early group to leave Africa.

The Onge from the Andaman Islands carry some of the oldest genetic markers found outside Africa. The tribes of the Andaman Islands are believed to be related to the Negritos of Southeast Asia and the Philippines (See Malaysia and the Philippines). Some scholars theorize that they arrived in the Andaman Islands from Burma or Malaysia at some time in the distant past by sea, or perhaps arrived from Sumatra by way of the Nicobar Islands. However there is no firm evidence to back this up and is regarded mostly as speculation.

The Bhil tribe is regarded by some as "the oldest of the aboriginal tribes comprising India's original inhabitants. They are regarded as the original inhabitants of the forest of central India and were driven into their current homelands by Muslim invaders. Their name is believed to be derived from a word in Dravidian languages for "bow," which until fairly recent times they always were seen carrying."

Some anthropologists hypothesize that the region was settled by multiple human migrations over tens of millennia, which makes it even harder to select certain groups as being truly aboriginal. One narrative, largely based on genetic research, describes Negritos, similar to the Andamanese adivasis of today, as the first humans to colonise India, likely 30–65 thousand years ago. Sixty percent of all Indians share the mtDNA haplogroup M, which is universal among Andamanese islander adivasis and might be a genetic legacy of the postulated first Indians.

Some anthropologists theorise that these settlers were displaced by invading Austro-Asiatic-speaking Australoid people (who largely shared skin pigmentation and physiognomy with the Negritos, but had straight rather than curly hair), and adivasi tribes such as the Irulas trace their origins to that displacement. The Oraon adivasi tribe of eastern India and the Korku tribe of western India are considered to be examples of groups of Australoid origin. Subsequent to the Australoids, most anthropologists and geneticists agree that Caucasoids (including both Dravidians and Indo-Aryans) and Mongoloids (Sino-Tibetans) immigrated into India: the Dravidians possibly from Iran, the Indo-Aryans possibly from the Central Asian steppes and the Tibeto-Burmans possibly from the Himalayan and north-eastern borders of the subcontinent. None of these hypotheses is free from debate and disagreement.

Ethnic origins and linguistic affiliations in India match only inexactly, however: while the Oraon adivasis are classified as an Australoid group, their language, called Kurukh, is Dravidian. Khasis and Nicobarese are considered to be Mongoloid groups and the Munda and Santals are Australoid groups, but all four speak Austro-Asiatic languages. The Bhils and Gonds are frequently classified as Australoid groups, yet Bhil languages are Indo-European and the Gondi language is Dravidian.

### **India's Tribal Belt**

"Tribal Belt" embraces central and northeast India, which extends across the center of India from Pakistan in the west to Bangladesh and Myanmar in the east. The belt is home to 81 million indigenous people, whose ancestors may have inhabited India before Aryan invaders, the ancestors of Hindus, arrived around 1500 B.C.

The tribal belt is one of India's most impoverished regions. Many tribals traditionally lived off the forest. But the forest are shrinking and they have been forced to try and cultivate fields. But where they live land is often in short supply and not enough to go around. In some cases tribals are prevented from chopping trees here and there while loggers and miners work illegally or bribe politicians to gain access to resources.

Details about the demography of India's tribal people are lacking. Most national census don't gather information on a tribe by tribe basis. In some cases researchers have to go back to British data collected on the early 1930s and extrapolate from that. While few tribes are in danger of extinction, they are being challenged by the encroachment of other groups on their territory and threats from modernization, Westernization, secularization and Christian missionaries.

### **Hill Tribes**

Hill tribe is a term long used by British and American travelers and colonial authorities in South Asia and Southeast Asia to describe indigenous groups that inhabit highland areas. The term is not liked by anthropologists because it has racial overtones (Why for example are the Swiss and Scotts not referred to as hill tribes?), plus it catalogues a variety of diverse groups into a single category and minimizes their differences

and downplays the things that make them unique or even extraordinary. The preferred term is ethnic minority, or simply minority.

In most cases hill tribes are defined as indigenous communities that live at an elevation above 1,000 meters. Tribes tend to be groups that occupy a certain geographical area and marry within the group. They often have their own language and their own distinct material culture.

Hill tribe members have traditionally been regarded as animists but there are many examples of hill tribe members who are Hindus, Muslim, Buddhist and Christian. And while most have traditionally been agriculturists there are also examples of ones made up of pastoralists, artisans and itinerant peddlers and performers

Rather than mingling with the lowland people, the hill tribes have preferred to keep to themselves by living in small villages nestled in mountains that were once covered with dense forests. In some cases, the hills tribes consider themselves to be politically independent from the government of the country they reside in, and the land they live on to be separate states.

---

## **1.8 TRIBES IN TAMIL NADU**

---

Tribes of Tamil Nadu are mainly found in the district of Nilgiris. Of all the distinct tribes, the Kotas, the Todas, the Irulas, the Kurumbas and the Badagas form the larger groups, who mainly had a pastoral existence. The men from each family of this tribe are occupied in milking and grazing their large herds of buffaloes; a very common form of pastoral farming. This tribe is distinguished by their traditional costume; a thick white cotton cloth having stripes in red, blue or black, called puthukuli worn by both women and men over a waist cloth. They settle mainly in Munds, comprising of five-six typical wagon shaped, windowless split bamboo, reeds and thatch huts. They do not worship any God and their consciousness is cosmic.

### **1.8.1 The Badagas**

They belong to the backward class and are not classified as tribals. They comprise of an agricultural community and settle near Nilgiris of Tamil Nadu. They are engaged in tea cultivation and potato growing. They speak a language which is a mixture of Tamil and Kannada language. They form the largest group of tribes and boast of a rich oral tradition of folktales, songs and poetry. These tribes are Hindus and belong to the Shiva sect. The Badagas celebrate the Hindu festivals such as Diwali, and the famous festival of Pongal.

### **1.8.2 The Irulas**

These tribes of Tamil Nadu occupy the lower slopes and forests at the base of the Nilgiri hills. This tribe is famous for snake catching and removing the venom. It is often said that the people of these tribes are called upon whenever a native require any medical / herbal assistance. They are the second largest group of tribes after the Badagas and they are

largely similar to the Kurumba tribe of Tamil Nadu. This tribe produces honey, fruits, herbs, roots, gum, dyes etc., and trades them with the people in the plains. They are also gradually changing from their earlier ways of hunting to a more modern form of living.

### **1.8.3 The Kotas**

They are mainly concentrated in the Tiruchigadi area in the Nilgiris Hills. They are distinguished by their colourful folk dances and are basically musicians. They are mainly engaged in producing handicrafts. These tribes of Tamil Nadu are expert iron smiths, potters and carpenters. Their population is very small and they live in huts that have a living and sleeping area and a place of worship. Their language is similar to that of the Badagas. They speak Tamil and a form of Kanada language.

### **1.8.4 The Kurumba**

The Kurumba tribes of Tamil Nadu inhabit the intermediate valleys and forests around villages. They are famous for their black magic and witch craft, and in the past were believed to be performing sacrifices as part of the voodoo magic. Primarily, they were engaged in hunting and gathering for their living, but gradually shifted to cultivating and working in coffee and tea plantation.

## **Tribal Languages in Tamil Nadu**

Adiyan or commonly known as Eravas is spoken in Tamil Nadu and also parts of Kerala. The word Adiyan means “slave” in the Malayalam language. The Adiyans are mostly agricultural labourers.

Allar (Chatans), a Dravidian language spoken in Tamil Nadu mainly in the Palghat regions. The lexical similarity with the Tamil language is about 59% and they are mainly hunters, gatherers, labourers and they believe in a very traditional form of religion.

Alu (Kurumba) mainly has spoken in the Nilgiri districts of Tamil Nadu. It also shares lexical similarity with a non standard form of Kannada language. The language is mainly spoken by the scheduled tribe population in the Nilgiri district of Tamil Nadu and they are mainly bee gatherers, tea and coffee labourers, horticulturalists and hunters. They believe in the traditional Hindu religion.

Badaga or Badugu spoken in the Kundur and Nilgiri districts of Tamil Nadu. The language is also the name of the Badaga tribe in the state. It is believed that they are the largest most populated people in the southern most regions and they were agricultural people, who have now relocated to towns and cities and earn from an urban style of employment. They believe in Hinduism especially of the Saiva sect.

Irula or commonly known by different names by the tribes as Eravallan, Irular, Iruliga, Erukala, Yerukala, Irava, Korava, Chensu, Kad, or Urali is a Dravidian language spoken mainly in the districts of Coimbatore, Chengai Anna, Salem, Nilgiri and Periyar.



Besides this, Jatapu is also a tribal language spoken in some parts of Tamil Nadu. It is a language spoken mainly by the scheduled tribes. Most of them have adopted Telugu as their mother tongue, since Jatapu language is very similar to that of the Telugu language. They are mostly farmers and forest labourers. All Jatapus are Hindu by faith and they believe in many Gods and Goddesses.

The other tribal languages also spoken in other parts of India besides them being spoken in Tamil Nadu are Kachchi, Kadar, Kanikkaran, Kota, Kudiya, Kui and Kurichiya.

Malavedan is a language spoken in the Tirunelveli part of Tamil Nadu and also in the south of Kanya kumari. It is also a dying language with its major shift to Tamil. The natives of this language were hunters and gatherers but now many are wage labourers. They believe in their traditional religion with a little mix of Hinduism.

Manna-Dora and Mukha –Dora are also two very famous tribal languages spoken in parts of Tamil Nadu and mainly in the southern regions of the Indian –Sub continent. Spoken mainly by the scheduled tribes and the Adivasis, their script is similar to that of Telugu. They follow a form of syncretistic Hinduism and they are mainly agriculturalists.

Another set of tribal languages are Paliyan and Paniya spoken mainly in Tamil Nadu by the Adivasis living in the south of that region. They are generally hunters, gatherers, traders, food cultivators and beekeepers. They belong to the Scheduled Tribe group in the India Constitution. Paniya although on the other hand is spoken by the tribes living mainly in Kerela, it is also spoken in the Nilgiri areas of Tamil Nadu. They were mainly agricultural workers and wood cutters.

Tulu is also another language spoken by the tribes of Tamil Nadu. The southwest part of India is known as Tulu Nadu since it has been inhabited by the Tulu people. They are also very much prevalent in parts of Karnataka and Kerala.

Toda, another tribal language spoken by the tribes inhabiting the south of Nilgiri Plateau is a language spoken by the pastoral population. The tribe is named after the language Toda. Their occupation is cattle – herding and dairy works. They follow a very traditional religion known as the Toda religion.

One of the tribal languages belonging to the Indo –Aryan family and spoken by the tribes of Tamil Nadu is the Saurashtri language. It is mainly spoken by the people residing in Gujarat but some of them have migrated into the regions of Tamil Nadu and Madurai. Since its strong affections to the Dravidian family of language, this particular Saurashtrian language is now largely spoken by the inhabitants in Tamil Nadu. They engaged in silk trade and hence migrated into the other two regions.

---

## **1.9 LET US SUM UP**

---

---

**1.10 UNIT – END EXERCISES**

---

---

**1.11 ANSWERS TO CHECK YOUR PROGRESS**

---

---

**1.12 SUGGESTED READINGS**

---

---

# UNIT – II REGIONAL DISTRIBUTION OF TRIBES

---

## Structure

- 2.1 Introduction
- 2.2 Objectives
- 2.3 Regional Distribution of Tribes
  - 2.3.1 North- North-Eastern Zone
  - 2.3.2 Central Zone
  - 2.3.3 Southern Zone
- 2.4 Nehru's Panchsheel Principles of Tribes
- 2.5 Social System of Tribes
  - 2.5.1 Units of Tribal Social Systems
- 2.6 Socio-Economic Conditions
  - 2.6.1 Economic Life of the Tribal's
  - 2.6.2 Economic Change in Tribal India
  - 2.6.3 Tribal Economic Policies
- 2.7 Let Us Sum Up
- 2.8 Unit – End Exercises
- 2.9 Answers to Check Your Progress
- 2.10 Suggested Readings

---

## 2.1 INTRODUCTION

---

---

## 2.2 OBJECTIVES

---

---

## 2.3 REGIONAL DISTRIBUTION OF TRIBES

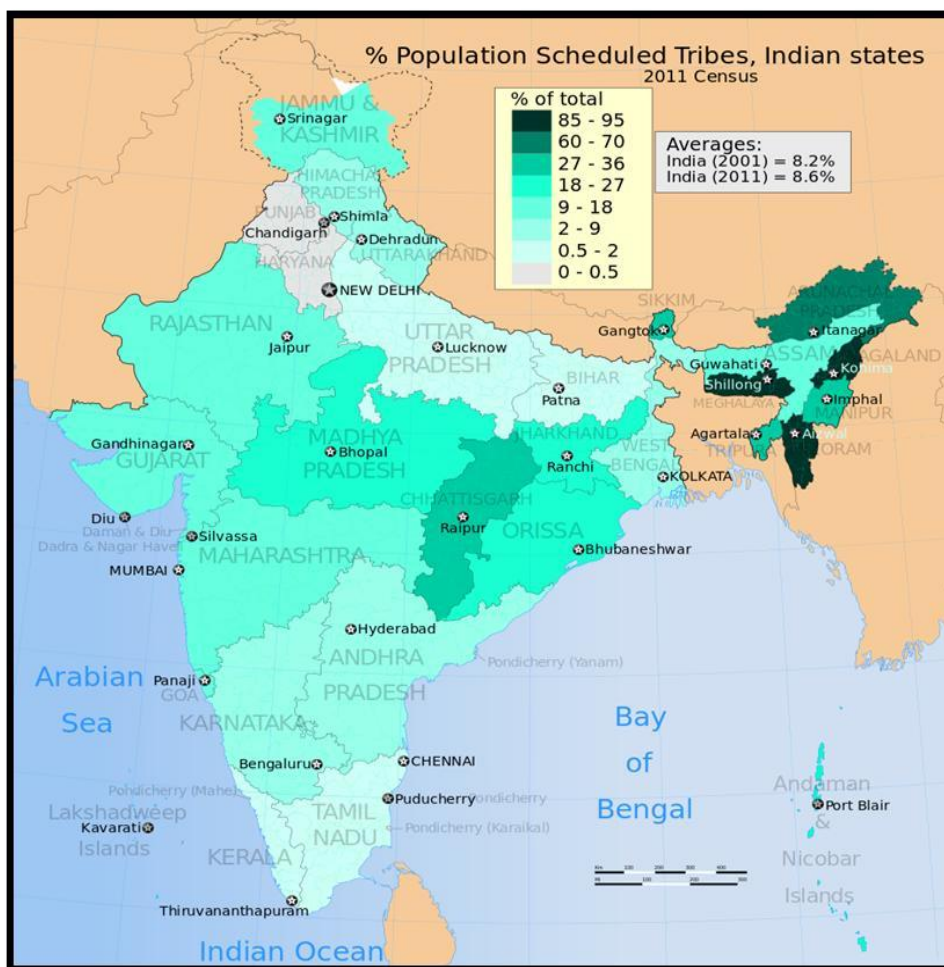
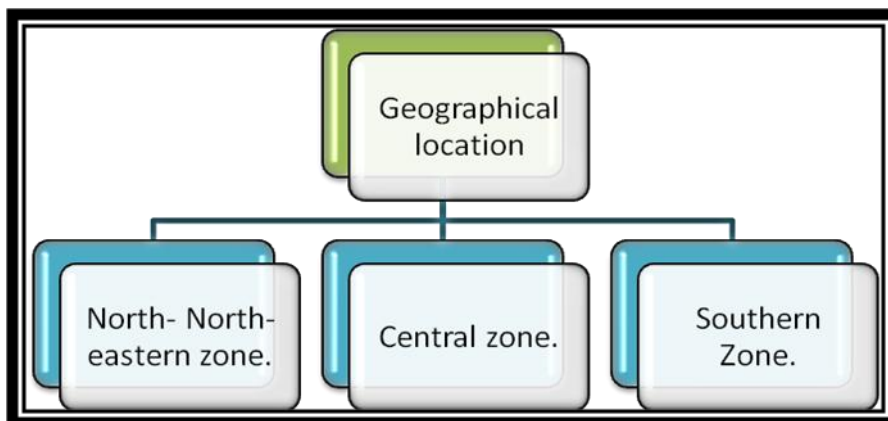
---

India is home to one of the largest number of tribes in the world. The tribal have characteristics of their own. They differ from the common Indian population both in character and composition. On an all – India basis Indian non tribal population vary widely from place to place according to natural surroundings, economy, tradition and local history. On the other hand the tribal population of India have, more or less, similar natural environments of hill and forest, poor economy, and specific tradition which are ideal for the tribal to come up.

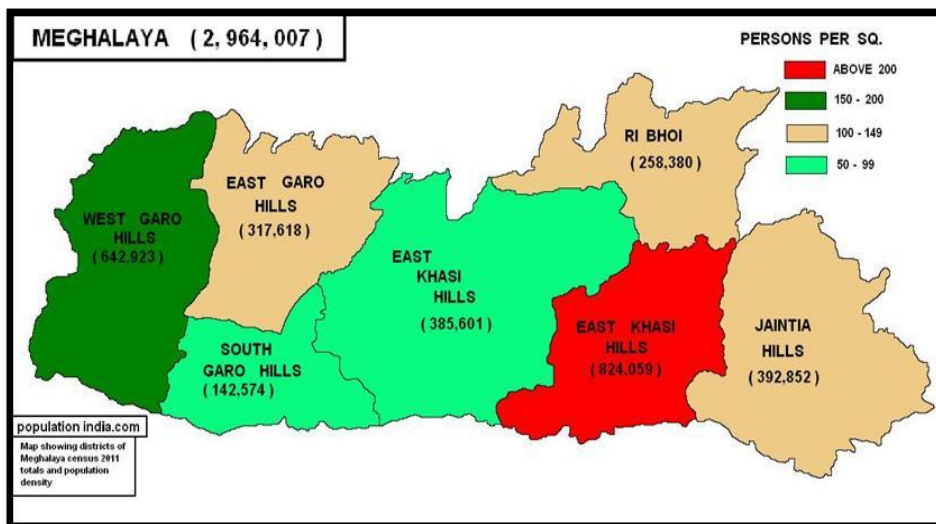
The states of Maharashtra and Orissa share the largest number of tribes in India. There is high variation in the spatial distribution of tribes in India. Almost 82 percent of the tribes live in western and central states where only 11 percent of them are located in southern states. Regarding the growth rate of tribal population, it is obvious that the number of tribe has been growing over the years although the rate of growth of tribe population has been less than that of the general population. The major tribes in India are the Gonds, the Bhils, the Santals, the Oraons and the Minas. They live in different regions in the forest as well as in urban areas, and mostly speak

their own languages. The states of Madhya Pradesh, Orissa, Bihar, Maharashtra, Gujarat, Andhra Pradesh, West Bengal and the Northeastern Region have a larger concentration of tribal population. The Andaman and Nicobar Islands are also inhabited by several tribes such as the Great Andamanese, Sentenelese, Onges, Jarwas, Sompens, and so on.

Geographical or regional distribution forms the three bases like North- North- eastern zone, Central zone and Southern Zone.



Source: Wikimedia



Source: Wikimedia

### 2.3.1 North- North-Eastern Zone

It consists the state such as Eastern Kashmir, Eastern Punjab, Himachal Pradesh, Northern Uttar Pradesh, Assam, Sikkim, Meghalaya, and Nagaland.

State	Tribes
Kashmir	Sippi, Beda, Balti, Bot, Changa
Himachal Pradesh	Gaddi, Kanaura, Lamba, Gujjar, Lahula.
Uttar Pradesh:	Bhotia, Bhuska, Jaunsari, Raji, Tharu.
Rajasthan	Bhill, Mina, Koli, Damor, Dhanka
Sikkim:	Bhutia, Sherpa, Lepcha, Tibetan
Arunachal Pradesh	Kuki, Kachari, Mikir, Garo.
Mizoram	Chakma, Dimasa, Garo

### 2.3.2 Central Zone

It consists the state such as Bengal Bihar, Madhya Pradesh, Southern Rajasthan and southern Uttar Pradesh.

State	Tribes
Jharkhand	Baiga, Asur, Birhor, Gond, Bhumij, Parharia, santal
Chattisgarh	Gonds, Abhuj Maria, Bison Horn Maria, Muria, Halba,
Madhya Pradesh	Kols, Baiga, Gonds, Oraons, Kamaras.

### 2.3.3 Southern Zone

It consists the state such as Andhra Pradesh, Karnataka, Tamil nadu and Kerala.

State	Tribes
Karnataka	Adiyan, Kudiya, koya, Malaikuda, Koraga
Tamil Nadu	Eravallan, Irular, Kadar, konda kapus, Toda
Andhra Pradesh.	Gadabas, Chenchus, Gond

Tribes of Daman & Nicobar Island : Andamanese, Jarawas, Nicobarese, Onges, Sentineles, Shompenes.

The population of India is consist mixture of many people, culture and ethnic group. Due to diversity in the population there is high degree of variant in languages. It consists the heterogeneous population and languages. Every population having there dialects and developed in the regions due to isolation. Large number of different variety of population also create difference between the socio-economic culture of particular communities.

---

## **2.4 NEHRU'S PANCHSHEEL PRINCIPLES OF TRIBES**

---

Jawaharlal Nehru's "five principles" for the policy to be pursued vis-a-vis the tribals. It was born out of the idea that the uplift of tribal people had to take place through a slow process of their —modernisation, even while their culture had to be preserved. Nehru gave his five fundamental principles for tribal development:

1. Non-imposition:- People should develop along the lines of their own genius, and the imposition of alien values should be avoided.
2. Tribal rights in land and forest should be respected.
3. Teams of tribal's should be trained in the work of administration and development. Introducing too many outsiders into tribal territory should be avoided.
4. Tribal areas should not be over administered or overwhelmed with a multiplicity of schemes.
5. Results should be judged not by statistics or the amount of money spent, but by the human character that is evolved.

---

## **2.5 SOCIAL SYSTEM OF TRIBES**

---

Tribal Social Systems is one of the important areas to understand the institutions of tribal systems of the tribal people. The tribal groups of India belong to various racial, linguistic, cultural and ethnic categories. Each and every tribe has its unique culture, tradition, values, mores and folkways. In India the diversity of the tribes is very rich in nature from the length and breadth of its region. It is quite interesting to know the social systems because every society or group has a system without which no unit can operate. Each social system has sub-systems such as educational system, economic system, religious system and political system. In the same way, the tribal system speak about its traditional pattern of living as well as its unique features like a group of tribe, tribe, sub-tribe clan, lineage, family and so on. Therefore, it is necessary to understand the various tribal social systems of our country and related concepts of tribal social systems such as tribe, subtribe moiety, phratry, and clan, local group of village community, lineage, and family.

Piddington (1952) cited that the tribal social life is specific in nature as the tribal people have their own ways of life. He mentioned ten factors of primitive structure and organizations of tribes. They are sex

difference, age, kinship, locality, social status, political power, profession, religion and magic, totemism and volunteer associations. Among these, religion, magic and totemism are special features of tribal life. On the other hand, these people have all interlinked organization mainly socio-economic, socio-political and religio-economic. Let, us understand in detail the social organization and social structure based on view of various authors.

Lowie (1950) stated that the study of social organization deals primarily with the significant grouping of individuals. Man cannot live alone and he has to meet his basic needs like food and shelter and social need such as companionship, recreation, religious activities and play. He thus forms a group or association with the help of other men and creates institutions and satisfies his needs.

Firth (1961) opines that all community life involves methods of grouping and grading people for an effective carrying out of the various types of activities demanded by the common existence.

According to Redfield (1955) “a social structure is a system”. The elements of social structure do not exist independently of one another.

Firth (1961) considers that “it must be concerned with the ordered relations of parts to a whole, with the arrangement in which the elements of the social life are linked together. These relations must be regarded as built up one upon another-they are a series of varying orders of complexity”.

Evans Pritchard (1940) restricts social structure to the interrelations of groups explicitly excluding inter-personal relations.

Nadel (1957) describes social structure in these words: “structure indicates an ordered arrangement of parts, which can be treated as transposable, being relatively invariant, while the parts themselves are variable”.

Moreover, Redfield (1955) finds among the Chankoms three kinds of kinship relationship in the village –consanguine, affinal and ritual-forming a recognizable system.

According to Firth (1961) while dealing with the Tikopian social structure talks about their division into two, based on geographical districts, their clan and kinship division, authority in clan-head and wealth division which are the basic elements in their structure. Like the Tikopian the tribal social structure of India also has some basic structural elements. Social structure cannot be seen as an isolated web or structure in the social life of a group or community. It embodies some concept of a functional kind such as exogamy. The exogamy is associated with a clan structure and requiring a clan member shall not marry anyone who is a member of the same clan is said to be one of the distinctive features of structural unit clan. Hence, structural analysis alone cannot interpret social life. The organizational aspect of social life is also very important among the tribal social system.

According to Firth (1961) social organization is the synonym for social structure. However, generally the idea of organization is that of people getting things done by planned action. It is the way things get done over a period of time in the community. The social structure is an important system of elements which lasts and which everybody takes account of. The social structure offers a number of courses of action. Thus, social structure is a definable morphological element, the social anatomy; it is maintained and given its ultimate form by organisational decision.

### **2.5.1 Units of Tribal Social Systems**

The social systems are a number of group of tribes designated by a common name, tribe, subtribe, moiety or dual organization, phratry or territorial groups, clan or local group or village community, sub-clan or sub-local group, lineage, family, marriage and youth dormitory.

#### **1. Group of Tribes Designated by Common Name**

Sometimes tribes are known by their neighbouring people and outsiders by a common name. This common name is used in a broad sense to include many other types of tribal communities inhabiting a common territory. For instance, the communities living on the hills might be geographically grouped and known by a common term by the plain dwellers. The different tribes of the group have their own linguistic and cultural traditions. They share many cultural and social customs with their cohorts. At the same time due to the same geographical habitat of today they develop some common cultural traditions.

The phenomenon of grouping of tribes designated by a common name is a common feature in the north-eastern Himalayan region. The expression "Naga" is a common term to denote Nagaland people. The group of the Nagas includes in itself tribes like the Angami; Ao, Chakhesang, Chang, Khienmungan, Konyak, Ihot, Phom, Rengma, Sangtam, Sema, Yimchung and Zeliang. Ellwin cited that the tribal groups of Nagaland are forming new affiliations and using new names like the Chkhesangs-a combination of Chakru, Khezha (both southern Angami) and Sangtam groups with two Rengma villages and Zeliangsmixed group of Zemis, Liangmais.

In the south, the Manipur Valley roughly marks the point of contact between the Naga tribes and much more closely interrelated groups of the Kuki tribes. Manipur is inhabited by a large number of Kuki tribes which have been split into two broad divisions, namely Old Kukis and New kukis. The Old kukis include such tribes as the Aimol, Anai, Chothe or Chawte Chiru, Kolhan, Kom, Lamgang, Purum, Tikhup, Vaishei and Mhar of Manipur and Hrankhol (or Rangkhoh) and Biete (or Bete) of Cachar. The New Kukis are composed of a single tribe called the thadous who are scattered in Cachar (Assam), Naga Hills (Nagaland) and Manipur. Almost allied to them, at least linguistically are the Paite of Manipur and Ralte of Manipur and Lushai hills (Mizoram).

In Arunachal Pradesh, the people living in the Abor hills are known by the name of Abor. This includes tribes like the Pais, Minyong, Pangi, Padam, etc. In the middle India, the hillmen of Rajmahal hills are



popularly known as Paharias (hillmen) because they live on the hills. This generic term Paharia includes three different types of people namely Sauria Paharias or malers, Mal or Manr Pharias and Kumarbhag Paharias. The plains dwellers know them by the famous term, Paharia, for all those living on the hills. In western India the Sahyadri group of tribes includes in itself tribes like Koli Mahadeo, Varli, Kokna, Thakur, Kathodi, Koli Malhar, Koli Dhor, Dubla and Dholia who inhabit Nasik, Ahmnednagar, Pune (Poona), Satara, Sholapur and Aurangabad districts of Maharashtra. The Bhils of western and middle India also include a number of tribes like, Bhil mina, Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri Garasia, Nawasi Bhil, Rawal Bhil, Bhagawalia, Bhilala, Pawara, Vasava, Barela, Patelia, etc.

## **2. Tribe: The Little Community**

Generally, tribe itself is the basic social unit for the community. According to George Peter Murdock (1949) tribe is a social group in which there are many clans, nomadic band villages or other such groups, which usually have a definite geographical area, a separate language, a singular and distinct culture and either common political organization or common political organization or at least a feeling of common determination against strangers.

Majumdar (1961) opines that a tribe is a collection or group of families. He further says that a tribe is ordinarily an endogamous unit, the members of which confine their marriages within the tribe. Several clans constitute a tribe and each clan claims kinship among its members belonging to it, based either on totemic division, territorial congruity or common residence.

## **3. Sub-tribe**

A tribe is divided into a few groups depending on the economy, ecology and isolation. Initially, people of the group are of the same cultural traditions. They eke out their livelihood that separates them from the others even today. The geographically isolated habitation also leads to a sub-group in the real unity of the tribe. Vidyarthi and B.K.Rai (1976) stated that in the Himalayan region, the Rengmas of Nagaland are divided into two groups based on their geographical isolation namely Eastern Rengmas and Western Rengmas. The Jaunsaris of Dehra Doon in central Himalaya have divided themselves into different castes like Brahman, Rajputs, Koltas etc., based on the status as well as the economy. In Central India, the birhors have two sub-groups namely Janghi and Ulthu based on their habitation pattern. The former leads a somewhat settled life whereas the latter leads a nomadic life. The ecology and economy keep them moving. The Kharias of Chotanagpur are divided into three sub-tribes namely Hill Kharia, Dudh Kharia and Dhelki Kharia. The division in their case is based on their habitation.

Bose (1929) opined that the Korwas of Palamau have two sections namely Hill korwas and Plain Korwas. These separations are due to the geographical isolation. Even the Bhuiyas are divided into two sub-tribes – Pauri (hill) Bhuiyas and Desh (plain) Bhuiyas. The Khonds of Orissa have a number of sub tribe like Kutia khonds, Dongaria Khonds, Desaya

Khonds, Tikiria Khonds, Yenity khonds, etc, which are an example of territorial division. The Koyas have sub-tribe like Rajahor Rashakoyas, Lingadhari Koyas, Kotty Koyas, etc. The Savaras include the Kapu Savara, Maliya Savara or Khutto Savara. The Juangs of Orissa have two subdivisions the Thaniya, those who dwell in their original home and the Bhagudiya are those who left their original home. From these classifications we come to know that some division of sub tribes in India exists.

#### **4. Moiety**

Moieties are called half tribes. When a tribe is socially divided into only two groups based on its social activities, each group is called moiety. This organization is known as a dual organization. The main activities of these two groups of the community regulate the social behaviour and acts of the people. Lowie (1950) describes a number of attributes of a moiety. Moiety may be exogamous, agamous or more rarely endogamous. Agamy may mean that once exogamous dual organization has relaxed the rule on prevention of marriage within the group. However, it may also mean that for some reason the same kinship has never been extended, nor fully extended to the moiety.

The exogamous dual organization varies from a multiple clan system. When the group is divided into two parts in terms of the rule of descent, the moiety affiliation of all its relation can be reduced. But there are more than two clans or exogamous clan-like groups the relative affiliations are not traceable or are only partly determined. Any dichotomy in the two halves of the tribe may prove a practical complete division of the tribe. They occupy two different parts of the village one in the south and the other in the north. These two groups of the tribe will clearly reflect their political and mutual behaviour. They wear different clothes and one of the moieties socially ranks higher than the other.

The dual organization is frequently asymmetrical in division. Ehrenfels (1950) expressed that "such reciprocal groups usually look upon each other in a mixture of aggressive pride and dependent comradeship at the same time, thus producing a marked sense of rivalry. The stressed reciprocity of all these groupings seems to have rooted in the idea of magic fertility, since warfare between the two marriage-classes play a similar role as human sacrifice or head-hunting in the lunar mythological fertility rites. One of the two parties in a genuine dual system is often found to be either more skilled, powerful numerous or somehow superior."

According to Lowie (1950) "exogamy readily disappears and readily develops". Further, he says that agamy naturally develops as a sequel to exogamy in a dual organization. Firstly, a prosperous moiety grows so large that its members lose a sense of kinship or find it greatly weakened. Secondly, the usual difficulty of finding mates also leads to agamy. It was observed that the moieties, exogamous or otherwise, commonly comprise lesser clans. It is also possible that multiple clans may combine into two large groups, or some may die out leaving only two. Such local names of the moieties meaning thereby four-clans and three-clans indicate in themselves an alliance of the clans.

We find all established moieties among the Ao Nagas, Rengama Nagas and Angami Nagas in the north-eastern Himalayan region. It shows that the moieties are not fixed in such system. The Aos are divided into two main divisions namely Mongsen and Chungli. These two divisions have different pattern and design of clothes in order to differentiate themselves. Chungles eat all kinds of food whereas Mongsens refrain customarily from polluted food. They do not eat the stomach of a pig. The hair styles of these two divisions also differ. According to Mills (1951) the Rengma Nagas have divided themselves into two territorial division namely Eastern Rengmas and Western Rengmas. The Western Rengmas have two groups of clans whereas the Eastern Rengmas have no such clan. Lowie (1950) viewed that among the Angami Nagas there are two divisions of clans namely, Pezoma and Pefuma. These two divisions once intermarrying moieties but for some time the taboos has been observed only within the lesser sub-division. For instance, the inhabitants of Kohima are all Pefuma but they freely intermarry unless of the same clan.

According Srinivas (1953) in the Central Himalayan region, the Tharus seem to have evolved a dichotomous organization of their own community into two sections namely higher and the lower. The higher section has within itself a number of endogamous kuries. Those kuries are Batha, Birtia, Dahait, Badvait and Mahtum. These five kuries form a new endogamous group and call themselves Rana Thakur. The lower moiety which is in a minority has certainly welcomed the name of Thakur for their group of seven sections. They place themselves a little lower than the Ran Thakurs in the social orders.

There are two branches of Mundas in Middle India as older and younger Mundas. They are Mahli Mundako or Patar and Kampat Mundako. These two are endogamous in nature and the Mahli Mundako is inferior to the Kampat Mundako socially. The Saoras of Ganjam in Orissa are divided into two moieties namely aristocrats and Ryats. Sarora aristocrats have their secular head Gamangs assisted by Dol-Behara as well as mandal and the religious head Bayya. They are endogamous groups.

The Gonds of Madhya Pradesh have a type of dual organization among its member tribes that is hill Marias. Each Moiety is composed of a number of clans. There are 90 clans in one moiety whereas in the other there are 69 clans.

The Andhs of Andhra Pradesh, moieties of South India are divided into two divisions namely, Vartati (pure) and Khaltati (illegitimate). The Vartati division considered more superior than the Khaltati. They do not intermarry within themselves (they follow exogamous marriage practice within themselves). The Todas of Nilgiri in Tamil Nadu give a classic example of moiety. They have two primary divisions of Tharthazoll and Thevelioll. These divisions are endogamous in nature and each is again sub-divided into a number of exogamous clans. The Tharthazoll moiety shares as many as 10 clans namely Inikithi, Karsh, Kerheir, Kerrodr, Medr, Melgarsh, Nedhi, Norsh, Pirgotl and Tharadr among the existing clans. The Thevelioll division has only six clans namely, Amgarh, Koite, Konigore, Marthikedr, Pett and Pirgott II.

## **5. Phratry**

A tribe or sub-tribe is divided into number of clans that are further grouped into three or more groups or cluster of clans in order to maintain their individuality on a higher order to form a phratry. In other words, a few clans unite to form a group called phratry. According to Lowie (1950) Morgan who conveniently applied the phratry to a group of two or more clans united for certain common objective. Further, he pointed out that phratry is evidently nothing but a convenient term for a kin linkage. According to Majumdar and Madan (1956) when a group of clans merge together for some reasons or the other the emergent grouping is called phratry. Phratry is more common in tribal India among the north eastern Himalayan tribes and a few tribes of Middle India.

In the north-western and central Himalayas and in middle India social class and territorial grouping of the tribe as its sub-division are common. The Kukis and Hmars have two sections of phratry namely, Ranghols and Bietas. The Rabhas of Assam have bars as their clan. Two or more bars might unite to form a phratry-Hur. Among the Ao Nagas the Chungli moiety has a number of phratries namely, Pngen, Lungkan, Chami etc. The western Rengma Nagas are divided into six exogamous groups each containing a number of clans. In Middle India the Raj Gonds have four phratries such as Yerwen, Saga, Sarwen, Saga Siwen Saga and Nalwen Saga. These phratries are exogamous groups.

## **6. Local Group of Village Community**

The local group is a distinct social system or unit. It comprises of number of families who are living in a common settlement, tola or village. They perform certain ceremonies, functions for their common welfare. Moreover, this local group proves to be a bigger unit than the family itself. They are helping hands for one another. In the tribal communities, the tribal village serves as an economic, social and religious unit. On all the occasions the whole settlement is formed of one or more than one clan or lineage. However, the whole settlement is bound by a common link of co-villagers. Among the tribals the thought of village exogamy is the outcome of a brotherhood feeling. Over all atmosphere of the village community is democratic in nature and all the members practice quality in working.

The local group is a permanent unit for those who live in settled villages. While it is a temporary unit for the wanderers like the Birhors. They play a vital role in the social and economic life. On the other hand, there is a high degree of social and economic co-operation within the group. The cooperation of the people is more mutual. The villagers in their economic life help each other such as preparing a cultivable field and construction of house. In these activities Malers of Bihar or the Ao Nagas of Nagaland show much cooperation and unity. There is definite system of rights and obligation followed among the tribes in the villages or settlement level especially in religious ceremonies.

## **7. Clan**

Tribal group is divided into clans. The clan is an important part of tribal social system. Majumdar and Madan (1956) have considered the sibs as clans and according to them, it is often the combination of a few lineages and descent. It is ultimately traced to a mythical ancestor who may be human, human like, animal, plant or even inanimate. According to Vidyarti (1976) clan can be defined as an exogamous division of a tribe, the members of which are held to be related to one another by some common ties, may be belief in descent from common ancestor, possession of a common totem or habitation of a common territory. A clan is constituted by including all the relatives of either her mother's or the father's lineage and all the off springs of ancestors in such a lineage. In such a manner, many lineages constitute a clan.

We may categorise the clan into some common empirical combinations based on the study of clan organization of the tribes of India and the construction of typology of clans. Primarily, among the Indian tribes clan, organization, it is found that in almost all the tribal groups and the majority of the groups are based on its totemic principle. As regards to totemic principle the totem occurs in wide areas of the tribal society. Secondly, we have a clan like the gotra of the Hindu society and the people claim their ancestry in some rishis. Tertiarily, group of tribals who have no clan organization take the help of territorial or distant descendants and relatives or local groups in marital alliances. Therefore, based on these three classifications most of the Indian tribe clan organizations are classified into three groups namely totemic clan; clan based on rishis or saints and local groups based on generation or territory.

The totemic clan is associated with a definite group of individuals set in certain relation to an animal, a plant, an object, animate or inanimate. After that, they are named and in connection the view prevails that the members of this group cannot establish marital ties among them and the object after which the group is named must be respected. This type of clan organization are found in tribe like Santal Bhil, Gond, Oraon, Munda or small as the Birhor and Chenchu.

Another form of clan which exist is reported from many tribes named after rishis or saints. For instance, the Gonds have named their clans after mythological saints namely, Bashitha, Kashyao and Dadhichi. They have divided themselves into social clans and trace their ancestry from any rishi of the Hindu society. There are few exceptions of clan organization on tribal India level. They are Malers of Rajmahal, in Santhal Pargana, the Kadars of Cochin and Andamanese of Andaman and Nicobar Islands. These groups function almost like clan groups. So these are functionally established clans or local groups. But they regulate their marital ties on generational or territorial grouping by forming a local group.

In all-India level another classification of clan made on the basis of their combination and sub-division. They are in monometric, diametric, triadic or more and sub-clan forms of structure. They are modeled as follows:

- a) Tribe divided into numerous clans which may be called monometric in structure.
- b) Clans grouped mainly into two groups which may be called diametric

- in structure or conventionally called 'moiety'
- c) Clans of a tribe grouped into three or more groups which may be called triadic phratry.
  - d) Clan itself is divided into a number of sub-clans.

Firstly, among many tribes the monometric structure of a clan is found in India. It is found in Munda tribe wherein 64 clans are present. Secondly, the diametric structure of clan is called moiety conventionally or combination of clans into two groups found in many tribes. It is found in Toda of Nilgiri tribe. They have two endogamous groups such as Tharthazoll and Thevelioll. They consist of 12 and 6 clans respectively. Thirdly, the phratry structure is composed of three or more groups formed by combining a number of clans. The Raj Gonds of Satpura have divided themselves into four groups and further divided into many clans. The clans of the Hos and the Killis are divided into sub-clans. For instance, the Purty clan is divided into seven clans. These split-up of clans may or may not allow marriages between one section and another. This splitting up of clans into sub-clans is either due to their migration or adoption of new cultural traits.

Further, the clan can be observed on the basis of their extension and expansion. It can be enumerated as conical clan, dispersed clan, territorial clan, and local cognatic descent groups which function as clan. The conical clan presents a conical form of descent group. The descendants claim themselves to come from a common-real, mythical or imaginary ancestor. In matrilineal communities the common tie lies in the female ancestor whereas common male ancestor exists in the patrilineal communities. The third type of conical clan is bilineal based on double descent. Therefore, the three types of conical clan are matrilineal conical clan, patrilineal conical clan and Bilineal conical clan.

The Matrilineal conical clan is scattered among the tribes like the Jaintiya where all members of a Kur (clan) always claim descent from a common ancestress. The patrilineal conical clan existed among many middle India tribes and the descent calculated from the father's line. The Dimasa Kacharis have the Bilineal conical clan in which the male child gets the clanship of the father and the female child gets from the mother's clan. The conical clan has the matrix of unilateral grouping which in due course combines itself with a few lineages to form a clan namely a number of lineages in the Bhunjias of Orissa from Baraj (clan). In almost all the tribes the dispersed clan is found as the most famous and extensive form of clan.

In this type also, the clan members claim a common ancestor and a common link on either matrilineal or patrilineal line of which they are really dispersed. They lose their visible or traceable coordination. This type of clans are scattered over vast areas and in different locales and sometimes they give rise to another type of clan based on territory. Gonds are such case and they are distributed in vast areas and in due course borne the territorial names like Chhattisgarhi and Chhindwara.

The territorial clan claims and defends a definite territory within which most of the clan –man of the group reside and make up the core. The

Nagas of Nagaland have clans with their typical local groups, Khals which are territorial in nature. The Kamars of Chhatisgarh have territorial groups, such as Mahandia, Jaunpira, Surgujia and Bastarha. This kind of clan is also found in the Chenchus of Andhra Pradesh and Adiyans of Kerala tribes.

The local cognatic descent groups are usually internally grouped and ranked by the number of generations. They are neither exogamous nor endogamous. Each descent group forms a network of their kinsmen. This local group consists of the descendants of a given ancestral pair.

## **8. Lineage**

Lineage is a group of families having a common ancestor. According to Evan Pritchard (1940) lineage is a group of agnates, descended from the founder of a particular line. Logically it includes dead persons descended from the founder in order to know their genealogical position and to identify the living. He further suggests four stages of lineage segmentation based on their size, position in the segmentary system and functions. They are maximal lineage, major lineage, minor lineage and minimal lineage. The minimal lineage is the smallest unit and has a time depth of three to five generations. Majumdar (1962) discusses the lineage system as an extension of the joint family system in its wide scope. He further extended Evans-Pritchard's four stage lineage in to six. They are Inter-village, Village, Lineage Group, Lineage, Sub-lineage and family respectively.

According to Lowie (1950), "the lineage is made up exclusively of provable blood relatives which denote all members who are demonstrably descended from a common ancestor or ancestress". Firth (1956) cited that "a lineage, meaning primarily a line of descent, is now taken also to mean a unilineal descent group, all members of which trace their genealogical relationship back to founding ancestor. If the lineage system is patrilineal (organitic), the members consist of men, their children and their sisters and they (the members) trace their descent through male, normally to an original male ancestor. If the system is matrilineal, the members consist of women, their children, and their brothers, tracing descent through female, normally to an original ancestress".

He further says that groups of lineage type usually tend to form sub-groups by division, in what has been called segmentation, fission, ramification or branching. In regard to this branching process, lineage groups have been termed as ramages, a name linked with the metaphor which some of these systems use that "grow-like-branches-of-a-tree". In Sanskrit the term "Vansh- Vriksha" is equal to lineage tree, which itself explains that its grown like a tree.

According to Karve (1953) there are two terms namely Kula and Vansh. "A kula was a localized great family'. It was supposed to be necessary for a man to be able to name his father, mother and kula and one who could name his kula was a Kulina which has come to mean "well born". She again describes that Vansa is a line of patrilineal descent; kula is a pratri-kin based on locality. The Vansa and kula were patronymic derived from the name of some famous ancestors among whom a new hero

arose and gave his name to his own descendants.

Moreover, Nath (1960) says the Bhils of western India are from few villages. The population consists of a single lineage group with a depth and extension of up to five or six generations. Among the Mundas and the Oraons of Bihar the people are of a number of lineages (khunt) like the pahan Munda khunt or Mahto khunt who live together. Roy (1915) views that the original settlers (Bhuinhars) of an Oraon village split into two or three khunts. The khunt is the sacerdotal head (pahan) and the temporal headman or headmen (munda or Mahto or both).

He further states that the lineage groups are again classified into two types based on the phase of settling of their members in a village namely, the lineages of original settlers (the dominant lineage) and the lineages of later comers or tenants (the subordinate lineage). In the villages of the Mundas, Oraons and Bhils one finds a dominant lineage group, claiming descent from the original founders of the village and, therefore, the ownership of the entire village. On the other hand, the lineage groups in the village are the descendants of those people who, in the distant past were permitted or invited to settle in the village by the elders of the dominant lineage. The original founders possess the most fertile bits of land in big holdings. They have some reserved pastures for their cattle. The dominant lineage is mostly concentrated and exercised as the authority in the villages.

## **9. Family**

Family is the primary social group. It has its own functions and forms in different communities. According to Radcliffe-Brown (1941) family includes a husband and wife with their child or children. Lowie (1950) defines family as a trait that at once distinguishes it from lineages and kins. The death of husband/wife destroys the family; the marriage of a son or daughter alters its constitution.

Everywhere, human beings live in households. Most of the tribes live in ideal household in which two or more married couples and their children live together. Men and women take collective responsibility in order to take care of their offspring as well as take collective responsibility in the physical proximity of their living arrangements. Therefore, a household is the residential form of family. The distribution of household types across different tribes will give forms to the family. According to George Peter Murdock (1949) the “family is a social group characterized by common residence, economic co-operation and reproduction. It includes adults of both genders, at least two of whom maintain a socially approved sexual relationship, and one or more children, own or adopted of the sexually inhabiting adults”.

As regards, the importance of family, the ethnographer visits a family in its physical or residential form that is the household and stated that “the family is an ethno scientifically derived construct and can be mapped on to the criteria of descent, affinity and consanguinity (Buchler & Selby, 1968). Further stated that the family is the minimum social unit such as co-operates in production and distribution ; is so age graded as to allocate



responsibility for the education and safety of children to the senior age-grades and is engaged in exchange of women with other like units. The term household should be carefully understood in the context of family whose shape is derived culturally.

The important characteristics of family are that, a family is the fundamental instrumental foundation of the larger social design; some version of family as a type of social organisation exists everywhere; participation in family activities by all the individual members is its quality; everyone (member of family) is duty bound to assume a direct role or responsibility in family; family acts as a source of force on an individual to adjust to work or with the need; family is a functional unit for all such purposes as reproduction, socialisation, social control, social order, economy and so on.

Let us discuss some of the family forms in regional basis. In north-western Himalaya, the families of Gujjars who are mostly Muslims, of the Gaddis who are Hindus, and of the Pangwals of Jammu Kashmir and Himachal Pradesh are Patrilineal. The Khasas of Uttar Pradesh practice polyandry and are of the partilineal type. In north-eastern Himalaya, the Garos and the Khasis are matrilineal people. They get the motherhood and claim descent from a common ancestress or mother. Among the Mikirs, children belong to the father's Kur (clan) and the sons inherit the property. They are generally monogamous but persons in power can adopt. The Mizos are patriarchal in nature and according to their customary law the youngest son inherits the property. The Dasama Kacharis practice the rule of double descent that is son descends on the father line and the daughter on the mother line.

The major tribes like the Santal, Munda, Oraon, Ho, Gond, Bhil, Kol, Kharia and Bhumiji are all partilocal, patrilineal, patriarchal and partinymic. They are also monogamous in general with nuclear family. At the same time, joint and extended families are prevalent among them. The minor tribes like the Birhor, Korwa and Parahiya also follow the same as the major tribes structure. In Orissa the major tribes like the Khond and Savara believe in patriarchal type of family.

The tribal families in western India are also patriarchal in nature. The Bhils, the most famous tribe, practice more or less complete Hindu law of inheritance and succession with father as the priest or the supreme. The family among the Minas, Mahadev Kolis, Varlis, koknes, Thakurs, Kotodis, Koli Malhars, Koli Dhors, Dublas, Gamits, are patriarchal in character.

We can find both patriarchal and matriarchal family forms in South India tribes. The Kurichchian, Kundu Vadians and Malayaurs are Matrilineal. It is also found that many tribes have no clear rule of inheritance in terms of property. There are some tribes with inter-mixture of patriarchy and matriarchy. Kadars, Irulas, Puliayans are in the mixture of both the above mentioned category. However, the Nicobaris by rule are in patriarchy and after marriage the two parties reach a decision in this regard after considering the number of members in each family. If the girl's family members are less in number and the boy decides with the

consent of elders to reside with the girls and loses his share in his family property and acquires a full share in the girl's family.

---

## **2.6 SOCIO-ECONOMIC CONDITIONS**

---

The Socio-economic structure in tribal communities is markedly different from that of the non-tribals or advanced groups of people. They have a very simple technology which fits well with their ecological surroundings and conservative outlook. Moreover, their economy can be said to be subsistence type, they practice different types of occupations to sustain themselves and live on "Marginal Economy". The tribals of India belong to different economic stages, from food gathering to industrial labour, which present their overlapping economic stages in the broader frame work of the state economy. And the last important point to be emphasized is that a tribe is usually considered as an economically independent group of people having their own specific economy. The first and foremost characteristic of the tribal economy is the close relationship between their economic life and the natural environment or habitat, which is in general, the forest.

Tribal communities live in about 15% of the country's areas, in various ecological and geo-climatic conditions ranging from plains and forest to hills and inaccessible area. Tribal groups are at different stages of social, economic and educational development. While some tribal communities have adopted a main stream way of life, at the other end of the spectrum, there are certain Scheduled Tribes, 75 in number known as Particular Vulnerable Tribal Groups (PTGs), who are characterized by:-

- a. Pre-agriculture level of technology,
- b. Stagnant or declining population,
- c. Extremely low literacy, and
- d. Subsistence level of economy.

While the tribal population in some States is low when calculated as the percentage of the total tribal population of India but it constitutes the majority within the State or UT itself (e.g.in Lakshadweep, Mizoram, Nagaland, Meghalaya, Arunchala Pradesh and Dadra & Nagar Haveli).

### **2.6.1 Economic Life of the tribal's**

1. Small economy- The production and transactions of goods and services take place within small communities in a limited geographical area.
2. Reciprocal exchange- The exchange of goods and services is carried out on reciprocal basis, through barter and gift. The motive of profit is generally absent.
3. No surplus- The manufacture of consumer goods necessary for bare sustenance is usual. An economic surplus is rare.
4. Division of labour- Age and sex from the basic criterion for division of labour instead of professional training and specialization.
5. Tribal markets- The exchange of good or limited sale of surplus goods take place in periodical tribal markets which also serve as socio-cultural networks in maintaining inter village ties.
6. Simple technology- The tools are either made by the user himself

or by local artisans living in the neighbourhood.

7. Slower innovation- The rate of internal or induced innovation is very low, making the economic structure stable but unprogressive.
8. Importance of family and kingship- The families in tribal societies is a unit of both production and consumption. The kinship acts as co-operative unit. In numerically smaller groups, whole community acts as a cooperative unit.

L.P. Vidyarthi and B. K. Rai (1976) have identified nine structural features that characterise the tribal economies in India. They are as under:

- i) Forest Based Economy;
- ii) Domestic or Familial/mode of Production;
- iii) Simple Technology;
- iv) Absence of Profit Motive in Exchange;
- v) Community: as a Cooperative Unit;
- vi) Gift and Ceremonial Exchange;
- vii) Periodical Markets;
- viii) Interdependence; and
- ix) Economic Institution of Dhangar

Let us discuss all these basic features of tribal economy one by one.

### **1. Forest Based Economy**

Tribal economy is embedded in and revolves around the forest ecology. Not only the tribal economy, but also the culture and social organisation are interwoven with forests. Forests constitute the major natural resource base for tribal livelihood in all the tribal regions of the country. Tribals depend on forests for fulfilling their basic needs. The tribals harness the forest resources with the help of simple implements without much technological aid from the outer world. They collect edible roots, fruits, vegetables, flowers, honey, insects, fish, pigeons, hares, pigs, etc., from the forests for their consumption. The forest dependence of the tribes in the country differs with their economic typology. According to Rai (1967) the Birhors of Chotanagpur, Chenchus of Andhra Pradesh, Juangs of Orissa, Kadars of Kerala, the Paliyars and Paniyars of Tamil Nadu depend on forests for their survival and sustenance.

### **2. Domestic or Familial Mode of Production**

Family constitutes the basic unit of consumption as well as production in the tribal economies of India. In the simple economy of tribals, all the members of the family together form the unit of production and directly engaged in economic process of production and consumption. The decision-making processes of allocation of labour, and produce are governed by the familial stipulations. The tribal household production is mainly geared for fulfilling their consumption needs rather for the market. Hence, it is appropriate to call tribal economy as subsistence economy. The division of labour in the tribal household is based on age and gender. The economic roles of tribals generally depend on the member's age and gender. The gendered division of labour is based on the primitive belief that women are physically weak. The boys and girls are allotted different jobs suited to their age.

### **3. Simple Technology**

The development of an economy depends upon the level of its technological advancement. Generally, it is held that technological advancement leads to economic development. Technology, involves the use of tools and implements in utilisation of natural as well as human resources for productive purposes. The tools and implements used in the productive and distributive process of tribal economy are generally crude, simple and indigenously developed without the aid from outside. The simple technology used by most of the tribes in the country involves tenuous manual labour, and higher degree of wastage and difficulty, which is appropriate to their subsistence level of production. The Birhor, a forest hunting tribe use very ordinary knife to procure forest raw materials and make ropes manually. The hill cultivators such as Ao-Nagas use very ordinary type of axe or a dao for felling the trees for their shifting cultivation, which requires hard labour. The plough of the Agricultural tribes such as Munda, Oraon, and Bhil is made of single piece of wood and cannot plough deep.

### **4. Absence of Profit Motive in Exchange**

Maximisation of profit is the main goal of economic transactions that drives the modern capitalistic economies. But the profit motive is quite absent in the economic dealings in the tribal economies of India. Two major institutional factors i.e. the communal nature of tribal economy and absence of money as a medium of exchange are responsible for this. The mutual obligation and extension of free labour to the fellow beings result in no significant surplus at all. It is also because the exchange of goods and services takes place with barter system rather than money. Money as a medium of exchange is almost absent in the tribal economies of India. Hence, there is no scope for measuring the value of goods and services and storing the profit generated in the exchange process as wealth for posterity.

### **5. Community as a Cooperative Unit**

Community works as a cooperative unit in tribal societies and economic activities are carried out in collectively as a group. According to Dalton (1991) the primitive economy is embedded in other community relationships. Dalton (1991) held that the factors such as low-level technology, small size of the economy and its relative isolation from outer world contributes to mutual dependence people sharing many social relationships. In fact, the economic activities of tribal people are embedded in their neighbourhood, religion, kinship and political relations.

In economic interactions, each tribal village community is considered as cooperative unit. According to Vidhyarthi and Rai (1976) among the Munda, Oraon, Ho, Santhal, Gond, and Bhil tribes, the villagers have close economic relations. Most of them engage in common economic activities such as grazing the cattle, working in the shifting and settled agricultural fields jointly together. Their youth are jointly grazing

the cattle and defend their village together. The adult men and women jointly transplant and harvest paddy in each other's fields on a reciprocal basis.

## **6. Gift and Ceremonial Exchange**

Universally, reciprocal gift giving and hospitality to social intimates plays a vital part in tribal economies. According to Herskovits (1952) the process of distribution in tribal societies is part of non-economic relational matrix and takes the form of gift and ceremonial exchange. Each group, whether a family, a group of kinsmen, communities, villagers, or the tribe as a whole, implies appropriate norm of reciprocity. Another well-known social anthropologist Malinowski (1922) notes that the whole tribal life is permeated by a constant give and take. Every ceremony, every legal and customary act is done to the accompaniment of material gift and counter gift. Economic anthropologist Dalton (1971) holds that the tribal mode of transaction is that of reciprocity i.e. material gift and counter gift giving induced by social obligations of kinship.

Among the tribes, the degree or level varies from situation to situation and it is not equal. According to Service (1966) the mutual obligations vary at three standards, degrees or levels. The levels of reciprocity, according to him are general reciprocity, balanced reciprocity, and negative reciprocity.

General reciprocity involves the assistance given and taken back or returned, sharing, hospitality, gifts taken, mutual aid, and generosity. The expectation of reciprocity is indefinite, and unspecified in terms of quantity, quality and time. They are left to the convenience and ability of the donor and the recipient. Balanced reciprocity is the direct exchange and the return and the goods received should be of equal value. The barter system of exchange of goods and services is the best example of this degree of reciprocity. This form of reciprocity is considered as more economic, and less personal as compared to the general reciprocity. Negative reciprocity is an attempt to get something for nothing.

The generalised type of reciprocity can be observed among the agricultural tribes of Munda, Oraon, Gond, etc. At the time of transplanting paddy, the close and distant relatives come together and help each other. On completion of this agricultural operation, the invitees are offered with food and drink as hospitality. Balanced reciprocity has been observed among the number of tribes especially in the case of economic transactions between the agricultural and artisan tribes. The agriculturist tribes such as Oraon, Munda, Ho, and Khania get their agricultural implements manufactured or repaired by the artisan tribe of Lahars who in turn receive a customary annual payment in kind or cash. The third form of reciprocity i.e. the negative reciprocity observed to be non-existent among the intra-tribal or inter tribal economic exchange. But it is the feature of exchange relations between tribals and non-tribals in the weekly markets. The tribals who visit the weekly market to sell their indigenous produce such as green vegetables, minor forest produce with the non-tribal businessmen. In return, they practically get nothing for their goods exchanged. In fact, the economic dealings with non-tribal

merchants and moneylenders have contributed to indebtedness, bonded labour, land alienation and impoverishment among the tribal masses.

## **7. Periodical Markets**

Market is a major economic institution that regulates as well as facilitates distribution of goods and services among the people all over the world. Yet, the anthropologists observed the absence of permanent market in the tribal societies. However, in the tribal areas, periodical markets and the system of barter exchange play a vital role in the economic life. These periodical markets were weekly, fortnightly, or biweekly and are widespread in the tribal areas of Andhra Pradesh, Jarkhand, Madhya Pradesh, Orissa etc. These periodical markets, locally known as Bazar, Hat, Pithia, Shandies, etc., generally serve the tribal villages within the radius of 5-10 KMs. and function on a specific place, at regular intervals of time.

In these markets, people of different tribes and caste groups come together and conduct their business transactions. Now a days, both barter and monetary transactions are observed to co exist in these market. Prof. Vidhyarthi has observed that the native (locally produced) goods such as food grains, local hand woven cloths, baskets, etc. are exchanged in the barter mode while money is used in the transactions of non-native (produced outside tribal area) goods such as salt, mill clothes, readymade clothes, cosmetics, soaps etc. The periodical markets have significant impact on the tribal socio-cultural and economic life. They are facilitating cultural interaction among people of castes and tribes in addition to integration of tribal economy with the national and global economy.

The weekly market plays vital role in integrating the tribal economy with wider national economy. It promotes innovation, monetisation of tribal economy. According to Sinha, the market is the hub of economic life in the tribal areas. It serves as a centre of redistribution for resources and material goods of occupationally diverse communities in the region.

## **8. Interdependence**

The economic relationship among the tribes is often considered as one of interdependence while the spirit of competition is almost absent in the tribal economic life. The relationship between tribes, within tribes, or tribal people and non-tribal people are functionally interdependent. Vidyardhi and Rai(1976) observe that the economic functional interdependence is similar to the Jajmani system, found among the Hindu caste groups in most of the regions of the country. Under the Jajmani system each caste group, within a village, is expected to give certain standardised service to the people of other castes. The family head served by an individual known as the Jajman, while the man who performs as Kamin of Jajman. Economic interdependence among the tribes has been observed in different tribal zones of the country in variety of ways.

This feature of tribal economic interdependence can be better illustrated with an example from Tamil Nadu observed by well known anthropologist Herskovits (1952). Herskovits has observed the functional relationship between the four primitive tribal groups in the Nilgiris, these

are the Badaga, the Kota, the Toda and the Kurumba. The artisan Kotas serve the agriculturist Badaga and pastoral Toda households with pots, knives, iron tools and music receiving in return food grains from the former and milk products, buffalos etc., from the Todas. The Kurumbas provide magical and ritual services to the others and in return get food grains, milk products, etc. from the others.

## **9. Economic Institution of Dhangar**

Among the agriculturist tribes of India a peculiar economic institution of labour attachment was observed by the anthropologists. This institution of labour is known as differently among the landed tribes, facilitates effective utilisation of human labour and land in cultivation. It is called dhangar among the tribes of Jharkhand while begal among the Bhumijis of West Bengal. Similar institution of labour attachment and absorption was observed among the Tharus of Tarai area, Khasas of Himalaya and Rangma Nagas of North East India.

In Jharkhand for instance, the big tribal land lords employ a fellow tribal on a semi-permanent basis for cultivating their land. He is from the same tribe and more often belongs to the same village. The person so employed is known as Dhangar among the tribes of the Oraon, Munda, and Ho the prominent tribes of the state. The Dhangar is generally engaged on an annual basis but this tenure may be prolonged further depending on the nature of relationship between both the parties. From the day of engagement he is treated as a family member of the land lord and treated alike. He is regarded more as an assistant rather than as servant by the land lord's family. Apart from some annual payment in cash or in kind, the Dhangar is provided with food and a roof. Interestingly, he can even marry the land owner's daughter or sister if he is from a different clan.

Vidhyarthi and Rai (1976) have proposed a comprehensive eight fold economic of tribes in India. They are:

1. The forest hunting
2. The hill cultivation or shifting cultivation
3. The plain agriculture
4. The simple artisan
5. The pastoral and cattle-herder
6. The folk-artist
7. The agricultural and non-agricultural labour and
8. The skilled, white collar job and traders

Let us briefly examine these eight economic of tribes in India:

### **1. Forest Hunting**

The livelihood of tribes mainly depends on collection of minor forest produce, hunting of wild animals and fishing in the shallow waters of the forest. They collect edible roots, tubers, fruits, nuts, flowers, leaves, fibre, bamboo, honey, wax etc for their subsistence. Most of them hunt deer, hares, monkeys, birds and fish. They use simple indigenous tools such as digging sticks, iron jungle knives, earthen wooden or bamboo pots and vessels, bamboo baskets and sticks for food gathering. In hunting, they

employ different types of traps and weapons. The availability and adequacy of food from these sources differ according to season, cycle, area and the rainfall. The Rajis in the Himalayan Region, Birhors, the Hill-Khariyas, the Parahiyas, the Birjias and the Korwas in the Middle India belong to this category. Likewise, the Juangs in Orissa, Hill Maria Gonds of Bastar, Chenchus, Yanadis, Kadars, Mala Pantarams, Kurumbas, and the Paliyans of South India are also hunters and food gatherers.

The tribes of this type constitute a small population which is about a thousand. They have simple life and social organisation and their settlement generally consist of five to 15 huts. In them the family work as a productive unit and the villagers work as an economic unit at times. These tribes are switching over from forest hunting as a primary source of livelihood to agriculture.

## **2 Hill Cultivation or Shifting Cultivation**

The tribal groups depending on cultivation for livelihood rely on their skills and hard labour in cultivation. They rely on any of the three types of cultivation for their survival and sustenance. They are slash- and-burn cultivation with the help of digging sticks; hoe- and- burn cultivation; and terrace cultivation in the hill areas with the help of natural irrigational sources. The tribes who subsist on the first two types of hill cultivation in addition to that depend on food gathering and hunting for survival.

Under the shifting cultivation the tribal cultivators switch over from the field which is not productive enough to new field. They do not cultivate a piece of land for ever as the settled cultivators do.

Hill cultivation is seasonal in nature and widely practiced by the many tribes in North East India, and Middle India while some in South India also practice the same. Mizos, Garos, Nagars, Chakmas, etc. in the North East, Malers, Hill Khariyas, Parahiyas and Birjias in Middle India, Muka Dhoras, Malekudias in South India belong to this economic category of tribes.

A notable proportion of tribal population in India depends on shifting cultivation in India. According to Government of India over 6 lakh tribal families in the North Eastern states, Orissa, Andhra Pradesh and Himachal Pradesh practise shifting cultivation on a continuous basis as per the 9th Five Year Plan period. The major problems with this type of cultivation are ecological degradation, low productivity and low standard of living. Hence, the incidence of poverty is very high in the areas where this type of cultivation is practiced.

## **3 The Plain Agriculture Tribes**

The predominant occupation of the tribal population in India is that of settled agriculture or plain agriculture. In its simpler form plain agriculture requires ploughing with a pair of animals. For over two-thirds of the tribal population in the country settle agriculture is the means of survival. However, the agriculture as practiced in tribal India is simple, less productive and at the subsistence level. The tribal cultivators hardly could meet their day to day needs. They cultivate paddy in low lying lands while in high lands



coarse grains, pulses, millets, etc. are cultivated. Their agricultural implements are indigenous and locally made. A few use cow dung and modern high yielding varieties, chemical fertilisers and pesticides in cultivation.

The Khasis and Jaintias of Meghalaya, Khasas and Tharus of Tarai region, Kinnuras, Pangawalas of Himachal Pradesh region, Bhumij, Koras, Bhuiyas, Santals, Mundas, Oraons, Hos, Kharwars, Baigas, Gonds in the Middle India, numerous tribes in other regions belong to this category of tribes.

#### **4. The Simple Artisan**

In Tribal India a number of tribes depend on crafts and cottage industries for survival. They are engaged in activities such as basket making, making of iron and wooden tools, spinning and weaving, metal work, etc. Any tribe belonging to this category specialises in a specific craft. They use simple tools in their day today work. These tribes are found among the population of other tribes and they have interdependent relationship with them. They live in mixed tribal villages and generally have no exclusive villages of their own. They sell their finished products in the periodical markets.

They are engaged in a variety of crafts and art works. For instance, the Gujjars of Kashmir and Kinnauris of Himachal Pradesh make wooden products. The Kanjars of Uttar Pradesh make baskets and ropes. The Lohars, Karmalis, Chik-Bariks and Mahalis are making agricultural implements for agriculturalist tribes. The Kotas of Tamil Nadu are carpenters, blacksmiths, goldsmiths, and potters all at once.

#### **5. The Pastoral and Cattle Herder**

Pastoralism involves herding or rearing cattle such as cow, buffalo, sheep, goats, etc. And thus, pastoralists are those people who completely or partially depend on the cattle rearing for their subsistence. The Todas of the Nilgiris, the Gujjars, the Bakarwals, Gaddis and Jadhvs of Himachal Pradesh are purely pastoralists. The middle Indian tribes of Negesias are pastoralist to some extent. The tribes belonging to this type have very less population. The pastoralists in different regions of the country have adapted themselves to their changing environments in different ways. Some eke out their living by selling milk and milk products, wool, hair, etc. while others earn by selling livestock. A brief description of the Todas of Tamil Nadu would give a better understanding on the life style of pastoralists. The Todas are fully devoted to their buffaloes and their occupation is simply taking care of them. Their society, culture, religion, and economy revolve around their buffaloes. A few have taken cultivation but still most of them are herders.

#### **6. The Folk-Artist**

Tribes living on folk arts such as singing and dancing, music barding, acrobatics, conjuring, snake-charming, etc. belong to this category. These numerically small folk artist tribes depend on the larger tribes and are

found along with them.

The Nats and Saperas in the North India, Mundupattas, and Kelas of Orissa, Pardhans and Ojhas of Jharkhand, Madarias, Pamulas, Garadis of Andhra Pradesh, etc., are some of the tribes belonging to this category. For instance, the Nats perform acrobatics, singing, and dancing and subsist on them. On the other hand, the Kalbelas of Rajasthan, popularly known as Saperas earn primarily their livelihood on snake charming, dancing, singing and conjuring.

## **7. The Agricultural and Non-agricultural Labour**

There is no single tribe that can be included under the agricultural labour or industrial labour type. Yet, some of the members of agricultural and artisan tribes have taken the avenues of employment in agriculture and industries as casual labourers. Agricultural development on the one hand and industrialisation in the tribal region on the other has contributed to the emergence of these types labour type among the tribal people in the country. Nearly 20 percent of the ST working population depend on agricultural wage for survival while 4.4 percent of the tribal work force depends on industrial wage labour for survival.

The tribal agricultural labourers mostly work in their own locality within a radius of a few kilometres. On the other hand non-agricultural or industrial labourers work in different industries. Most of the industrial labourers are generally seasonal migrants to nearby or distant towns, mines, mills and tea gardens and work as wage labourers in railway and road construction, forestry, civil work, etc. Some times they move to these works in distant locations in bands inclusive of both genders.

Tribal agricultural labour was found wherever there was high incidence of indebtedness, and land alienation. The non-agricultural labour type of tribal households could be located in the states of Jharkhand, Orissa, West Bengal, and Madhya Pradesh where industrialisation has spread. Interestingly, the members of the Jharkhand tribes are engaged as labourers in tea gardens of Assam and serve in forestry, and construction work in Andaman Islands.

## **8. The Skilled, White Collar Job and Traders**

Educational advancement, spread of Christianity, reservation policy of Government of India etc. have prompted a significant proportion of the members to take of the skilled white collar jobs and trades of different kinds. Such skilled white collar workers could be found all over the country. Many individuals and households belonging to the tribes could be observed working in government offices, hospitals, factories and business enterprises. Some are engaged in business activities. The Bhotiyas of Indo-Tibetan border, the Valmikis, the Haikers of Andhra Pradesh and a few individuals from different tribes depend on trade for their sustenance. About 1 percent of the working populations of STs depend on trade.

### **2.6.2 Economic Change in Tribal India**

Tribal economies in India are in transitions. Their exposures to a number of exogenous factors contributed to change in them. They adapt to the modern economic forces, acquire economic new activities, adopt modern technology and means and are geared towards achieving the goal of development. There are a number of factors that can be attributed to change in the economic structure and functions of tribes in India. The chief among them are educational expansion, transportation and communication, Cooperatives and Commercial Banks. In addition to these the Government policy, programmes and development interventions have also contributed to economic changes.

The following five interrelated processes of economic change are happening among the major tribes in India in response to forces of modernisation:

1. Occupational Change: Modern Occupations Replacing the Traditional Ones;
2. Subsistence to Commercialisation;
3. Market Integration and Commoditisation;
4. Barter to Monetary Exchange; and
5. Proletarianisation Depeasantisation and Impoverishment;

### **1. Occupational Change: Moderns Occupations Replacing the Traditional Ones**

As we know tribal economies are simple primary producing economies and most of the people depend on land and forest for their livelihood. In response to the initiatives of Central and State Governments the tribal people are changing their economic activities. A number of members of tribes also have taken up modern occupations increasingly. Some of the tribes slowly switch over from their traditional shifting cultivation to settle cultivation as its less remunerative and ecologically destructive. Some other tribes who are traditionally hunting are also taking up the practice of cultivation in addition to their traditional occupation. As we have seen in the previous section, as a consequence of educational advancement many members of the tribes have taken up white collar jobs. As a consequence of marginalisation in agriculture some have taken up as agricultural or industrial wage earners.

### **2. Subsistence to Commercialisation**

The tribal economies over a long period were stagnant and are of subsistent type. The tribal people's production and acquisition of goods and services were concerned with the household consumption. There was hardly any significant surplus with them. There was no profit motive and motivation for saving among them. This has changed much in response to their increased interaction with the nontribal economy. The development of physical infrastructure especially road, transport and communication facilities in the tribal areas, exposure to agricultural extension agencies etc. have contributed to the emergence of commercial aptitude among many tribes in India. Now a days many of them produce crops or acquire goods from the forests for the purpose of selling in the local market. The cropping patterns in the tribal regions have experienced a shift from food crops primarily meant for household consumption towards commercial crops

such as potatoes, green vegetables, and fruits which are meant for markets. Vidhyarthi and Rai have observed the sale of minor forest produces like firewood, tooth sticks, seasonal fruits, broom-grass, kendu leaves by the tribals in the Jharkhand.

### **3. Market Integration and Commoditisation**

Tribal people were, by and large, out of the ambit of national and global market forces as their interaction was minimal. But the market forces have penetrated into the tribal areas through the channels of road, transport, communication as well as agencies of banks, cooperatives, merchants, money lenders, etc. Increasingly, they are absorbed into the network structure of market. Their day-to-day economic activities are affected by the market forces. They are affected by the changes in the price levels. They look at the goods and services as commodities to be sold or purchased. Many of them have learnt the process of bargaining, selling and purchasing which are akin to the modern market places.

### **4. Barter to Monetary Exchange**

Monetisation is one of the major changes that are taking place in the tribal economies of India. It is simply the process of switch over from traditional barter system of exchange to money based transactions. Most of the tribes were neither aware nor used money in their economic transaction as a measure of the value of their goods and services. The tribal people's interaction with the outer economy through periodical markets and establishment of cooperative and commercial banks and institutions have all contributed the spread of money as most popular medium of exchange of goods and services in the tribal India. Monetisation and market penetration reinforce each other in the tribal economy.

### **5. Proletarianisation Depeasantisation and Impoverishment**

The above said processes of economic modernisation have significant impact on the economic life, livelihood and living conditions of the people. The economic integration of tribals, market penetration, commoditisation and commercialisation, have contributed to economic decline of tribes. Economic decline of tribal people have taken place because many of the tribals have become indebted, alienated their land, some have become landless and/or bonded labourers. Economic modernisation in the tribal areas have had contributed to poverty rather economic development in the Tribal India. The non-tribal money lenders, merchants and at times forest officials have exploited tribals and many times deprived them of their land and livelihood, though there are constitutional mechanisms for their protection. In spite of implementation of Ten Five Plans, unfortunately tribals constitute the most economically marginalised citizens of our democratic republic. Tribal masses and their leaders have responded to their economic crises in ways of creative movements and struggles. In the wake of new economic policy the fragile simple tribal economies are increasingly integrated with global economies having far reaching consequences of the livelihood and living conditions of the people.

#### **2.6.3 Tribal Economic Policies**

Union and state governments have made efforts to raise the level of tribal living at par with the other citizens; aimed at inhabitants, have taken special care to protect and preserve the tribal culture. In tribal area, where the tribal economy revolves around forests and forest based produce, the forestry based programmes have to be devised as to be in consonance with the socioeconomic fabric tribal culture and ethos. Economic development of tribal population, without cultural oppression or giving offence to their heritage or ethos will remain a challenging task for years to come.

Tribal are the life line of India but poverty has plagued the lives of Tribal's folk. The unequal distribution of assets such as land along with failure in crops due to erratic rainfall and floods are causes of poverty in the country side. Lack of skills and education along with distress migration has been other causes of poverty. Poverty has its effects on overall Tribal development. They are deprived of basic human necessity of nutrition, sanitation, health.

1. The anti -poverty and development programmes has not percolated to the real beneficiary.
2. The problem of disguised labour is prevalent in agriculture.
3. Lack of other employment avenues due lack of requisite skills and technical education.
4. Irrigational facilities are not available in major areas. Dependence on rainfall and groundwater extraction has cause a detrimental effect on agricultural practices
5. Low agricultural poverty due to dependence on traditional methods of farming techniques.
6. Poor quality of livestock.
7. Poor quality of education and lack of skill development.
8. Absence of dynamic community leadership.
9. Presence of liquor and unwanted expansive social spending on rituals, customs etc.

---

## **2.7 LET US SUM UP**

---

---

## **2.8 UNIT – END EXERCISES**

---

---

## **2.9 ANSWERS TO CHECK YOUR PROGRESS**

---

---

## **2.10 SUGGESTED READINGS**

---

---

# UNIT – III CULTURAL AND RELIGIOUS ASPECTS

---

## Structure

- 3.1 Introduction
- 3.2 Objectives
- 3.3 Tribal Culture
  - 3.3.1 Northern Regions
  - 3.3.2 Western Region
  - 3.3.3 Eastern Region
  - 3.3.4 Southern Region
- 3.4 Tribal Religion
  - 3.4.1 Tribes of Western India and Religion
  - 3.4.2 Tribes of North-East India and Religion
  - 3.4.3 Tribes of Central India and Religion
  - 3.4.4 Tribes of Southern India and Religion
- 3.5 Status of Women in Tribal
- 3.6 Dress Code of Tribes
- 3.7 Food Pattern of Tribes
- 3.8 Marriage
  - 3.8.1 Monogamy
  - 3.8.2 Polygamy
  - 3.8.3 Bigamy
  - 3.8.4 Endogamy
- 3.9 Status of Tribal Children
- 3.10 Tribal Leadership
- 3.11 Political Participation
- 3.12 Let Us Sum Up
- 3.13 Unit – End Exercises
- 3.14 Answers to Check Your Progress
- 3.15 Suggested Readings

---

## 3.1 INTRODUCTION

---

---

## 3.2 OBJECTIVES

---

---

## 3.3 TRIBAL CULTURE

---

‘Unity in diversity’ is one of the most spectacular features amongst the population of India. Tribal culture of India, their traditions and practices interpenetrate almost all the aspects of Indian culture and civilisation. From the Aryan, Dravidian to the Indo-Tibetan languages, Indian tribal culture has also seen a tremendous merging of cultures within its own people.

It is considered to be very important to live within the tribal cultures of India, in order to understand their ways of life. Some of the tribal communities share similarities and yet are diverse in their religious and traditional beliefs. Some are prominent worshippers of the Hindu deities while others follow the path of the Christian missionaries. Animism and all forms of pagan worship are still prevalent in these communities. The festivals in these communities are also much of a delight to see with its colourful and joyous celebrations; the tribes in India indeed form the very basis of incredible India! The societies by which these tribal communities survive are very patriarchal in their outlook although some tribal communities have gradually inherited the modern forms of society where each one is respected for his or her own set of views and beliefs.

A lot of the tribal population in India is still backward. They lack education and literacy policies are yet to dawn in a few rural and tribal areas of the Indian –Sub-continent. There are tribes who still practice witchcrafts and tantric forms of religion. The different tribes in India if ever counted can move up to a mind boggling number, with all their ethnicities and impressions. In India a new dialect can be witnessed almost each new day; culture and diversification amongst the tribals can also be admired from any land direction. These various tribes still inhabit the different parts, especially the seven states of the North-eastern region and almost each and every nook of the country. The specialty of the Indian tribes lies in their customs, cultures, and beliefs and, in particular, the harmony in which they survive in unanimity with nature. Tribal living perfectly portrays a well-balanced environment, a procedure that in no way upsets the ecological balance.

All in all, the tribes of India encompasses the real and colourful traits of India that the whole world knows. Since it is from the tribes that some of the tribal languages developed to become official languages, we can be safe in saying that the cultures which are considered to be “developed” also has their roots in the Indian tribal cultures.

Tribal people generally firmly cling to their identity, despite external influences that had threatened tribal culture, especially after the post-independence chaotic period. However it is observed that Christianity has brought about a change that can be termed as a ‘total transformation’ in tribal lifestyle and outlook, particularly in the North-eastern states of India. In discussing a few tribal cultures of India, we shall try to cover the widely prominent cultures of north, east, west and southern tribes of India. Since it would be a remarkably tedious and an acutely impossible task to study all the tribes of India, we shall take one or two tribal cultures from each of the prominent four regions in India.

### **3.3.1 Northern Regions**

The tribes of Himachal Pradesh have marked their own charts in the Indian sub- continent and are known for their distinct tribal cultures. Tribes of Himachal Pradesh are scattered in different parts of this state and have occupied a considerable percentage of India. Dancing, musical melodies, festivals, fairs etc. bore evidence to it. They are as such nomadic

people and their physical appearances make them distinctly visible from each other.

The tribes of Himachal Pradesh belong to the famous Indo-Aryan family group. As far as the physical appearances are concerned, these tribes of Himachal Pradesh also have got identifiable features of that of an Indo-Aryan or Mongoloid.

The major tribes of this region include Kinnaura tribe, Lahaule tribe, Gaddi tribe, Gujjar tribe. As far as the occupations are concerned, these tribes of Himachal Pradesh have taken up the occupations including cattle rearing and also much of the tribal population works for raising of wool. Since it is situated in the cold northern region of the Indian subcontinent, raising of wool is considered to be one of the main occupations of the tribes. There are quite a handful of tribes of Himachal Pradesh who have adapted to occupations like cultivation and also horticulture.

Dresses that these tribes of Himachal Pradesh wear also are quite exquisite to look at. The male dresses include long coat and woolen pyjama, and the women of Himachal Pradesh have a woolen saree, popularly known as Dhori as their attires. Shoes that are made up of wool and goat hair protect their feet. It is also a known fact that the dresses are similar to those of the people in Jammu and Kashmir states of India, since these two states have a similar geographical existence.

Although these tribes of Himachal Pradesh celebrate all the important festivals, these tribes of Himachal Pradesh also have added fervor to the festive season by incorporating their own traditional customs and beliefs. Since they are a number of tribes in the region, each tribe follows its own sets of beliefs. One of the major tribes in Himachal Pradesh is the Gujjar tribe. Gujjar tribal community has developed the practice of carrying on conversation in numerous languages namely, Urdu, Hindi. They have also adopted the religion of Islam. Since the existence of this tribe is dated back to the 6th century, these tribes have been a result of all cultural diversities from then on. Another tribal group, Kinnaura tribal community, is one of the Scheduled tribes of Himachal Pradesh state. Their language is called Kinnauri and it is considered to be one of the most beautiful dialects in the state. It has been assumed that the Kinnaura people belong to the Kinner group who got mentioned in Mahabharata. Their physical stature bears some similarities with the Aryans. The people of the Lahaule tribal community of Himachal Pradesh converse in the beautiful language of Pattani. They are the inhabitants of Lahaul and they are the amalgamation of Munda tribes and Tibetans. Their societal structure is divided into upper and low castes and this tribal group are followers of Buddhism.

The Gaddi tribes of Himachal Pradesh dwell in districts like Chamba, Kangra etc. the people of this tribal group are not nomadic in nature and they have their own villages where they reside in a cluster. The notable thing about the Gaddi tribe is their costumes. Most of the people of this community are shepherds hence; they wear a cloak like dress in order



to keep them warm from cold however some are engaged in other occupations too.

### **3.3.2 Western Region**

There are over 6 million Adivasis or tribal people in Gujarat. They mainly inhabit the terrain adjoining the Aravalis (LN, 1996). The Adivasis consist of numerous different tribal groups, the term 'Adivasi' meaning the 'original inhabitants'. Tribals such as the Siddhis, Rabari tribe, Padhar tribe, Mers and Bharwads live in the coastal Saurashtra districts of Junagadh, Jamnagar and Kutch. They work as casual labourers, cattle breeders and find employment in the ports. The Siddhis are known to have come to India from East Africa and they have a distinct feature similar to that of the negroids. The Australoid Adivasis (who have Australoid features) live in two different regions. One group lives in the river valleys of the Surar, Broach and Bulsar districts and are known as the Voknas, Varlis and Gambits. They have Konkan features. The other group lives in the hill tracts along the state's eastern border and comprise of the Bhil Garasias, Dungri Bhils, Ratwas, Naikas, Dangi Bhils and others.

In the plains of the Surat, Broach and Bulsar Districts, there are also other tribals, such as, the Dhodias, who might have migrated from the Dhulia region of Maharashtra. The festival of light, Diwali, has also been adopted by the Hindus, which was originally the festival of the aborigines. It is also believed that the Hindu religion borrowed the worship of Lord Shiva and Paravati from the Adivasis of Gujarat. The tribes of Gujarat are engaged in different occupations. In olden days, the Bhils depended on the slash-and-burn cultivation system under which they cleared thick forests by cutting trees or burning them and cultivated crops in this land for a few years until the natural fertility of the soil was exhausted. They then moved on to new forests, leaving the land fallow for it to recover its fertility. Their occupation was hunting, forest remains and fishing. Most of the Adivasis depend on agriculture either as landowners or as farm workers.

The social set up of the tribes in Gujarat is quite different from that of a usual Hindu community. The women in these communities have more freedom than their Hindu counterparts in matters of marriage, divorce and remarriage. Besides this, the customs and lifestyle of the tribes vary as well. The colourful costumes of the tribal people of Gujarat add charm to the onlooker. The tribes of Gujarat also enjoy various festivals and celebrate fairs, festivals with much gaiety and joy.

### **3.3.3 Eastern Region**

Tribals of Nagaland constitute a major percentage of the total population of the state. Angami tribe, Ao tribe, Chakhesang tribe, Chang tribe, Khiamniungan tribe, Kuki tribe, Konyak tribe, Lotha tribe, Phom tribe, Pochury tribe, Rengma tribe, Sumi tribe, Sangtam tribe, Yimchungru tribe and Zeliang tribe are the prominent tribes of Nagaland. Even the tribes like Angamis, Aos, Konyaks, Lothas, and Sumis are predominant. The tribal communities of Nagaland are scattered over a large portion of the state. One of the significant aspects of the culture of tribes of Nagaland is the distinctive character and identify of each tribe in terms of indigenous

traditions, customs, language and dresses. The tribes of Nagaland have their own distinctive language. In Nagaland, the different tribes speak around 60 different dialects, which belong to the Sino- Tibetan language family. Traditional songs and dance forms are an integral part and parcel of the rich culture of the tribes of Nagaland. The costumes of tribes of Nagaland are very colourful. Interestingly, some of their dresses are designed as per the different occasions. Tribal dances are performed during the celebration of the festivals and marriage ceremonies. They also wear colourful jewellery.

Nagaland is a land of festivals. All the tribes celebrate their distinct seasonal festivals with a pageantry of colour and a feast of music. They regard their festivals sacred and participation in these celebrations is compulsory. Most of these festivals revolve around agriculture, being the mainstay of the tribal society of Nagaland. Although some religious and spiritual sentiments are inter woven into secular rites and rituals, the predominant theme of the festivals is offering prayers to the Supreme Being having different names in different Naga dialects. The tribal festivals are celebrated all over the state. Like for instance, Nazu festival is one of the most popular festivals of Pochury tribe of the state. This festival is celebrated for 10 continuous days in February. These festivals are celebrated with glitter and gaiety.

### **3.3.4 Southern Region**

Tribes of Goa form an integral part of the rich cultural heritage of the state. Tribal communities of Goa have managed to retain their ancient and indigenous ways of life and traditional practices, customs and way of living. The chief tribes of this smallest state of India are Gowdas tribe, Kunbi tribe, and Dhangars. Like some other states of India, Goa too was invaded by the Aryans. Some of the tribes of Goa are considered as the original settlers of Konkan region much before the invasion of the Dravidians. There are no concrete records regarding the origin or how they have migrated to Goa. Goa has the lowest proportion of Scheduled Tribes that accounts for around 0.04 percent of the total population.

Gowdas tribe is the largest tribal group inhabiting the interior villages of this state. In their society, women enjoy a high status and rights. Further, they also play a prominent role in the economic matters. The major tribal communities of Goa live in isolated villages. Their indigenous lifestyles, traditions, ceremonies, customs, religious beliefs, practices and superstitions form a significant part of the culture of the state. The tribes of Goa differ from one another in terms of dress pattern, rituals and customs. The region of Goa being a very important aspect of colonisation, the tribes in Goa do share an element of the colonial powers. Besides the English form of protestant Christianity which was prevalent during the centuries of colonisation, the tribes in Goa had to adapt also to the different French, Portugese and Dutch colonial settlements. Since during those times there were a lot of inter culture marriages, the tribes in Goa can be considered to have one of the most diverse cultures in the Indian sub- continent.

---

## **3.4 TRIBAL RELIGION**

---

The earliest theory about primitive (tribal) religion, seeking to trace its origin and explain it, was given by Tylor. According to Tylor, primitive (tribal) man had certain experiences; in his dreams he engaged in various types of activities even while he is sleeping; he met his dead ancestors in dreams and had hallucinatory experiences about them, and other beings while he was awake; he heard the echoes of his own voice; he saw his own reflection in ponds, pools and rivers; and he failed to disentangle himself from his shadow. There must have been some unseen thing in him which must have escaped, unseen making him dead. It was thus that the belief in such an unseen thing, or power which kept people alive when it was in them, and made them dead when it left their bodies, emerged. Such a thing or power is called 'soul'. Tylor says, primitive man must have thought there must be two souls in a human being; a free soul which could go out of him and have experiences, and a body soul which if it left the body resulted in its death. Primitive man must have come to the conclusion that when the body soul left the body permanently, the person concerned died; and his soul became a ghost or spirit. This belief in the soul is called Animism.

Tribal religion, however, includes much more than animism. There is, for instance, the belief in a 'High-God'. The High-God is a personal deity, separate from and altogether superior to, all other deities and spirits, the master and often maker of the universe and of men, the creator and guardian of the moral code, master over life and death, himself benevolent and immutable. In most tribal religions of India, the High-God is today regarded as an otiose deity, that is, he is invoked, but rarely worshipped. He has become a distant deity who leaves the world and men at the mercy of the minor deities, the spirits and demons. Any primitive tribes have special rites of veneration for their ancestors, on the occasion of a death, or on certain feasts.

All primitive tribes are convinced of the survival of the human soul after death. They may believe even in a plurality of souls: the shadow, the life-spirit, the ego. Each soul has its own fate after death. The belief in the transmigration and re-incarnation of soul is fairly widespread. Many tribes assume that the future life is determined by the good or bad. The tribals have developed a largely magical world outlook. They believe that the whole world and every individual life are mainly governed and directed by superhuman powers, personal and impersonal. But they also maintain that these superhuman powers can effectively be influenced and controlled by means of magic and exorcism. In particular, the cure of diseases is in the hands of magicians who by their divination or while in trance indicate the nature of the disease, its natural and supernatural cause and means and rites by which a cure can be achieved. The tribals are well aware of the fact that some diseases have natural causes and can be cured by natural remedies of which they know quite a lot. But they suspect that many cases of sickness or accidents are caused by supernatural agencies.

The tribals also believe in the existence of many evil spirits which have never been human beings. There are also spirits animating trees, rocks, rivers and springs, hills and mountains. They may harm a human being if they feel offended or if offerings due to them have not been fulfilled. If a person falls sick or has a misfortune, the tribals consult

diviners, exorcists, and magicians to discover what deity or spirit has been offended and how to appease it. Black magic is frequently responsible for much sickness or misfortune among the villagers. Black magic can be counteracted, however, by white magic.

### **3.4.1 Tribes of Western India and Religion**

The Bhil are one of the largest tribes of Western India, living in parts of Rajasthan, Gujarat, Madhya Pradesh, Bhils and Maharashtra. Many Bhil are hinduised. There is a myth of descent from a tiger ancestor. The Jhabua Bhil and others believe in Bhagavan or Bholo Iswor, who is a personal supreme god. They also believe in minor deities who have shrines on hills or under trees. Worship of Bhagavan is at the settlement's central sanctuary. There is a human-oriented cult of the dead, whose main ritual is called Nukto and is practised in front of the dead person's house. Nukto purifies the spirit of the dead and unites it with Bhagavan. Gothriz Purvez is the collective ancestor. The concept of a spirit rider is important in Nukto and Gothriz. Purvez accompanies the spirit on part of its journey to the after world.

### **3.4.2 Tribes of North-East India and Religion**

The hill people of the North East from the distant past up to the time of their conversion to Christianing had a certain concept of religion. They believed in some spirit or powerful being which had its natural objects like stone, river, tree, mountain peak etc. They believed that there were many spirits benevolent as well as evil which influenced the life of man. These spirits had to be kept happy by sacrifice. In every village, there were priests who were conversant with process of offering sacrifices. The hill men also worshipped a Supreme God who enjoyed the highest position. Next to God there were quite a large number of spirits and demons which deserved to be worshipped. These spirits are demigods and were thought to reside or haunt particular localities: village, river, stone, forest, mountain tops and so on and so forth. In one word, the tribal people may aptly be called animists. They also worshipped the ancestors and offered sacrifices to please the soul of the dead. Across the golden heights of Assam and NEFA (North-East Frontier Agency), most of the Eastern Indian tribal people have their own tribal god and goddesses and have deep respect for other faiths. Nearly, all the tribal people believe in the existence of spirits that move nature and guide human actions. They give different names to them and worship them in their own distinct way. The priests occupy a very important position in the tribal society. No ceremonies are performed without them. Annual sacrifices are popular with the people in the hills. According to their beliefs, gods have to be worshipped with their favorite animals.

The Khasi tribe of Meghalaya believes in the Supreme Being, but their religious rites and ceremonies are directed more to the appeasement of the numerous spirits by which they are surrounded, and also to keep their ancestral spirits pleased by prayers and offerings. The spirits of the hills and rivers also receive their due share in the form of animal or bird sacrifices. The Khasis are supposed to be great believers in augury and divination by means of broken eggs or an examination of the entrails of

birds and animals offered in sacrifice. With the spread of Christianity and of modern education, these customs have tended to disappear. It is interesting to note that the Khasis had priests (Lyngdoh) only for the performance of worship for communal welfare. The other rites were mostly conducted by elders who had the necessary knowledge. Such rites were connected with birth, marriage and death, and used to be strictly performed in earlier times. In every case, when a Khasi was faced by a crisis of one kind or another, he did not dare to depend on his own judgement, but sought the guidance of superior, unseen powers who spoke to him through the dumb language of omens and signs. One thing, however, should be very clearly borne in mind, and this is true not only of the Khasis but of the others as well and that the tribal people of India live in constant dread of evil spirits which inhabit the world around them. This view does not seem to be wholly true. If one observes carefully the life of these people, one realizes that there is enough joy left in their lives which the fear of spirits has never been able to quench. They resort to augury and magical practices only when they are hard pressed in life. And even then, they sometimes conform to established custom, not because they believe in it, but because this is what is done by everyone else under similar circumstances.

The Naga tribes live in the mountains of North-East India. They believe in an earthquake god who created the earth out of the waters by earthquakes. The sons of this god now watch over mankind and punish those who do wrong. Other deities without name or form live in the mountains, forests, rivers, and lakes, who need placating as they are hostile to men. Omens and dreams are generally believed in. Witchcraft is practiced and some men are thought to be able to turn into tigers. Head-hunting was an important practice, for fertile crops depended on a sprinkling of blood from a stranger over the fields. Reincarnation is believed by many Naga tribes, and the dead are buried in the direction from which their ancestors have come. The doctrine of genna (tabu) involves whole social groups - villages, clans, households, age groups, sex groups, in a series of rituals that may be regularly practiced or be the result of an emergency such as an earthquake.

### **3.4.3 Tribes of Central India and Religion**

The present day Mundas of Midnapur believe that the Supernatural world is infested with many spirits of varied nature and potentialities. A few of these spirits are considered benevolent like those of deities and they are worshipped, appeased or propitiated for the welfare of the people. Besides, the Mundas believe that this world is full of prying witches and other malevolent spirits which are always seeking to do harm to human beings. Among the Mundas of this region, the influence of Daine or witch is widely prevalent. They rarely discuss freely and openly about a witch and most persons do not wish to speak or tell about her to an outsider. Like, the other groups of this region, they believe that a female can be a witch and that she can attack equally both males and females. The Mundas distinguish between the Daines or witches and the sorcerer's or magicians, the Deonas. The witches are always malevolent trying to do harm to others. They believe that a witch attacks only those persons whom she dislikes.

This is very important and significant. The belief in witchcraft is deeply rooted among the tribals.

Among the Gonds of Alilabad they have experienced so many external interventions in diverse spheres of their social and cultural life that it would be surprising if their religious ideas and practices had remained unaltered. The very basis of their social order rests on an elaborate mythology which explains and sanctions the manner in which the different sections of Gond society function and interact. Each clan has a deity and the clan deities are thought to have acted as the protectors of the members of each clan throughout its long history, and the ability of the Gonds to hold their own in battles with various other ethnic groups which justifies their faith in the power and benevolence of these deities. Hence the Gonds had no incentive to seek the protection of alien gods and to divide their loyalties between different cults.

According to the Santhal tribes who are mostly concentrated in Bihar and Orissa, the Supreme deity who ultimately controls the entire universe, is Thakurji. The weight of belief, however, falls on a court of spirits (bonga), who handle different aspects of the world and who must be placated with prayers and offerings in order to ward off evil influences. These spirits operate at the village, household, ancestor, and subclan level, along with evil spirits that cause disease, and can inhabit village boundaries, mountains, water, tigers, and the forest. A characteristic feature of the Santhal village is a sacred grove on the edge of the settlement where many spirits live and where a series of annual festivals take place.

The most important spirit is Maran Buru (Great Mountain), who is invoked whenever offerings are made and who instructed the first Santhals in sex and brewing of rice beer. Maran Buru's consort is the benevolent Jaher Era (Lady of the Grove). A yearly round of rituals connected with the agricultural cycle, along with life-cycle rituals for birth, marriage and burial at death, involves petitions to the spirits and offerings that include the sacrifice of animals, usually birds. Religious leaders are male specialists in medical cures who practice divination and witchcraft. Similar beliefs are common among other tribes of Northeast and Central India such as the Kharia, Munda and Oraon.

#### **3.4.4 Tribes of Southern India and Religion**

The Todas are a small pastoral community living on the Nilgiri Hills in South India. They believe in 1600 or 1800 superior godlike beings, the two most important being On and Teikirzi. One is the male god of Amnodr, the realm of the dead, and he created the Todas and their buffaloes. He was himself a dairyman. Teikirzi is a female deity and more important for the people, whom she once ruled when she lived in the Nilgiris and established Toda social and ceremonial laws. Most other deities are hill-gods, each associated with a particular hill. There are also two river-gods belonging to the two main rivers. Toda religion is based on the buffaloes and their milk. The temples are the dairies. Many tribes in India show considerable syncretism with Hinduism, such as the Kadugollas of Karnataka, who worship gods such as Junjappa, Yattappa, Patappa, and

Cittappa, but in reality are more devoted to Siva, who dominates their festivals and religious observances. Local deities are still of importance, though, as with the Bedanayakas of Karnataka, who worship Papanayaka, a deity supposed to have lived 300-400 years ago as a holy man among them and who performed miracles.

---

### **3.5 STATUS OF WOMEN IN TRIBAL**

---

In tribal societies, women's lives are governed by their personal laws and customs. Most of the tribal customary laws which include people's beliefs, customs, social mores, and rites since time immemorial, are not always conducive to the interests of women. Indeed, but for a few exceptions, most of the customary or personal laws, particularly those relating to property and marriage, are highly oppressive to women.

The system of inheritance among most tribes is invariably in favour of men. In general, women are entitled only to maintenance rights and expenses for marriage while men inherit land and all other movable and immovable properties. Even in societies that follow the matrilineal principle of descent and inheritance, where the woman is the focal point of the household organization, when it comes to the allocation of rights over land, a sharp distinction is maintained between 'ownership' and 'control'. While ownership of land is transmitted through women, control invariably lies with men. This is true among practically all the matrilineal groups in North-East India such as the Khasi, Jaintia, Garo, Lalung and Koch. Similarly, in patrilineal system, where women have access to land, they mostly enjoy usufructory rights only while proprietary and managerial rights to land are contingent on a variety of factors such as subject to their remaining unmarried, have no brothers, are widowed or marry a prescribed kin.

Several women among the Ho and Santhal tribes choose to remain unmarried in order to retain their rights to land. In an agrarian society, land constitutes the most vital productive resource. However, women's access to it is constrained by a number of social and cultural factors. In many tribal societies, social taboos prevent women from inheriting land. For example, among the Ho and the Oraon tribes, women's access to land is constricted by the taboo which forbids them to use the plough-a practice which is rooted in the belief that if a woman use the plough, it would result in economic and social calamities. Such taboos not only help men to deny women their rights to land; by restricting them access to the tools of production, it also ensures that women cannot engage in extensive farming on their own without the help of men. This kind of taboo is prevalent among many tribes in the central and southern belts of the country. The practice not only reinforces women's dependence upon men, it also explains why women are generally confined to the less remunerative mode of production or in menial operations only.

Where women have access to land other retrograde practices are also used to dispossess them of their holdings. Among several tribes in Bihar, witch hunting is frequently resorted to as means of pressuring women who refuse to part with their land when demanded by the more influential kin. As persons convicted of witchcraft are divested of all their rights and are either exiled from the village or put to death, the practice

apparently serves a viable means to discourage widows and daughters from staking their claim to land.

Women also face many constraints in their access to community land. Although in most tribal societies large tracts of land are set aside for common use by members of the community, access to them is marked by sharp inequality along class and gender lines. As land is normally allotted to the household, it is usually men who benefit from it, because as household heads, they exercise control over their wife and children. In certain instances, the customary land use pattern itself is detrimental to the interest of women. For example, among the Khasis, while in ideal terms members have only occupancy rights to community land, which is restricted to the period use only on the principle that if the land is left fallow for three consecutive years it reverts back to the community, in practice however, if a person makes permanent improvement on the land and occupies it for a sufficiently long period of time, by allowing permanent improvements on community land to accrue, occupancy rights slowly get transformed into ownership rights. A significant outcome of this process is that persons with better resources could, through the application of labour and capital, establish durable assets on community land and claim the same as their personal possession. For obvious reasons this process tilts in favour of the rich, or women who have male support to assist them in their tasks.

Tribal women also rarely have an effective role in management of community resources. As the management of the community resources is entrusted to the village council, women's marginal position in public affairs adversely affects their involvement in these matters. Even today, when women's empowerment through the reservation of seats in the Panchayati Raj institutions has become a reality for most women in the rest of the country, in many tribal societies women have yet to gain access to this constitutional provision because their areas have been kept out of the application of the Panchayat Act.

In matters of marriage and divorce also the tribal customary laws are far from favourable to women. Despite the popular perception that tribal women have a greater control over their sexuality, several repressive customs such as child marriage, forced marriage and polygyny are also widely practised in many communities. For instance, among several tribes in Arunachal Pradesh, women are treated as mere commodities which men could easily procure through financial settlement in the form of bride price. Indeed, the system of bride price has proved to be the bane of women, and lies at the root of the proliferation of polygynous unions as wealthy men can take on a number of wives simply by paying an agreed sum to the girl's family.

There is a division of roles based on sex almost everywhere in the world in relation to the traditional economic structures. The hazardous tasks as well as those requiring physical strength have been ascribed to men, and works which needs sustained effort and endurance have been assigned to women. In India, the tribes are at different levels of economic development and in each, women have significant role. The main ones are- food gathering and hunting, shifting cultivation, cultivation of land by



ploughing, and regions where the tribals work in mining and other industries.

---

### **3.6 DRESS CODE OF TRIBES**

---

Tribes living in different parts of the state: in the highlands, forests, valleys and in the foot hills. They make their own traditional ethnic cottage and live in it. In order to proclaim the self identity intra group wise, socially and culturally different tribes live in different places. Each tribal community has separate mode of living and they differ significantly in their dress, ornaments, skill in building houses, and moreover in their way of life. This difference in their life is clearly discernible from their material culture, art objects from the paintings and drawings and also from the size and shapes of different objects that they use. To the tribes, dress is a cultural need and it is also a part of their tradition.

Among the tribes the use of dress is very significant and worthwhile. The tribes do not use dress just merely to hide their nakedness rather it reflects the racial feeling and their cultural identity. The tribals use separate costumes at the time of festivals and ceremonies. In a specific tribe the dresses from birth to old age has immense variety. The costumes of the male members of the tribe and the females are also different. It is a fact that the female community pays more attention in covering their body. In some tribal communities the women folk want their male partners to be dressed elegantly and impressively. A tribal woman also wears a variety of dresses from her birth to death corresponding to different stages of her life. For instance, a Dhangedi (a maiden) adorns with fine clothes to attract the attention of others while the Gurumai, the priestess wears formal clothes to worship the goddess for the betterment of her community. Dress also helps them in many adversities and also helps to propitiate gods and goddesses who safeguard them against the malevolent atrocities of the ghosts, spirits, etc.

The tribals also use dress according to the position of individual in the society like the clan's head, the priest, and the revenue collector etc. The dresses that they use at the time of marriage, birth, death, worship etc. are also different. They use dresses keeping in view the occasion, age, sex and other factors. For example, the priest does not use the normal dress at the time of worship. And again at the time of dancing they dress in a very attractive manner. And the dancing costume has also special significance. They also wear dresses in different styles. While dressing they also keep in their mind the surroundings. They also think of their convenience and inconvenience while dressing themselves for an occasion. Especially they do not like to dress very pompously at the time of any work. But when they go for Shopping.php to the near by market place or to visit any fair or festival they dress themselves quite exuberantly and exquisitely.

Different tribal communities use different kind of dresses, differing in their color and size. Their dresses are designed keeping in view their necessity and their surrounding. The socio-cultural and the religious views of the tribals slightly contribute for the variety in their dresses. There are several tribes like the Bondo and Gadaba who weave their own clothes. While the other tribes purchase their dress from another community or the neighboring Damas or Panas. The tribal dress and ornaments mostly

belong to the non-tribal group and there are very few tribal artisans. The non-tribal artisans like the weavers they live adjacent to the tribal villages. These people manufacture the costumes of a specific tribe and sell them in the weekly village market. Sometimes these weavers are being paid in cash or in kind in the form of agricultural products. The tribal costumes are very simple and it provides immense comfort to the wearer. Generally, in the Kandha community the Dongria Kandha, the Kutia Kandha and the Desia Kandha, Lanjia Saora and the Santhals depend on other communities (non-tribal artisans) for their clothes. Lanjia Saora and some other tribal community make threads by themselves and give it to the Damas to weave for them. And again they purchase that cloth from the Damas by cash or kind. While the Bondo and the Didayi, the Gadabas weave their own clothes though the Dangrias purchase the cloth from the neighbouring Damas. They knit fine needle work on it and use it.

There is a little similarity among the tribals in their dress those who live in a specific area. The Koyas, the Halabs and the Gandias are inhabitants of the same districts. Though it seems that they have some kind of similarity in their costume but in reality they differ from each other. The Kandhas live in a specific area, like the Kutia Kandha and the Dongria Kandha both the communities live in two different sides of the same hill. But as far as dress is concerned they differ significantly. Similarly, the Mundas and the Santhals though they live as neighbours they differ in their dress and culture. The Juangs and the Bhuyan high lander live in close proximity but they differ in their dress. The Kisans and the Gonds though live in the same belt they have also difference in their dress. At times there are similarity of the dress in colour, design and pattern but they differ in their cultural and social life as well as in their ritual and rites.

The artistic nature of the tribals is very innate in their heart and mind. To them the artistic and aesthetic essence is to make life more enjoyable and to fulfill the cultural, social and religious needs. Even there are some tribes they envisage a better future with the help of art and craft, for the tribals art objects and the skill of the artist is a fit medium to propitiate their deities, gods and goddesses. The tribal art is not the contemporary one. It has the heraldry of a hoary past. It was the art which once widely acclaimed in the midst of the forest, the mountains, and in the springs. Art is the base and basis of the tribal life. It is the economic, social and cultural reflection of the tribal life. Hence art is the yardstick by which they measure their success.

The material culture is also part of their artistic life. Even their costume and dress materials have the touch of artistic workmanship. It is also reflection of the art which had been passed onto them from generation to generation. That art has the accumulated knowledge of ages, which has assimilated in their social tradition. It is a medium to express their inner quest. Dress has multi-farious significance in their social life. At the surface level one can observe that they use dress only to avoid the nakedness, or to protect from cold, rain and sunshine. But in fact, the tribal costumes exhibit the uniqueness of the specific community, their self-identity. The possession of the right kind of dress is a matter of pride and a great source of enthusiasm. The "Ringa" of the Bondos and the embroidered shawl of the Dangrias have a special social and cultural

significance. The Dangria shawl has a direct link with the marital relationship and the success of their conjugal life depends upon it. The dance costume of the Lanjia Saoras as well as their general dress is a fine testimony of their rich cultural heritage. At the time of dancing from the dress of the clan's head "Gamango" they get the trace of the regal pride and heroism.

The origin, history and development of tribal textile commensurate with the general history of man's progress from primitive barbarism to civilization. The state of nakedness was disgusting, to avoid that the tribals used leaves as their dress. This was used in a crude form. Then they used bark of the tree as their dress. This gave them much discomfort, so they used some son bark to avoid this inconvenience. It was not also so soothing; hence they started extracting fibers from the barks and subsequently converted it into thread. Gradually they came to know more about fiber thread etc. and then began the weaving of clothes. Later on, they also dyed the fibres to make it beautiful. They also use turmeric to colour the threads. These are also several trees in the forest that excrete colour in their bark and the tribals use the bark of these trees to dye the thread. Firstly, they boiled the bark and soak fibres in it. By that way they got various coloured threads and wove according to their requirement. Sometimes instead of making the coloured threads themselves, they purchase them from the market and then weave. Some tribes like to wear clothes of a single color, while some others like to use multi-color clothes and at times they knit fine embroidery work on it and make it fit for their use. Through the dress they reflected their traditional culture, artistic skillfulness and thoughts, for which their cultural life flourish on the base of dress. It gave a special luster to their community life and differentiated one tribe from the other.

To weave clothes they use their own indigenous technology. They use bamboo and other trees to get the fiber usually; they install the wooden loom in front of their house or in the backyard and some of them also install it in the narrow path of the village. They weave during their leisure time. Both men and women weave. In some communities only women weave. The women weave various clothes for them as well as for the male members of their family.

---

### **3.7 FOOD PATTEN OF TRIBES**

---

A large number of tribes depend on their own pattern of agriculture, producing rice, or other cereals including varieties of millets, and some green leafy vegetables. Some live on cultivated tubers, mainly tapioca; some collect forest products such as wild roots, fruits, honey and others consume sour milk products, which are rejected by most of the tribes. The forest and coastal dwellers hunt land and marine animals and birds to supplement their staples. Variations in food consumption patterns may be due to the terrain, climatic differences, soil conditions and the types of food grown, but self selection of food is the most predominant factor. The dietary habits and other related modes of life are often suited to their best advantage and provide adequate nutrition under existing conditions, and they may enjoy excellent health. In other tribes, however, the practices are not conducive to good health and, as a result, they have poor physique, and

often appear to lack vigour. They are reluctant to work to clear more forest for increased food production. They are of medium stature and lighter in weight. The neighboring Muthuvan tribe grow rice and millet, do not eat tapioca and they have plenty of green vegetables, buffalo milk and sometimes fishes. They are tall, strong, energetic and active.

### **Tribal Cuisine**

Cuisine with less oil and spices. Mixture of different indigenous styles with considerable regional variations and some external influences. It is characterized by very little use of spices but strong flavors due mainly to the use of endemic exotic herbs, fruits and vegetables that are fresh, dried or fermented. Fish is widely used, and birds like duck, pigeon etc. are very popular. In fact Naga tribes also eat dogs, cats, fish, spiders, birds, and crabs - in fact almost any living thing that they can lay in hands. Preparations are rarely elaborate. The practice of Bhuna, the gentle frying of spices before the addition of the main ingredients so common in Indian cooking, is absent in this cuisine. Bamboo is used widely in this cuisine.

### **Rice**

Staple food. Both the indica as well as the japonica varieties are grown in northeast region of India. The most popular class of rice is the joha or scented rice. As a staple diet rice is eaten either steam boiled (ukhua) or sundried (aaroi).

### **Meat**

Pork, Beef, Mutton, Chicken, Duck, Pigeon, Venison, Squab.

### **Fish**

Big fishes are Rohu, Hilsa, Chital, Khorla etc.. Small fishes are Puthi, Borolia, Mua, cheniputhi, tengera, lachin, bhagun , pabho etc.

### **Greens and Vegetables**

The environs of north-east are rich in vegetation, and green leafy vegetables, called xaak, are an important part of the cuisine. Some of them are grown while others like the dhekia (fern) grows wild. There is a bewildering variety that is eaten and according to custom, one has to have a hundred different xaaks (greens) during Rongali Bihu.

### **Vegetables Names in Tribal Area**

<b>Tribal Name</b>	<b>English Name</b>
Paleng	Spinach
Podina	Mint
Kolmou	Water spinach
Dhoniya	Coriander
Noroxingho	Curry leaf
Motor xaak	Pea greens

Aloo xaak	Potato greens
Bondhakobi	Cabbage
Phulkobi	Cauliflower
Olkobi	Kohlrabi
Ronga aloo	Sweet potato
Koldil, Kolphul	Banana flower
Bilahi	Tomato
Bengena	Eggplant
Bahgaj	Bamboo Shoot
Jolokia	Chilly
Salgom	Turnip
Rongalao	Pumpkin
Xukloti	Patchouli
Tengamora	Roselle
Kosu	Taro
Kaskol, Purakol	Curry Banana
Bhol	Ridge gourd
Urohi	Indian Bean

---

## 3.8 MARRIAGE

---

Marriage is a social institution and marriage and family are complementary concepts. As such marriage is found in almost all societies. Without marriage one cannot think of a family.”Marriage is,” say Beals and Hoijar, “a set of cultural patterns to sanction parenthood and to provide a stable background for the care and rearing of children.”

The Tribal Marriages can be classified into the following types:

### 3.8.1 Monogamy

In this type of marriage one man married to one woman or one woman marries one man. The husband and wife may or may not be (usually not) related to each other before marriage, most of the Indian tribes practise monogamy.

### 3.8.2 Polygamy

It is the marriage of one person with more than one person of the opposite sex. It has two sub types: (a) Polygyny and (b) Polyandry.

#### (a) Polygyny

In this type of marriage one man marries to several women. The husband and wives may or may not be related to each other before marriage. Wives may be related among themselves. When the wives are related to each other as sisters it is called as sororal polygyny. If they are not related as sisters, it is called non-sororal polygyny. Polygyny is found among the Naga tribes, the Gond, the Baiga and the Toda. It is also found among the Lushai, Juang and the Kondh. Polygyny is practiced among the tribals due to several reasons. First of all, it is practiced due to the imbalance of the sex ratio, where women outnumber men. The second

reason is that the practice of polygyny accords higher status and prestige. This is the reason why the tribal chiefs keep many wives. Thirdly the tribals like the Lushai or the Gonds practise polygyny. So that a number of wives and their children will provide the husband with free and reliable labour.

### **Merits of Polygyny**

Polygyny has the following merits:

- (i) It facilitates better division of labour in the family.
- (ii) It ensures the adequate sexual satisfaction of the husband.
- (iii) It reproduces a number of strong children born to the wives of physically strong men.

The following are the demerits, of polygyny:

- (i) It makes the family a centre of quarrel and spoils family peace.
- (ii) The status of women suffers a serious setback in a polygynous family due to the presence of a number of wives.
- (iii) Children are not properly looked after in the polygynous family.
- (iv) It lacks in better understanding, fellow feeling, sympathy, love and affection among the co-wives.
- (v) It is also disadvantageous from the economic point of view.
- (vi) It snatches away the conjugal love and psychological satisfaction from women.
- (vii) It causes jealousy and suspicion and family instability due to lack of proper understanding among spouses and offspring's.

### **(b) Polyandry**

In polyandry type of marriage, one woman marries to several men. The wife and the husbands may or may not be related to each other before marriage. The husbands may be related among themselves. If the husbands are all brothers, then this marriages is called fraternal polyandry. If the husbands are not related to each other and share the same wife, it is called non-fraternal polyandry. Polyandry as a form of marriage is very much restricted and is confined to a few tribal communities, mostly along the foothills of the Himalayas. The Kota, the Khasa, the Toda, the Ladani Bota and the Khasi practise this type of marriage. There is evidence to establish the fact that some pre-Dravidian and Dravidin tribes practise Polyandry.

#### **Fraternal Polyandry (Adelphic)**

The Todas of Nilgiri hills and the Khasa practise fraternal polyandry. The elder brother marries j wife and according to this practice of Adelphic, she becomes the wife of all the brothers. She is shared by all the brothers of a family for satisfaction of sexual urge. The minor brothers of the family become her husband after being major. But the elder brother becomes the father of all her children.

#### **Non-Fraternal Polyandry (Non-Adelphic)**

In this form of marriage a woman marries many men who are not necessarily brothers. She satisfies their sexual desire. By turn, going from one husband to another. The husbands may either live in one place or in different places. During her living with one husband, that particular husband enjoys her exclusively for that particular period and others do not have their right at that time. The Nayar women practise non- fraternal polyandry and constitute matriarchal family.

Polyandry is practiced due to several reasons. The imbalance in sex ratio, less number of females of marriageable age is another reason. The poor practices polyandry whereas the rich can afford to practise polygyny. Fraternal polyandry is often preferred to keep the family property undivided because, it does not allow the brothers to marry separate wives and live with them in separate households. Higher Bride price may be considered as another cause of polyandry. When the husbands are unable to pay the bride price individually, they may prefer polyandry to monogamy.

### **3.8.3 Bigamy**

In Mysore, the Medara and Holiya tribes practise bigamy type of marriage wherein a male is allowed to marry two women at a time. The co-wives are related as sisters.

### **Preference & Prohibition in Tribal Marriage**

All societies have rule and restrictions about which one may or may not marry. This is referred to as the system of prohibition or encouragement or preference of the choice of male in marriage. Madan & Majumdar write that “All over India, and in other parts of the world as well, we come across rules laying down prohibitions, preferences and prescriptions in deciding the form of marriage.”

There are certain categories of relatives who come within the prohibitory degree of marital relationship. There are also some other relatives with whom sexual relationship is prohibited. “A Taboo on sexual relationship between closely related kin like parents and children and between siblings is universal.

An extension of this “nuclear prohibition” is found everywhere. Therefore among several tribal communities we find the practice of marrying outside the family, clan, village etc. Violation of this restriction is seriously dealt with. The practice of marrying outside one’s own family clan, village or group is called as Exogamy. Among the Indian tribes we also find another peculiar practice of marrying within one’s own group.

This marriage within one’s own group is known as Endogamy. The Victorian Anthropologist MacLennan, had coined these two terms, which simply meant marrying in and marrying out.

- (a) Family Exogamy: Marriage outside the family.
- (b) Clan exogamy: Marriage outside the clan.
- (c) Village Exogamy: Marriage outside the village.

The practice of clan exogamy is widely followed among the Indian tribals like Gond, the Baiga, the Ho, the Korwa, the Khasi, the Nagadsoon. The Munda tribe of Chhotanagpur region practise village exogamy.

Tracing the cause of Exogamy, Audrey Richards has pointed out that “in hunting and food gathering societies, food is difficult to obtain. Women and children are generally a burden in such societies, particularly those which rely more on hunting. This could have led to female infanticide, which in consequence, would lead to female scarcity. This must have led to marriage by capture, and the next step—since such capture had to be effected from outside the tribe to exogamy. Thus food scarcity may be, historically speaking a probable cause of exogamy.”

In his book on the people of India, Sir Herbert Risley has mentioned that “probably there has existed in man a tendency to vary. This desire must have driven man to seek marital alliance with strangers, unfamiliar and unknown to him.”

Westermarck has viewed that having seen all the girls growing up in the village along with him, the male may develop a feeling of aversion for the familiar. This may be explained as the cause of exogamy. According to Malinowski the strong sense of incestuous feeling and the very elaborate rules for the prevention of incest may lead to exogamy.

#### **3.8.4 Endogamy**

Majumdar and Madan say that the practice of marrying within one's own tribe or very rarely the clan is called endogamy. Thus, mainly, we find two types of endogamy:

- (a) Clan endogamy—Marriage within the clan.
- (b) Tribe endogamy — Marriage within the tribe.

The Todas of Nilgiri Hills have two main clans such as Tartharol and the Teivaliol. These clans are endogamous groups, but their subdivisions and sibs practise exogamy. Likewise the Bhils have two endogamous groups such as—the Uyale Bhil and the Mele Bhil. Most of the tribes are clan exogamous but phratry and tribe-endogamous. However, now-a-days, some sophisticated tribes in India like the Gond, the Bhil and the Santhal have broken down the barriers of endogamy and have started marrying with the lower castes, for their incorporation into the Hindu castes.

A number of causes may be given in support of the practice of endogamy:

- (a) Universal fear of the stranger, unknown and the novel—Generally the tribals are afraid of the neighbor's witchcraft and sorcery. The Korwa tribe practices endogamy particularly on account of that reason.
- (b) Territorial and Linguistic factors—Territorial and linguistic factors “impose limits on the communication of thoughts and persons (Spouses) between various groups.”
- (c) Desire to preserve the socio-cultural identity—Each tribal group possesses its own distinctive socio-cultural identity, sharing enough



thought and action pattern. Which they want to preserve through the practice of endogamy.

### **Preferential Marriages**

In certain cases there is a prescription expressed for establishing martial ties with a particular kin or preferences designed to promote inter-familiar cordiality by making certain linkages imperative. Such marriages are known as preferential marriages.

The tribes in India practise the following types of preferential marriages:

- (a) Cousin marriage.
  - (i) Cross cousin marriage.
  - (ii) Parallel cousin marriage.
- (b) Levirate
  - (i) Junior Levirate.
  - (ii) Senior Levirate.
- (c) Sororate.

### **Cousin Marriage**

The Gond, the Kharia, the Oraon, the Khasi, and the Kadar practise cousin marriage. The cousin marriages can be sub- divided into:

- (i) Cross-cousin marriage and
- (ii) Parallel cousin marriage.

The marriage between mother's brother's (Maternal uncle's) children and father's sister's (paternal aunt's) children is called as cross cousin marriage. Majumdar and Madan hold that "cross-cousin marriage as a form of exogamy, the only form of exogamy under dual organisation, is often explained to be a device for avoiding payment of a high bride price and also for maintaining property in the household".

Cross Cousin marriage is found among different tribes in southern India. The Gonds of Madhya Pradesh practise cross-cousin marriage and call it; 'dudhlautawa' or the 'return of milk'. This is called so because the bride price paid by the husband for his wife comes back to his own family through the marriage of his daughter with the son of his wife's brother. Marrying one's father's brother's child or mother's sister's child is called as parallel cousin marriage. The main purpose of preferential mating, according to Levi-Strauss is to strengthen the solidarity of a tribal group.

### **Levirate**

Sometimes, preferential marriages also aim at solidifying the inter-family unity. If a man dies, his wife is inherited by the brother of the deceased husband. This practice of being actual or potential mate to one's husband's brother is called levirate. The custom of Levirate is found among several tribes like Santal, Ho, Saora, Bhuinya, Munda etc. Marriage of the widow with the deceased husband's elder brother is called senior Levirate. But when she marries to the younger brother of the dead husband, it is called as junior Levirate.

Levirate as a form of marriage is useful for the tribal society. First of all it allows widow remarriage. Secondly it provides the widow with social security within the same family. Thirdly it also provides social security to the offspring's of the widow which is not possible in other type of widow remarriage. Fourthly it strengthens the solidarity between inter-family unities.

### **Sororate**

The practice of being actual or potential mate to one's wife's sisters is called sororate. Majumdar and Madan holds that "when several sisters are simultaneously or potentially, the spouses of the same man the practice is called sororate. The death of a spouse is compensated by supplying a new spouse, generally a younger brother of the deceased". The custom of Sororate is found among the tribal communities where the practice of bride-price is prevalent. Sororate also recognizes marriage as a tie between two families and lays emphasis on the acceptance of inter-familial obligations.

### **Positive sanction in Tribal Marriage**

The following types of marriage in the tribal societies are accorded positive sanction:

- (a) Tribe endogamy.
- (b) Clan exogamy.
- (c) Preferential Mating.

The tribe exogamy, clan endogamy (incest) are looked down upon, pre-marital or post-marital sexual relationship is not uncommon among tribal societies in India. Indulgences in this kind of sexual activities is possible even without the displeasure of the society because pre-marital chastity is not stressed in marriages. The tribes living in the central India do not view pre-marital relationship seriously unless that leads to pregnancy. If it results in pregnancy, the male partner is compelled to marry the pregnant girl.

In the Bastar district of Madhya Pradesh, the Muria Gonds allow the bachelors and Maiden to sleep in a common dormitory. They are free to indulge in pairing off in the dormitory. The Oraons, the Khaddi, and the Hos indulge in pairing off activities on important festivals like Magha-parab, among the Konyak Nagas a girl may indulge in pre-marital sex till she becomes a mother. The Khas allow pre-marital sex but strictly prohibit any extra-marital sexual relationship for the wives.

Territorially, tribes in India are divided into three main zones, namely (1) North-North-Eastern Zone, (2) Central Zone and (3) Southern Zone.

#### **1. North-Eastern Zone**

A large number of tribes agglomerate in the areas namely the Assam, Manipur, and Tripura. The tribal areas of Eastern Kashmir, East Punjab, Himachal Pradesh and Northern U.P also come under this zone.

The major tribes are Nagas, Khasis, Garos. It is a matrilineal tribe, clans are reckoned through mothers. Groups are endogamous, clans are strictly exogamous. Monogamy is prevalent. Kinship terminology is of classificatory type. Position of Women is very high in the society. Mother's elder brother get special attention. Example: Garo and Khasis. Naga tribe- Angami is Monogamous while Lhota and Semas are polygamous, High bride price is seen. Freedom of selection of mate and Divorce is common. Youngest son inherits all property

## **GARO**

The Garo tribe shows tradition of shifting cultivation. The main concentration of this tribe is found in the Garo hills of Meghalaya. A sizable population also lives in Bangladesh, West Bengal, Nagaland, Mizoram and Tripura. The Garos call themselves achik-mande (achik denotes hill and mande denotes man). There regionally divisions known as Chatchi. Each regional group (Chatchi) is again divided into a number of clans (machang).

Mostly families are matrilineal i.e. bridegroom comes to reside in the house of brides' mother after marriage. Clans are reckoned through mothers. Though mother is the person in supreme command in a Garo family, yet father is responsible for the subsistence of the family members. A sharp division of labor is found to exist in a Garo family. Regional groups are endogamous in nature but the clans are strictly exogamous. Monogamy is common among Garo but polygamy is also prevalent in some places. In Garo tribes, a man can marry maximum three times with the permission from first wife ( zik mamong) and his second wife must be elder sister of first wife. Some of them are found to marry their widow mother-in-law.

The marriage rules are designed in such a way that a person can keep the whole property of his in- law's house under control. The custom of bride price is not seen in Garo tribes. Kinship terminology is of classificatory type. Terms of address are common for father, Father's brothers, mother's brothers, and mother's sisters' husbands and father's sister's husbands. In the same manner, female relatives in the status of mother are designated as a common term. A couple can easily get divorced on the basis of adultery or physical defects.

## **KHASI**

The Khasi is a matrilineal community who lives mainly in the Khasi and Jaintia in the state of Meghalaya. Some Khasi are found in Garo hills, North Cachar hills and also along the northern and southern slopes down to the Bramputra and Surma Valleys. The tribe is divided into four main sub-groups:

1. The Khyntiam Khasi or Upland Khasi
2. The Phar Khasi of the Jaintia hills
3. The War Khasi
4. The Bhoi Khasi

The Khasi are monogamous. The clan of Khasi tribe is reckoned

through the mothers. Position of Women is very high in the society. Mothers are regarded as a custodian of family rites and religious performances. Choosing mate from one's own clan is regarded as a great sin. Young men and women are permitted considerable freedom in the choice of mates and in premarital Sexual relations. They are permitted to marry the children of maternal uncle or children of father's own sister. The bond of marriage is very strong among this tribe. Marriage to a deceased wife's elder sister is prohibited. This is the only form of the sororate found among the Khasi. The levirate does not obtain in Khasi society. A man becomes a member of his wife's clan and lives with his wife in her house. Income of son-in-law is solely handed over to the mother-in-law for the maintenance of the family. All sons of the family leave their family orientation after marriage. Mother's elder brother get special attention in Khasi society and management is under his control. The ancestral property is passes through the female line. The youngest daughter inherits the largest share of the property. The sons have no right on the property. Mother's residential house usually goes to the youngest daughter.

## **NAGAS**

The total population of the Angami is around 12 million. Agriculture is the main occupation. The design of the clothes worn by the Angami men and women are quite different from each other. The Angami are monogamous. There are two forms of marriage—one ceremonial, the other non- Ceremonial. The ceremonial form is desired as a symbol of status .The nonceremonial form involves the taking of a woman to the house of a man where they remain kenna (forbidden) for one day. Women are allowed freedom of choice in the selection of mates. Marriage-prices are high. Polygamy is not allowed in Naga. Divorce is allowed and is common. The wife gets one-third of the couple's joint property, exclusive of land. The divorced and widowed are permitted to remarry. By contrast, the Lhota are polygynous, a husband having as many as three wives. Young girls are preferred. Arranged marriages are the norm with women having no Freedom of choice in the selection of a spouse. A husband may also allow his brother or nearest relative on his father's side to have conjugal access to his wife when he is absent for any length of time. The Semas are polygynous. A Sema husband is allowed to have as many as five to seven wives.

Part of the Ao betrothal process involves the husband's construction of a marital home with materials gathered from the fields of his parents and the parents of his wife. The typical Angami household contains about five persons: a husband, a wife, two to three children, possibly an aged and widowed parent, and perhaps a younger unmarried brother.

An Angami man cannot leave property to anyone outside of his clan or kindred without considerable complication. If no special provisions have been made, the next male heir within kindred usually inherits a man's property. When sons marry, they receive their portions. When the father dies, the youngest son inherits all property including the father's house. The inheritance of adopted sons is determined at the time of adoption.

## **2. Central Zone**

It covers the area of Bihar, Bengal, Southern U.P., Southern Rajasthan, Madhya Pradesh and Orissa come under this zone. The Santhal, the Bhil, the Gond, the Mundas, oraons, Birhors and the Baiga are only a few of the large number of tribes of this zone. The bulk of the tribal population lives in this zone. Over 85 per cent of the total tribal population inhabits the eight States that constitute this zone. The major tribes are:

## **SANTHAL**

The third largest tribal community of India with a population of 4,260,842, they are distributed in the states of Bihar, West Bengal, Odissa and Tripura. The Santhal inhabiting the state of Assam are not a scheduled tribe.

The Santals are divided into 12 clans and 164 subclans. They are patrilineal and endogamous. Their principal function is ceremonial and referential. The clans (paris) are ranked according to old functional divisions: the Kisku were kings, the Murmu priests, etc. There is a ban on intermarriage. The ranking of clans is reflected in a slight tendency to hypergamy. Sub-clan hierarchy is expressed in terms of senior/junior distinctions as well as pure/impure; subclan identities focus on modes of sacrifice. The Santali name for marriage is called —Baplal

In Santal society, marriage is one of sacred event of life and it adds up considerable respect in society. It is strictly forbidden for any Santhal to marry within his or her own sept (Parish). He is allowed to marry into any other septs or sub-septs to which his/her mother belonged. There are some septs, which never intermarry with another in consequence of some feuds between families. Similarly, a Tudu male never marries a Besra female and vice versa. These customs are no longer in effective prevalent in day-to-day life of Santals. However, myths and tales associated with feud are still told among the Santals. Girls are married as adults mostly to men of their own choice. In Santhal marriage, there is no restriction of age. The bride may be younger, older or of equal age with bridegroom. There are two types of marriage practiced by Santals- the marriage arranged by Raibar (match maker) is the regular form of marriage.

## **GOND**

The Gonds are the tribal community mostly found in the Gond forests of the central India. They are widely spread in the Chhindwara District of Madhya Pradesh, Bastar district of Chhattisgarh and also in the parts of Maharashtra, Andhra Pradesh, and Orissa. The name by which the Gonds call themselves is Koi or Koitur which means unclear. It is one of the largest tribal groups in the world.

A marriage among the Gonds is the monogamous. Selection of a man and a woman based on mutual choice with the approval of the tribal council. They consider adultery as a sin and think that punished by the ancestral spirits that can cause crop failure or an epidemic among humans and cattle. The essential wedding rite consists of the groom walking with his bride seven times around a wedding post erected in the center of the wedding booth. Boys and girls marry when they attain maturity.

Nowadays the Gonds follow the rural Hindu population and parents arrange the marriage when children are still young. The father of the groom has to pay a bride-price, depending upon the position and wealth of the two families. Cross-cousin marriages are prevalent in Gond. A Gond can have more than one wife, polygyny being restricted only by the capability of the man to support a number of wives. The Gonds practice the sororate and the levirate. Gonds who are too poor to pay the bride-price and the wedding expenses contract a Service marriage. Families with no sons prefer such a marriage arrangement. The Gonds permit divorce. A divorce requires the legal sanction of the tribal council of the village. Family is patrilineal and property distribute to the sons equally. A widow usually remains in the house, which is inherited by her youngest son.

## **BHILS**

Bhils are popularly known as the bow men of Rajasthan. They forms the largest tribe of the whole South Asia. Bhils are mainly divided into two main groups the central or pure bills and eastern or Rajput Bhils. The central Bhils are found in the mountain regions in the Indian states of Madhya Pradesh, Maharashtra, Gujrat and Rajasthan. Bhils are also found in the north eastern parts of Tripura.

Clan exogamy is strictly enforced everywhere. In some areas, such as Sabar Kantha and the Panch Mahals, cross-cousin marriage with the daughter of one's father's sister is preferred. Polygyny among the Bhils is quite common. Bhils marry at around 14-16 years for boys and 11-13 years for girls. A boy's first wife is expected to be a virgin. Residenc established after the girl's first menstruation, couple is highly dependent on their parents for guidance and assistance for several more years. Tribal endogamy is preferred, therefore intermarriage is often spatially restricted to a 35- to 40-kilometer radius. Although polygyny is accepted, the high bride-price to be paid, especially for a virgin first wife, is an important reason for the prevalence of monogamy among the Bhils. Sororal unions often occur among polygynous marriages, leviratic alliances are quite rare. Most marriages fall in one of five categories: contract marriages, elopements, mutual attraction, and marriage by service, and abduction.

A married woman sets up residence in her husband's village, in a new house built near his father's homestead. A son is generally given some farmland and a few head of cattle with which he may subsist and provide for his own family. The dissolution of a marriage is often initiated by the woman, who, dissatisfied with her husband, abandons him, frequently eloping with another man.

The basic coresidential unit is the nuclear family, comprising a couple and their unmarried children. As sons marry, the nuclear family loses its commensal nature but solidarity continues as a joint family evolves.

Upon the death of father his property and debts are divided among his sons, maximum proportion of wealth goes to a senior brother. A daughter receives an inheritance only if she has no male Siblings.

## **MUNDA**

The main concentration of the Munda tribe is inhabited in the West Bengal, Odissa, Madhya Pradesh and Assam. The members of Munda community refer themselves as Horo, the superior man. The people believe themselves as the descendants of the Supreme god. Risley (1891) had observed thirteen sub-tribes among the Mundas. Some well-known clans are Hansda, Kachchap, Lang, Tuli, etc.

Families are usually patrilineal, extended in type but nuclear families are also common. Some families are polygamous. Kinship terminology show both classificatory and denotative terminology. Kinship terminologies include some Hindi as well as Bengali terms, according to nature of exposure. Marriage rules of the Mundas follow sub-group endogamy and clan exogamy. Lineages are exogamous. Marriage solemnizes in bride's house. Pre-marriage ritual, 'betrothal' is important where boy's guardians pay a visit to the bride's for finalization of the marriage proposal. This custom is known as 'marang- para'. Bride price is frequent in Munda tribe.

On the day of Marriage, a wedding March is arranged from groom's house to the bride's place. Divorce is permitted but no compensation has to be paid. Different types of marriage are allowed in this tribe like polygyny, junior levirate, junior sororate and cousin marriage have a special sanction.

Irrigated land, the family home, fruit trees, and most movables are inherited in the direct patrilineal line. The eldest son receives the most, though not normally everything, as the new head of the Family. In some cases, the sons who have remained at home are favored. In default of sons, the closest collateral agnate or an uxorilocally living son-in-law inherits. There is some matrilineal inheritance of female clothes and ornaments, but women cannot inherit land, because they marry out of the clan.

## **BIRHORS**

The birhors is mainly a nomadic tribe but majority of them has settled down. They are distributed in the hilly areas of the state of Bihar, Orissa, Madhya Pradesh and West Bengal. Word Birhor means 'people of the forest'. Birhors live in small bands (Tanda) which consist of two to twenty-four families below to one or more clans. The Society is patriarchal; the families are patrilineal and patrilocal in nature. The family is the smallest unit of Birhor society. Family consists of Father, mother and Children. When children grow up they move to different Tanda. Birhors follow the rules of tribal and clan endogamy. A Birhor boy is supposed to get married with a Birhor girl, but the clan of the boy and the girl should not be same. Tandas or bands have families of different clans but they follow the rule of tanda exogamy. At the time of marriage, the blood relationship is explored. The marriage between a boy and a girl is possible only when they are not related up to three generations from the father's and the mother's side.

Birhors follow the practice of bride price. Responsibility of

marriage is done by father. The father of the boy approaches the father of the girl. When they agree, the father of the boy settles the bride price with father of the girl and the marriage is fixed.

Marriage alliance between members of same clan is never accepted. They use same term of address for persons who are in same genealogical relationship. The kinship system is classificatory in type. Only legitimate children acquire social status in the Society. In Birhor community, bride price is in vogue. Monogamy is common. Property is inherited to the son of the family.

Santhal is patrilineal and endogamous. Their principal function is ceremonial and referential. There is a ban on intermarriage. The ranking of clans is reflected in a slight tendency to hyper gamy. The Santali name for marriage is called —Baplal It is strictly forbidden for any Santhal to marry within his or her own sept (Parish). The Gonds are patrilineal and property distribute to the sons equally. A marriage among the Gonds is the monogamous. Cross-cousin marriages are prevalent. Selection of a man and a woman based on mutual choice. They practice the sororate and the levirate. They consider adultery as a sin. Bhils clan exogamy is strictly enforced everywhere. In some areas cross-cousin marriage with the daughter of one's father's sister is preferred. Polygyny is quite common. A boy's first wife is expected to be a virgin. Tribal endogamy is preferred. Prevalence of monogamy. Family is of nuclear type. Bihors live in small bands (Tanda). The Society is patriarchal; the families are patrilineal and patrilocal in nature. It follows the rules of tribal and clan endogamy. Marriage alliance between members of same clan is never accepted. The kinship system is classificatory in type.

### **3. Southern Zone**

The Southern zone is consisted of four Southern States – Andhra Pradesh, Tamil Nadu, Karnataka and Kerala. The major tribes are Toda, the Chenchu, the Irulas, the Kadar and the Koraga.

The major tribes of Southern zone:

#### **THE TODA**

The word – Toda derived from the name – Tundra - the sacred tree of todas. The Toda people are a small pastoral community who live on the isolated Nilgiri plateau of Southern India. The Toda traditionally live in settlements consisting of three to seven small thatched houses, constructed in the shape of half-barrels and spread across the slopes of the pasture. They traditionally trade dairy products with their Nilgiri neighbor people. Toda religion centers on the buffalo consequently, rituals are performed for all dairy activities as well as for the ordination of dairymen-priests.

Todas are strictly endogamous i.e marriage alliances occur exclusively within a tribe. The tribe is divided into two moiety - Tartharol and Teivaliol. The member of Tartharol considers themselves superior. Therefore former remains in charge of the sacred buffaloes, whereas the worker come from the Teivaliol. Each moiety is sub-divided into a number



of clans. Tartharol possesses 12 clans and Teivaliol posses 6 clans. Each clan is exogamous, patrilineal and territorial in nature. Each clan further divides into two sub-clans: Kudr and Polm. A sub-clan is divided into a number of families. Toda exhibit Polyandrous type of families. A woman with her multiple husbands with children usually from this type of family. If the husbands are brothers, the family is called fraternal polyandrous family. In this family sociological fatherhood is more important than biological fatherhood. The kinship system of Toda is emphasized on classificatory terms i.e each term of designation denotes a number of relatives in the same rank, belonging to particular sex. Marriage proposals for girls came at the age of five or six. Due female infanticide there is very large difference in sex ratio between male and female so polyandry get sanction in the society. Both type of cross-cousin marriage are in vogue in Toda society. In all cases, Bride price is compulsory. Descent is patrilineal. Property passes from father to legal sons, Female have no right on property.

## **CHENCHU**

The chenchu is food-gathering tribe of Andhra Pradesh. Some Chenchu also live near states like Orissa, Tamil nadu and Karnataka. The word Chenchu means a person living under a tree(chettu). Chenchu is endogamous in nature. A clan is further divided into families. The families are nuclear type, based on monogamy. Polygyny is rare in occurrence. The community never exhibit joint or extended family. Married sons with their wife and children live in separate huts. The family is Patrilineal and Patrilocal. The kinship system is classificatory as well as bilateral in type. The Affinal kins are distinguished from the Consanguineal kins, the Chenchus count both the father and mother line in determining the descent.

Marriage takes place either by negotiation or by elopement. Cross-cousin marriage is preferred in the community. When guardians do not give consent for a marriage, the boy elopes the girl and goes to another village and return after few months or a year when their guardians' anger is subsided and couple is accepted in the family. Widow of Chenchu society is allowed for second marriage. This society is strictly patriarchal. Father's property is inherited by the sons. Distribution is equal among sons but sometimes elder brother gets more. Two types of property is recognized- personal and communal. Usually woman do not get anything in father's property, they inherit mother's ornaments, solely.

## **IRULAS**

Irulas inhabit the area of the Nilgiri Mountains of Tamil Nadu and Kerala. A scheduled tribe, their population in this region is estimated at 25,000 people. The Irula speak Irula, which belongs to the Dravidian family.

Monogamous marriage is the rule, but a few polygamous marriages occur. The Irula form an endogamous caste with twelve exogamous patricians (in Sanskrit gotras, in Tamil kulams) Polyandry is extremely rare. Sororate and levirate remarriages is not prevalent. Irula men can marry sisters of their deceased wives. Nowadays the young man's parents

go to the bride's house, after they are certain that she is in a marriageable clan. The bride-price, now usually the standardized amount of Rs 101 and 50 paise, is paid in the presence of elders from both sides. Then the date for the marriage is fixed. In the house or within a temporary shelter (pandal) erected near the house, the groom in the most pertinent act of the marriage ceremony and in conformity with the widespread practice in southern India, ties a necklace (tali, provided by his maternal uncle) around the bride's neck). The establishment of a separate patrilocal household after marriage is the norm. Conforming with the widespread practice in southern India, the wife usually returns to her paternal home in her seventh month of pregnancy and remains there until after her infant is delivered. A woman's inability to bear a child is not considered grounds for divorce, an Irula man may marry another woman if his first wife cannot conceive. He then is married to both women. The bride-price and any gift jewelry must be returned to the husband's family after the divorce. The children from the marriage will remain with the father.

Extended family still plays vital role. The brothers of a deceased husband are expected to care for the widow. The brothers of the widow may also care for her, if those of her deceased husband give their consent. Inherited property is divided equally among the sons upon the father's death. Purchased land units are similarly divided among the male descendants.

Toda are endogamous and patrilineal. The kinship system is emphasized on classificatory terms. Marriage proposals for girls came at the age of five or six. Cross-cousin marriage are in vogue. Bride price is compulsory. Descent is patrilineal. Chenchu live near states like Orissa, Tamil nadu and Karnataka. The families are nuclear type, based on monogamy and Patrilineal and Patrilocal. The kinship system is classificatory as well as bilateral in type. Cross-cousin marriage is preferred in the community. Father's property is inherited by the sons. Irulas are Monogamous. Polyandry is extremely rare. Sororate and levirate remarriages are not prevalent. Family is extended. Inherited property is divided equally among the sons. Separate patrilocal household after marriage is the norm.

### **Small and Isolated Zone**

In addition to these major geographical zones, there is also small and isolated zone which include Andaman and Nicobar Islands. Some important tribes are Jarwa, Onge, Sentineles, Shompen, Andamanese, Nicobarese etc. The major discussed is Andamanese.

### **ANDAMANESE**

The Andamanese is a dying tribe who lives in Andaman island. The Andamanese is one of the four primitive tribes of Andaman island who still are at food gathering stage. The physical features of these people are short, dark complexion, frizzled hair, thick lips and flat nose. Andamanese used to make two kind of huts-ordinary or temporary hut and communal hut. Ordinary hut meant for a single family whereas the communal huts were like a camp to accommodate a number of families. A sharp decline of

population is seen. No clans exist among these people. The society of Andamanese is patriarchal. Father is head of the family. The marriage took place according to the guardians' selection. Marriage is settled for a boy and a girl immediately after attaining puberty. Child mortality is very pronounced in the area. Most of the children do not survive more than two years. Although Andamanese form a very primitive social group, but their sense of generosity and hospitality is very remarkable. At present the community is guided by the chief. In older days, a chief had acquired his higher social position by dint of his extraordinary performance in hunting and fishing.

The Andamanese is a dying tribe who lives in Andaman Island. Two kinds of huts: Ordinary hut meant for a single family whereas the communal huts were like a camp to accommodate a number of families. No clans exist among these people. The society is patriarchal. The marriage took place according to the guardians' selection. Marriage is settled for a boy after a girl immediately after attaining puberty.

---

### **3.9 STATUS OF TRIBAL CHILDREN**

---

On the eve of Independence, a large section of the tribal communities which came under colonial rule in different phases, lived in relative isolation from the rest of the Indian society. If at all this isolation was broken, it was more in terms of land, labour and the credit market, which were predominantly exploitative. As for infrastructure such as education, health, agricultural development, irrigation and road networks, tribal communities, however, remained completely neglected. The state in which they found themselves during Independence was primarily attributed to their social and geographical isolation. In fact, the use of the category 'tribe' has greatly shaped the discourse on tribes in India. From this angle, the critical issue is their isolation, both geographical and social. The onus of the problems of tribes is squarely put on their isolation and economic, social and cultural features of their societies. While this has been the dominant view, exploitation of tribes by non-tribes, especially in the form of alienation of land from tribes to non-tribes has not altogether been overlooked. It is against this backdrop that the state's agenda towards tribes in post-Independence India needs to be understood.

The various measures taken up for the upliftment of the tribal people are usually divided into three categories: (i) protective, (ii) mobilisation, and (iii) developmental. The protective measures include constitutional and legislative rights that safeguard the interest of the tribals. Keeping this in mind, laws have been enacted in almost all states where tribal population exists, for protecting tribal land rights and stopping the forcible transfer of land from tribes to non-tribes. In the post-Independence period, legislations have also been enforced for restoration of tribal land rights. Protection is also provided in terms of providing special administration in the tribal areas. In administrative parlance such areas have been referred to as the 5th or 6th schedule areas (Articles 244 and 244(a)) of Indian Constitution. The fifth schedule has provision for special legislative power of the governor, governor's report and most importantly the tribal advisory council. The sixth schedule has provision for autonomous district council and hence it provides scope for self-

governance.

The sixth schedule in general is at work in the northeastern region and the fifth in other regions of India where tribes either in a district or parts of a district form a majority. 'Mobilisation' refers to the reservation extended to the tribals in domains of politics, government employment and educational institutions. In each of these spheres a certain percentage of seats are earmarked for the scheduled tribes. 'Developmental' measures aim at programmes and activities that are initiated for promoting the welfare and development of the tribal people. As a first step to developmental initiatives, special multipurpose development projects as supplement to the community development projects were introduced in the tribal areas. This strategy was continued with some modifications here and there until the Fifth Plan period. The Fifth Plan is taken as a landmark in the process of post-Independence tribal development. Not only did it make a marked shift in policy perspective from welfare to development but also introduced the new concept of tribal sub-plan (TSP) and integrated tribal development projects.

The plan entailed a separate budgetary head for the purpose. The immediate objective of this strategy was to eliminate the forms of exploitation that existed in the tribal areas and accelerate the process of development. The tribal sub-plan thus primarily focused on area development with focus on improving the quality of life of the tribal communities. Its main components were the Integrated Tribal Development Project (ITDP), Modified Area Development Approach (MADA), pockets and primitive tribal group projects. Over and above this, 74 primitive tribes which required special care for their development, both at the level of planning and implementation, were identified.

Under the broad strategy of tribal sub-plan a number of schemes have been introduced from time to time with a view to uplift the condition of the tribal people. Broadly the schemes fall under two categories – economic and social. Social development has been pursued along two lines – education and health – which take up the issue of women and children as well. For promotion of education, in addition to introduction of schools at various levels, several schemes have been worked out to give a boost to education among tribal children. Some of the key schemes have been residential schools, vocational education, scholarships, book grants, free uniforms, mid day meals, etc. In the sphere of health, emphasis has been laid on extending and improving health infrastructure such as PHC, CHC, etc. as well as prevention and control of communicable and non-communicable diseases. Many of the schemes under health and education exclusively deal with women and children's issues. Employment and income generation, credit and market support mechanism, skill and vocational training are some of the activities geared towards addressing specific economic issues to make way for overall economic development.

The development schemes under the TSP have been at work for about 36 years now. Yet the results are still very depressing. In 1993-94, the proportion of tribal population falling below the poverty line was 51.14 per cent, as compared to 35.97 per cent for the country as a whole. By 2004-05 the share of tribal population living below the poverty line had

declined to 46.5 per cent, as compared to 27.6 per cent for the total population living below the poverty line (Mathur 2008). Thus, although there has been a decline, the level of poverty in the tribal population is still much higher than the national average and the gap between the two continues to be one of the major issues of concern in poverty discourse in India.

The same is the case with regard to other social indicators such as education and health. In 1991, the literacy rate of the scheduled tribes was 29.60 per cent as compared to 52.21 per cent for the general population. The gap between the two was as high as 28.09 per cent. By 2001, the literacy rate for the general population had jumped to 65.38 per cent as compared to 47.1 per cent for tribal population. The gap between the two has been somewhat bridged but the difference of 21.71 per cent is still a significantly large one (Government of India, 2007). The picture is no different in the area of tribal health. The percentage of institutional deliveries was mere 17.1 in the case of tribes as compared to 33.6 for the general population. As for ANC checkup, the figure was 56.5 for tribal population, and 65.4 per cent in case of the general population. The incidence of anaemia, too, is more among tribal women than other women.

Such a state of development in tribal society is a combination of various factors that have a bearing on the well being of tribal/adivasi children. Malnutrition is one malaise afflicting the tribal children. Poverty, low literacy, unsafe drinking water, poor environment, lack of sanitation, lack of basic health services as well as traditional beliefs and customs add to malnutrition among tribal children. Widespread malnutrition exposes these children to infection and infectious diseases, resulting in high mortality among them. Infant mortality among tribals was 84.2 in comparison to 67.6 per 1000 for the general population in 2002. Child mortality was 46.3 in comparison to 29.3 for the general population. The figure for under-five mortality among tribals was as high as 126.6 per cent as compared to 94.9 per cent for the general population. The percentage of undernourished children (weight for age) was 64.9 in case of tribes; the figure being 51.8 for the general population. Childhood vaccination (full immunisation) reached a mere 26.4 per cent in comparison to 42.0 per cent for the general population (ibid.). Tribal people also scored low on health indicators. Health indices like birth-weight, life-expectancy at birth, infant mortality rate, prevalence of various diseases have been pointers to it. The tribal population is also affected by chronic energy- deficiency in school going children, adolescent boys and girls and women of reproductive age. Around 70-80 per cent of the tribal populations seem to suffer from various stages of anaemia – mild, moderate or severe.

Even in the sphere of education, the status of tribal children is far from satisfactory. Enrolment is still a problem. However, over the last decade, enrolment of tribal children has increased progressively, clearly winning an edge over other social categories in enrolment in primary and upper primary sections. Gross Enrolment Ratio (GER), defined as percentage of enrolment in primary (I-V) and upper primary (VI-VIII) to the estimated child population in the age group (6-11) and (11-14) respectively, indicates a gap of 10 per cent in the case of boys, 15 per cent in case of girls and about 12 per cent for both boys and girls as per 2001-

02 data.

The GER is taken to bolster the claim for progress made in expanding school education in India. But enrolment is a very unreliable basis for assessing the degree of access to education (Dubey, 2009); the important figures are those for attendance and drop-outs. The enrolment of tribal children in school is not that low, but drop-out figures are still very high.

The issue of drop-outs is the most serious as far as tribal children's education is concerned. The percentage of drop-outs at primary, upper primary and secondary level was as high as 52.3, 69.5 and 81.2 respectively as compared to 39.0, 54.6 and 66.0 for the general population in 2001-02. In 2002-03, drop-out rates had declined by mere 1 per cent at all three levels. The data on drop-out rates for the period 1996-97 to 2002-03 indicate a decreasing trend and hence an improvement in the status of school-going tribal children at all levels. All-India drop-out rates fell during 1996-97 to 2002-03 by 5.3 per cent for all children in classes 1-5 and by 5.2 per cent for tribal children. For classes 1-10, drop-out rates for children all over India fell by 7.37 per cent during 1996-97 to 2002-03. In case of tribal children, the figure for the same period was 3.92 per cent (Government of India, 2007).

The important question is why attendance is low and drop-out rates so high among tribal children. These issues have been attributed to poor curriculum and syllabus, deficient pedagogy and negligent teachers in case of the general population. Parents too, are held accountable for drop-outs and poor quality of students (Dubey 2009). Now, if this is the case with the larger population in whose language and ethos, school education is imparted, whose history and culture, the school curriculum and syllabus represents, even teachers belong to same cultural group as the students, then imagine the state of tribal children for whom education imparted at all levels is alien to their life, history and experience.

---

### **3.10 TRIBAL LEADERSHIP**

---

The Constitution of India, under Articles 244, 330, 332 and 335, provides for the administration of the scheduled tribes in scheduled areas. According to the 1981 census, the population of the scheduled tribes has risen to over 50 million. Scattered over a vast area, they form a significant minority in an ocean of caste peoples. Considering their economic backwardness, the government has allocated several important benefits to them, including the right to choose their own representatives for parliament, the state assemblies and panchayats (local councils). The ultimate aim of these privileges is to provide the tribes with their own leaders who will direct their people according to their own felt needs and to give the tribes a share in the country's administration at the various levels, and thus eventually bring them into the national mainstream. Based on humanitarian grounds, these benefits demonstrate the government's sincere and genuine efforts to improve the tribes' economic status equal to that of other communities in India.

The policy of reservation, which is the government's main instrument for improving the tribes' standard of living, has been strongly

criticized by the anti-reservationists who created a lot of trouble in mid-1985. The government, however, has refused to alter its reservation policy and programs connected with it. On the contrary, the ruling party, that is, the Government, this year reasserted its determination to "uplift" the tribes.

Dileep Singh Bhuriya is the sitting member of Parliament from the reserved constituency of Jhabua-Ratlam in Madhya Pradesh. Formerly, during the time of Pandit Nehru, D. Bhuriya's uncle, Sursingh Bhuriya represented the Bhils who belonged to this constituency. Both these candidates are practically uneducated, but they managed to make themselves known with the party's high command and the lower level workers. During the last election for the assembly seats in Madhya Pradesh, five scheduled tribe candidates were elected from the district of Jhabua, even though a confidential report states other competing candidates were better qualified educationally and could lead the poor Bhils. Unfortunately, the elected candidates allowed the tribes to be exploited by their own people and by non-tribal peoples. These elected candidates, as I was told in the district, had some understanding with the non-tribal peoples and were willing to compromise themselves in policy matters by not favoring the tribes. It is regrettable, therefore, that Dileep Singh Bhuriya's planned attempts to propose upright candidates to the Government were not respected.

The reason for this sorry state of affairs is that all the candidates for the Government are at the mercy of the high command which is not particularly concerned about selecting candidates who would work for the tribes. Even in proposing candidates, non-tribal peoples at the grassroot levels effectively influence the screening and selecting of candidates. Later, in framing policy at these levels, these non-tribal peoples as well as the bureaucrats and other party workers, who are supposedly responsible to act on behalf of the tribal representatives, often make decisions in favor of non-tribal peoples.

The non-tribal peoples who play a decisive part in political matters are the local money-lenders, contractors and intelligentsia, who, it is evident, have no interest in improving the tribes' deteriorating situation. This lack of interest, however, is contrary to the central and state governments' policies. In fact, these groups exploit the tribes the worst.

Many years ago, leadership was based on heritage among the tribes. Completely responsible for all decision-making, this form of leadership strengthened the tribes' villages. In the new political framework, tribal leaders are puppets in the hands of the non-tribal peoples; the real power rests in the hands of the non-tribal peoples to be used to their advantage.

The situation differs in states such as Nagaland, Arunachal Pradesh, Mizoram, Manipur and the Chhotanagpur area where the tribes are sufficiently educated to be aware of their rights. They have asserted themselves, often forcefully, against the will of the Government. The Government cannot claim credit for their assertiveness for it neither allowed nor encouraged creative leadership. The manner in which party candidates are selected for the Government proves this.

Choudhary in Gujarat, Valvi, the former home minister of Maharashtra, Kantilal Bhuriya of Madhya Pradesh, Sangma, Kartik Oraon and so on, are all examples of individuals who have asserted themselves. These men have assumed leadership roles on their own because of their ability and qualifications; the party had to accept them.

In areas such as Orissa, West Bengal, Madhya Pradesh, Rajasthan, Gujarat, Maharashtra and Andhra Pradesh, however, where the tribes are in the minority and unable to assert themselves as a group due to lack of leadership, illiteracy and poverty, non-tribal peoples take advantage of the tribes, inflicting injustices and atrocities on them. Rarely is there anyone to guard the tribes' interests, direct them and arouse their hopes. Even the Government has failed to do so. Since substantial support among the urban population and caste Hindus has been lacking, the tribes have been treated as a reservoir for votes. Sometimes it appears that the Union Home Ministry is not fully aware of what is happening in the tribal areas. Or if it is, it is not prepared to remedy the situation. Apartheid exists on Indian soil just as it does in South Africa and other countries.

The Government has claimed to safeguard the tribes interests. It has yet to fulfill its promises, however, and is quickly losing the tribes' confidence. Tribes all over India have realized that the Government has not stabilized any long-term programs that would alleviate the tribes' age-old oppressions, suppressions and other miseries. However illiterate the tribes may be, they know very well that they are "used" to serve other people's ends. Out of sheer helplessness, they turn to other parties for support. But it may not be too long before the increasingly angry and helpless tribal population becomes violent - even without the help of other parties.

---

### **3.11 POLITICAL PARTICIPATION**

---

Political participation is generally referred to when common people play a role in the activities of the govt. It takes all forms of action by which citizens "take part" in the operation of administration. The taking part may be at any level from village to the country and it may be of any type e.g. advisory or in decision making or implantation etc. People may participate through governmental or voluntary bodies. The political participation of tribal people those who are regarded as the most deprived section of the society is a matter of serious concern in the country. Though their apathetic attitude of toward their involvement in any governmental activities in any form people based governance is aimed at putting people at the centre of decision making in matters relating to governance. It can be seen both as an idea and a process that needs to be sustained on a continuous basis to become effective. In the context of tribal people, the notion of 'governance where people matter, needs to be understood within the frame work to tribal their system of governing their own community to unravel the linkage between effective political participation and good governance as it has historically evolved most decisions on social, cultural political issues were taken at the district level. First it encouraged decision making through consensus not a forced majority vote. Second, appointed leaders were held accountable through an annual performance review not a five-yearly voting system without 'right to recall'.



The tribal governance focuses on structure, processes and issues specific to tribal governments, provides current and future tribal leaders with the knowledge and skills needed to work successfully in Indian country people. Political participation in administration means collective and continuous action with an aim for improving their living conditions. The major objective of political participation is to involve people in planning, project formulation, implementation, monitoring and review of local level development initiative. One the operation, maintenance and repair of a facility, which benefits them. Thus building capabilities of beneficiaries political participation enhances possibility sharing of information not just about needs and deficiencies but also about possible means of solution.

Though the tribal people's political participation is increasing periodically a great section of that society show their apathy towards their involvement in administration. They are showing their unwillingness due to their bad economic, political and social background. Though who are in power from their community are not helpful for new participates.

Political participation of tribal people should be helpful to other tribal people and their locality, one's involvement should be a boon to the whole community, not a bane their increasing involvement have one a great change in their life and community.

---

### **3.12 LET US SUM UP**

---

---

### **3.13 UNIT – END EXERCISES**

---

---

### **3.14 ANSWERS TO CHECK YOUR PROGRESS**

---

---

### **3.15 SUGGESTED READINGS**

---

---

# **UNIT – IV TRIBAL DEVELOPMENT ADMINISTRATION**

---

## **Structure**

- 4.1 Introduction
- 4.2 Objectives
- 4.3 Tribal Development Administration in India
  - 4.3.1 Tribal Development Approach before Independence
  - 4.3.2 Tribal Development Administration: Approaches
  - 4.3.3 Tribal Development Administration in Post-Independence Era
  - 4.3.4 Constitution and Tribal Development
  - 4.3.5 Tribal Development Administration: Plans and Policies
- 4.4 Administrative Set Up at Central Level
  - 4.4.1 Organisational Structure of Tribal Welfare Department
- 4.5 Administrative Set Up at State Level
  - 4.5.1 Organisational Structure of Commissionerate of Tribal Welfare
  - 4.5.2 Organisational Structure of Integrated Tribal Development Agency
- 4.6 Administrative Set Up at District Level
  - 4.6.1 Organisational Structure of District Tribal Welfare Office
  - 4.6.2 Roles of Various Functionaries in Tribal Welfare Department
- 4.7 Hill Development Councils
- 4.8 Functions of Tribal Development Blocks / Agencies
- 4.9 Let Us Sum Up
- 4.10 Unit – End Exercises
- 4.11 Answers to Check Your Progress
- 4.12 Suggested Readings

---

## **4.1 INTRODUCTION**

---

---

## **4.2 OBJECTIVES**

---

---

## **4.3 TRIBAL DEVELOPMENT ADMINISTRATION IN INDIA**

---

Tribal development administration has a long history. It started much before India's Independence. Tribal development administration has evolved over the years with changes in the Scheduled Areas and among tribal people. New strategies and policies have been initiated to address emerging challenges in tribal development administration.

### **4.3.1 Tribal Development Approach before Independence**

Tribal areas in India were the last part of the Indian Territory to come under the British Administration. The nature of the British Administration before the Revolt of 1857 was different from the nature after the Revolt. Before the Revolt, the administration was purely exploitative in nature. Tribal areas, due to difficult terrain, remained inaccessible for a long period of time. However, the British authorities were aware of the resourcefulness of the tribal areas. The development of transport and communication facilities opened the tribal areas to the outside world. The British administration thereafter entered into the hills and forests that were inhabited by tribals and this led to the extension of the British rule in these areas. The British started with the establishment of law and order administration in these areas.

The extension of the British rule in the tribal areas also led to influx of non-tribals into these areas. The one group of people that included moneylenders, contractors, and landlords, entered these areas for economic benefits. They were supported by the British authorities in their exploitation pursuits. Another group that entered these areas included missionaries and social reformers. In fact, the Christian missionaries had accessed these areas even before the formal extension of British rule to these tribal areas. The aim of these missionaries was to 'civilize' what they called 'uncivilized' people. In that process, they converted them into Christianity.

Although the British rule was extended to the tribal areas but no developmental steps were taken to improve their living conditions. The relation of the tribals with non-tribals and the officials who had entered these areas was not amicable. Several tribal uprisings took place and most of these were to mainly protect their rights over land and forests which were under threat due to influx of non-tribals and the British officials. The first important step in the changing nature of British administration after the Revolt of 1857 was reflected through the Queen Proclamation. The Queen's Proclamation had some positive features for tribals that were essentially protective in nature like due regard to ancient rights and the policy of non-interference.

The Proclamation established the roots of administration firmly in tribal areas with "a forward policy of commercial exploitation of forest resources." Two types of administrative arrangements were introduced in tribal areas. One was the system of military control which was introduced in those areas that were pre-dominantly inhabited by unrecognized tribal populations and these areas were known as Non-Regulated areas. The second system was the administration through civilian officials. The areas under civil administration were known as the Regulated areas. The administration in these regulated districts was carried out in accordance to laws made under the charters called the Regulation Acts.

The British administration realized that tribal areas need to be governed in a different way from the rest of India. This different way of administration, the British administration thought, is possible through the policy of Isolation. The administration based on isolation approach began with the enactment of the Government of India Act of 1870. The Act

specified certain areas in the country as the “Scheduled Tracts”. In 1874, the Scheduled Districts Act was passed. This act enabled the government to notify the laws that can be implemented in the Scheduled Districts. The act enabled the British administration to deal with tribal areas as a class. The act also empowered the administration to make modifications in laws that the administration may extend to these areas. The administration can give protection to these areas from the laws enacted for the rest of the country.

The Government of India Act of 1900 used the term Backward Tracts for certain territories in the country. The areas included in the Backward Tracts were essentially same areas as were included in the Scheduled Tracts and Scheduled Districts. It was just a change in nomenclature along with some additions and omissions. The Act of 1919 made some specific provisions for the administration in Tribal areas as included in the Backward Tracts. The District and Taluk level authorities were empowered to take decisions related to law and order administration and on the rights to land. This pattern of administration continued till 1935.

The Government of India Act of 1935 was based on the report of the Simon Commission. The Simon Commission in its report in 1930 questioned the policy of perpetual isolation. The commission was of the view that this continued isolation of the tribals from the rest of the people will hinder their growth and progress. To ensure their development, it is necessary to educate the tribal people and make them self-reliant. The Act of 1935 incorporated some of the recommendations of the Commission though not all of them. The Act of 1935 had some special measures for the protection of tribals. The tribal areas were reclassified. They were reclassified into the Excluded Areas and Partially Excluded Areas. These areas were self-governing units. The Excluded Areas included those areas that were inaccessible and where the possibility of any regular system of administrative set up was not possible or feasible. Partially excluded areas had a system of administration led by civilian officials.

The Government of India Act of 1935 gave Governor special powers in the tribal areas. In the Excluded Areas, he had full discretion in administration. In Partially Excluded Areas, the Governor if needed can consult ministers. The Act also made a provision for the institution of Tribal Inquiry Committee that was intended to improve the administrative apparatus in the tribal areas.

It is a fact that the British attitude towards the tribal people in the pre- independence era underwent a change from time to time. From the pure exploitation and neglect, where tribals were preserved as mere anthropological specimen and for academic interest, some welfare measures were taken for these people. The each succeeding act passed by the Parliament since 1857 had some positive features than the predecessor act.

The Act of 1935, for example, was different from the earlier legislations and had some welfare measures for the tribals. However, the approach that was predominantly followed in the pre-independence era was the Isolation approach. This approach did not improve the socio-economic and educational status of tribal people. Socially though attempts of assimilation were made and some were successful but tribals mostly

remained isolated. This isolation was justified to preserve tribal identity. When India began her tryst with destiny, in tribal areas it was the policy of isolation that was followed and the debate was on in Constituent Assembly for the future course as the drafting of the Constitution of India had begun.

#### **4.3.2 Tribal Development Administration: Approaches**

##### **Elwin and Nehru Approaches**

There are two great influences on tribal policy in India. They are Verrier Elwin and Jawaharlal Nehru. It is important to understand their works and ideas on tribals to understand the tribal issues in India and the approaches that are necessary to ensure their development.

Elwin was an anthropologist but he was not a professional anthropologist. He says “but unlike professional anthropologist of today I did not begin with it. My interest in human beings began with literature.” Elwin’s concern for tribals and his interest in studying and understanding them was not as an academic exercise but from a purely humanistic perspective. His direct interaction with tribals began in 1931 when he moved to a village in Central India. The village was inhabited by Gonds. At the very beginning of his stay in Central India, Elwin highlighted through his essay ‘Hill and Forest Tribes’ that the National Movement had not paid enough attention to the life and struggle of tribes in India. He wrote “The Liberals have neglected them and the Khadi workers have neglected them.” It was his third year of stay in India, when the Government of India Act 1935 was passed which divided tribal tracts into “Excluded Areas and Partially Excluded Areas”. These kinds of provisions highlighted the British policy and approach to the tribal issue. The provisions were presented as the measures to protect tribals from outsiders (non-tribals). Interestingly, the work of Missionaries in these areas was not restricted. The Congress was highly critical of these provisions. “The concept of isolation was also criticized as a device of anthropologists to protect tribals as museum pieces for their science.” This policy started the debate about how to deal with tribals.

It is in this background that the understanding of Verrier Elwin is important. He was aware of these debates about tribals that were taking place. Elwin’s understanding of tribals came through his living with them. The preservation of the tribal life in its complete richness became a goal of Elwin’s life. This understanding is necessary to understand his ideas and policy on tribals and their development. His opinion that tribal life needs to be protected from outside influence is based on his experience in the field. Elwin supported the policy of Isolation and gained much reputation for this approach drawing criticism and appreciation equally. His concept of the National Parks to protect the tribal life from the corruptions of civilization was shaped by the end of 1940.

Elwin divided tribals into three broad groupings. One was the small class of the tribal elite- lawyers, legislators etc. who had assimilated into the civilized life without any loss of dignity. The other end was pure aboriginals (primitive tribes) who had fully retained and preserved the characteristics of the tribal life. In between these two were the vast

majority of tribals who were introduced to the civilization but were yet to come terms with it. This class was economically exploited and morally degraded and suffered from psychic despair. Elwin's main concern was to protect primitive tribes in totality and also prevent exploitation of those in the middle section because that group wasn't yet sure which way to move. The concept of National Park was essentially protective in spirit and was to preserve the tribal identity. The concept has been openly criticized but much of that was due to lack of the understanding of the concept in its proper context. Through this concept he was trying to preserve tribal life in its traditional richness. From the start to the end, Verrier Elwin supported the Policy of Isolation.

A.V. Thakkar, who had worked with tribals especially Bhils, criticized the Isolation approach of Elwin. Bappa, as he was popularly known, stood in favour of the Assimilation approach. This was, in fact, the beginning of the long debate on the two approaches- Isolation and Assimilation, to deal with tribal issues and the debate continues till date. A.V. Thakkar wrote: "The aborigines should form part of the civilized communities of our country not for swelling the figures of the followers of this religion or that, but to share with the advanced communities the privileges and duties on equal terms in the general social and political life of the country. Separatism and isolation seem to be dangerous theories and they strike at the root of national solidarity we have already enough communal troubles, and should we add to them instead of seeing that we are all one and indivisible? Safety lies in union not in isolation."

Elwin was against the policy of assimilation. In his opinion, Assimilation approach meant nothing but a total degeneration of tribal life. The policy of Isolation didn't mean being against the empowerment and development of tribals. Elwin's concern was the nature of the development. Verrier Elwin's preference was for a different model of development which he expressed as "to do everything possible to revive and encourage all that is good and that has survival value in the traditional tribal culture. This will include the revival of aboriginal village industries, restoration of hunting rights, stimulation of dancing and singing and the worship of ancient gods." Elwin vehemently stood for the approach of Isolation and presented it as the rational solution to the tribal problems especially under-development and exploitation.

After the independence of India, Verrier Elwin started to work for the Government of India. Tribals evoked positive interest in Jawaharlal Nehru especially the tribals living in the north-eastern part of the country. Elwin subsequently played a significant role in that part of the country. In 1953, Elwin was asked to be part of a committee to select candidates for the new cadre of the Indian Frontier Administrative Service. Later he was appointed Honorary Advisor for tribal affairs for North Eastern Frontier Province (NEFA). Elwin's policy as already stated was the policy of Isolation which he thought will help protecting tribal life and culture. However, new experience led to a change in his ideas and revision of his policy to some extent. The reason is that so far, he had worked with tribals in central India and they are different from the tribals living in the north east. The tribals in the north east were more assimilated to the so called civilized world. In his autobiography, a change in the policy can be easily

noticed especially in his concept of National Park. He writes: "In 1939 what on earth was one to do? It was not a question of preserving Baiga culture- for Baiga had very little culture: it was the question of keeping them alive, saving them from the oppression and exploitation, giving them a simple form of development."

After Independence, Elwin's policy was more oriented towards implementation than formulating tribal policy. Elwin was concerned about the implementation of framework as established by the Constitution of India. The implementation oriented approach is what defined Elwin's phase post-independence. He was still in favour of Isolation policy was fearful of assimilation approach of the tribal development. Elwin supported Nehru's policies on tribals. He supported the policy of integration that Nehru pursued. There was the isolation spirit of protection embedded in this approach. The approach of Integration means integrating tribal people with the rest of the people without any impact on their culture or identity. Elwin's impact on tribal policy in India was through his association with Nehru. Elwin was the man behind Nehru's policy and approaches on tribal development. Nehru involved Elwin on all important affairs related to tribals. Nehru was influenced by him and says, "it would, therefore, be more correct to say that I learnt from him rather than that I have influenced him in any way" They supported each other's positions on tribal affairs mainly because they understood them clearly. Elwin supported integration policy of Nehru including the extension of Community Development Programme in tribal areas. Nehru also understood Elwin isolation policy and what it stands for.

Post-independence, the foundation of the tribal policy was laid out by Jawaharlal Nehru. In the early years of life, he was not much interested in tribal affairs because other issues were occupying his time. After independence, the circumstances in the tribal areas required his direct intervention and he was duty bound as the Prime Minister of the country. The secessionist movements in the north east draw his attention to the tribal issues in that area. It was dealing with these challenges that Nehru reflected upon his tribal policy. Nehru said "It is our policy that tribal areas should have as much freedom and autonomy as possible so that they can live their own lives according to their customs and desires. Excluded areas should be incorporated with other areas. Tribal areas all over India present different problems. Independent India will have a special department both at the centre and in the provinces concerned for the protection and advancement of tribal areas. I do not want them to be swamped by people from other parts of the country who might go there to exploit to their own advantage." This was clearly a reflection of his integration approach to the tribal issue. One distinct feature of Nehru's policy on tribals was that he was open about different views and opinions on the tribal issues. He stood for the approach of integration and talked about psychological integration and consolidation.

Nehru believed a lot can be learnt from tribals and then through help and cooperation tribals can be developed. This idea that a lot can be learnt from tribals symbolized his respect and admiration for tribal way of life. The approach of Integration had both views in place. The first was the rational view where the integration of tribal areas was critical to the idea of

India itself. The second view was to keep tribals on priority and ensure through their participation, protection and promotion of tribal way of life, culture and identity.

Jawaharlal Nehru's approach of Integration was different from the approach of Isolation and the approach of Assimilation. He wished to strike a balance between these two extremes. Integration of tribals was needed and not assimilation. Nehru was fully aware that assimilation attempt will be rejected by tribals and it will alienate them. He rejected the assimilation approach and said "I am alarmed when I see not only in this country but in other great countries too, how anxious people are to shape others according to their own image or likeness, and to impose on them their particular way of living. In some respects, I am quite certain theirs is better. Therefore, it is grossly presumptuous on our part to approach them with an air of superiority or to tell them what to do or not to do. There is no point in trying to make them a second-rate copy of ourselves." The policy of Isolation though vehemently promoted by Verrier Elwin was not adopted by Nehru. He believed that isolation meant keeping tribals as museum specimens. This will not allow their progress and development. Isolation will keep them away from the benefits of modernity.

The policy of Integration was put into action in 1950's. The policy was clearly delineated through his famous five principles which became popular as Panchsheel Principles on tribal issues. He expressed them in the preface that he wrote for Elwin's book "Philosophy for NEFA". The five principles are as follows:

- (i) "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 traditional arts and culture.
- (ii) Tribal rights in land and forests should be respected.
- (iii) 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 be, no doubt, needed, especially in the beginning. But we should avoid introducing too many outsiders in tribal territory.
- (iv) 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.
- (v) We should judge results, not by statistics or the amount of money spent, but by the quality of human character that is evolved."

The distinguishing principle was the development strategy based on allowing these areas "to develop along the lines of their own genius." Two important methods of development were ensuring protection of tribal arts and culture; and ensuring tribals rights on land and forests. These continue even to this date and are highly relevant as the effective mode of tribal development. Nehru also reflected on the mode of administration. He was against over administration in tribal areas; which is an assimilation attempt by imposing ideas and opinions. Nehru worked for active participation of tribals in administration and development.



Jawaharlal Nehru's approach of Integration was implemented through five year plans and other policies. He was the force behind the appointment of the Dhebar Commission. The commission through its recommendations gave the practical orientation to the development strategy through the approach of Integration that Nehru emphasized. It dealt with wide range of issues from land and agriculture to education. It was this Commission that promoted Nehru's policy of Community Development Programme in tribal areas by recommending formation of Tribal Development Blocks. The Community Development Programme which was planned for rural areas was extended to tribal areas. Nehru believed this policy would ensure development and integration in tribal areas.

The approach of Integration that was adopted and followed by Nehru was well thought out and well intentioned. However, it suffered at the implementation stage. In central parts of India, the Integration approached was tilting towards Isolation. In the north-east, the critics pointed out that there was no integration approach in the region. The criticism mounted after the war with China in 1962. The policy of Isolation was deemed as the reason for lack of infrastructure in the region. Nehru stood for his policy and defended Elwin because he thought that the protectionist ideas were part of the Integration approach. Integration approach didn't stand for blind development but participative development on the lines of tribal genius. Tribal Development administration in India in till today is largely guided by Nehru's Integration approach.

#### **4.3.3 Tribal Development Administration in Post-Independence Era**

After the independence, the story of development of the country also began. The first task was the integration of the various parts into the Indian Union including Tribal Areas. After independence, the approaches for the tribal development have been mix of Isolation and Integration. Though these are separate approaches but they have worked together. In fact, attempts of assimilation in various forms also continue. Elwin promoted isolation approach but also supported Nehru's vision on tribals based on the integration approach. The vision of Verrier Elwin and Jawaharlal Nehru has been an important part of the tribal development administration in the post-independence era. The guiding framework for India after the Independence has been the Constitution of India. Tribal issues have been adequately covered in the Constitution and a policy framework has been laid down.

Tribal development administration in the post-independence can be understood through the study of various provisions for the Scheduled Tribes in the Constitution of India and understanding the philosophy and approaches behind those provisions. The strategy of the tribal development especially polices and a scheme that has been devised can be understood through the analysis of the Five Year Plans. The study of those parts of the Constitution that have bearing on tribal issues and development are essential part of tribal development administration.

#### **4.3.4 Constitution and Tribal Development**

The Constitution of India adopted a two-way strategy for tribal development. The first strategy is to ensure protection against exploitation. The second strategy is to ensure socio-economic development of tribals. The various provisions of the Constitution to ensure protection and socio-economic development are known as Constitutional Safeguards. For the Scheduled Tribes, the basic thrust of the Constitution of India was “to maintain their command and access over the natural resources endowed to them and assuring tribal people to take advantage of the benefits of sponsored development.” The Constitution through its various Articles has protected various rights – Political Rights, Economic Rights, Social Rights, Employment Rights and Cultural and Educational Rights.

Political Rights of the tribals have been protected in the Constitution through Articles 164 (1), 243, 230, 334 and 371. Article 164 (1) of the Constitution provides that in some states like Bihar, Madhya Pradesh and Orissa, there shall be a minister in charge of Tribal Welfare. This Article provides structure for tribal welfare and highlights the priority given to tribal welfare in the Constitution. The reservations have been provided to tribals in legislatures and Panchayats. The issue of reservations has been covered in Article 243, 330 and 332. The Article 330 provides for the reservation of seats for Scheduled Tribes in the House of People (Lok Sabha). The Article 332 provides for reservation of seats for Scheduled Tribes in legislative assemblies of States. The Article 243 of the Constitution provides for reservation of 1/3 of the seats in Panchayats for the Scheduled Tribes according to their population. This includes reservation for tribal women as well. The Constitution through these provisions has secured political representation of tribals at all the three levels of government in India.

The Constitution of India also provides educational and cultural rights to tribals. Under Article 15(4) of the Constitution, reservations should be provided to socially and educationally backward classes including Scheduled Tribes. States can also provide some reservations like age relaxations. Article 29 that protects right of minorities to preserve culture, language and script through their own educational institutions also covers Scheduled Tribes. Article 46 of the Constitution provides for promotion of educational and economic interests of Scheduled Tribes and to protect them from social injustice and all forms of exploitation. These rights are necessary for tribal development. The Article 46 of the Constitution has also emphasized on economic upliftment of Scheduled Tribes. Special provisions have been introduced in the Constitution for economic upliftment and securing employment rights of tribals. The Article 275 has empowered Parliament to make special grants to States for implementing development programmes, ensure welfare of Scheduled Tribes and provide better administration in the Scheduled Areas. The grants that are made available to States under Article 275 are funded by the Consolidated Fund of India. Article 16(4) and 16(4A) provide for reservations in employment and promotions to tribals.

Tribal people have been exploited for a long period of time and need protection from exploitation. As a protection of social rights of tribals, the Constitution of India provides protection through Article 23. This Article prohibits human trafficking, beggar and other forms of bonded

labour. Article 24 prohibits employment of children below the age of 14 years in factories and hazardous employment. The goal is to ensure proper development of children.

The 86th Constitution (Amendment) Act, 2002 added a new Article 21 (A) in Right to Freedom. Through this Article, the Constitution seeks to provide free and compulsory education to all children of the age of six to fourteen years. The Article also states that the manner of education would be determined by States by suitable law. This also meant provision of education through local languages and dialects. The Constitution has not provided any specific definition of a Scheduled Tribe.

However, under Article 342, it has empowered the President of India, after consultation with the Governor of the concerned State, to specify the tribes as Scheduled Tribes in that State through a public notification to that effect. The Constitution has also provided for the National Commission for Scheduled Tribes under Article 338A. Before 89th Amendment of the Constitution, 2003, there was a joint commission for both Scheduled Castes and Scheduled Tribes. After this amendment, a new Article 338A was added and it provided for a separate National Commission for Scheduled Tribes. The Commission is tasked to investigate and monitor all constitutional safeguards that are provided to Scheduled Tribes. It can inquire into specific allegations of violation of these safeguards. The Commission also plays a role in socio-economic planning, welfare of tribals and implementation of safeguards provided to tribals. The Article 339 states that the Union Government shall have control over the administration of Scheduled Areas and the Welfare of Scheduled Tribes in the States. Under Article 339(1), the President is empowered to appoint a Commission to report on the administration of the Scheduled Areas and welfare of the Scheduled Tribes in the States. Article 339(2) gives power to the Union Government to give directions to States both for drawing up and implementation of schemes for tribal welfare.

The Fifth and Sixth Schedules of the Constitution of India govern the administration of Scheduled Areas. The administration of Scheduled Areas is provided under Article 244. Article 244(1) of the Constitution provides that the Fifth Schedule shall apply to the administration and control of the Scheduled Areas and Scheduled Tribes in all States other than the States of Assam, Meghalaya, Mizoram and Tripura. It is the Sixth Schedule of the Constitution that is applicable to administration and control of the Scheduled Areas and Scheduled Tribes in Assam, Meghalaya, Mizoram and Tripura. The Fifth Schedule of the Constitution provides for the establishment of a Tribal Advisory Council in each State that has Scheduled Areas and in those States where there are Scheduled Tribes but there are no Scheduled Areas only if the President directs to establish it. Composition of a Tribal Advisory Council is provided in the Fifth Schedule. A Tribal Advisory Council would consist of not more than twenty members and three fourth of these members shall be the representatives of the Scheduled Tribes in the Legislative Assembly of a State. The function of the Tribal Advisory Council is to advise on issues related to tribal development and welfare.

The Fifth Schedule has given the Governor of a State some powers in the administration and control of the Scheduled Areas and Scheduled Tribes. The Governor of a State can direct that any particular Act of Parliament or of a State Legislature can be applied or extended to a Scheduled Areas or he may restrict authority of any Act of Parliament or of a State Legislature in these areas. The Governor may issue certain specific modifications and exceptions to Acts applicable to the Scheduled Areas. Therefore, it is the Governor of a State who decides laws that are applicable or not applicable to Scheduled Areas under the Fifth Schedule. The Governor is also empowered to make regulations for the peace and good governance in the Scheduled Areas. The regulations can also be issued to restrict transfer of land, regulate allotment of land and regulate activities of moneylenders in the Scheduled Areas. While issuing any such regulations, the Fifth Schedule also empowers the Governor to repeal or amend any Act of Parliament or the Legislature of a State or any other law that may be applicable in the Scheduled Areas. However, the Governor should consult the Tribal Advisory Council (TAC) while making such regulations and seek assent of the President to make them applicable.

The Sixth Schedule of the Constitution contains specific provisions for the Scheduled Areas and Scheduled Tribes in the States of Assam, Meghalaya, Mizoram and Tripura. The Sixth Schedule provides for establishment of Autonomous District Councils in these States. An Autonomous District Council is an elected body having a five year term with regular elections. It has legislative, executive as well as judicial powers. These Councils are important agencies of tribal development and welfare in the Scheduled Areas. They are empowered to make laws on land, water, forest, village and town administration, marriage and divorce and inheritance rights etc. These Councils also set up courts for administering justice to tribal communities. The powers of these Councils cannot be restricted or any Act of Parliament or State Legislature cannot be extended to Scheduled areas in these States without prior approval of Autonomous District Councils. Like a Tribal Advisory Council, an Autonomous District Council has both regulatory and developmental functions. The goal behind these specific administrative set ups through the Fifth and Sixth Schedules is to recognize specific and unique nature of tribal areas and tribal communities and to allow them to develop on their lines.

#### **4.3.5 Tribal Development Administration: Plans and Policies**

India is a planned economy. The Five Year Plans are formulated by the Planning Commission to provide a long term strategic vision for growth and development. These plans after an assessment of resources of the country set the priorities, provide various approaches and determine the nature of machinery for implementation of policies and programmes for development. In fact, the Five Years Plans suggest many schemes and policies. Development of the Scheduled Tribes has been one of the priorities in the twelve Five Year Plans that have been formulated in India thus far. These Plans seek to ensure all round development of the Scheduled Areas and Scheduled Tribes. The Five Year Plans seek to ensure economic development through development of agriculture, horticulture, forestry, animal husbandry etc. They also promote

development of educational facilities, health care, communication, infrastructure as well as promotion and protection of tribal culture and their traditional rights.

### **First Five Year Plan (1951-56)**

The First Five Year Plan acknowledges the existence of various approaches for tribal issues and these approaches depend upon the persons dealing with the tribal issues and problems. The plan rejected the Policy of Isolation for tribal development. The Plan suggested a policy of 'Positive Assistance', a policy that will develop tribal national resources, prevent exploitation from outside forces, protection of religious and social life. The policy also included changes in tribal world through their willing consent and development of healthy features of tribal life especially tribal arts and crafts. The Plan suggested that as a development strategy, priority should be given to the development of economic life of tribals. Some broad areas were identified for the development of the economic life. These were: communications, water supply, forest economy, agriculture, arts and crafts and education. The Plan had a vision that the Community Development Programmes (CDP) would ensure agricultural development of tribal areas.

The First Five Year Plan did not provide any specific policies and schemes for tribal development. The main programme for development, the Community Development Programme was extended to tribals. Although the programme was a positive part in the process of tribal development but the benefits of this effort were generally taken by non-tribals living in tribal areas and the administration had a role to play in that.

### **Second Five Year Plan (1956-61)**

The Second Five Year Plan re-emphasized understanding of tribal culture and traditions. The development programmes may involve certain changes in traditional practices but these can be ensured through consensus building efforts which will be through goodwill of tribals. The strategy for that development is involvement of educated tribal youth as welfare workers. The tribal issues and problems need to be approached "with sympathy, understanding and knowledge of the social psychology and needs of tribal communities." The participatory model of development with an active involvement of tribal people was suggested by the Second Five Year Plan. The development administration would also mean training of personnel, who would work in these areas, for understanding tribal needs and problem through tribal research institutes. During the First Plan eight such institutes were already established.

The Second Plan suggested strengthening them and involving voluntary agencies. The Plan divided the tribal development programmes under four heads: "(a) communications (2) education and culture (3) tribal economy, and (4) health, housing and water supply."

The Second Five Year Plan re-emphasized the tribal rights on forests. It was critical of the role of forest contractors. It suggested cooperative model for the collection and processing of minor forest produce. It sought that official integrity is necessary in the cooperative

system. In fact, the Second Five Year Plan suggested Multi-Purpose Cooperatives. "Tribal Cooperatives should as far as be possible multi-purpose in character, providing credit, supply of consumer goods and marketing at the same time. The principle of cooperation has application in almost every field of economic life."

A special strategy for tribal development evolved through the Second Five Year Plan. The problems that the Community Development Programmes faced were dealt by creating Special Multi-Purpose Tribal Blocks (SMTB) and forty three such blocks were formed. The strategy involved intensive implementation of programmes, trained personnel for tribal areas and diversion of loans as subsidies, etc. The strategy had in it an important role for PRI's and voluntary agencies. Some development works in tribal areas were assigned to them.

### **Third Five Year Plan (1961-66)**

During the period of the Second Five Year Plan several committees and study groups reviewed the development of tribal people such as the Study Team on Social Welfare and Welfare of Backward Classes, the Committee on Special Multi-Purpose Tribal Blocks and the Central Advisory Board for Tribal Welfare. In a general broad consensus, these study groups arrived at the conclusion that tribal areas have remained under developed and the rest of the country is moving forward. However, the Third Five Year Plan could not suggest a clear approach for tribal development. The Plan rejected the Isolation Approach but at the same time it mentioned that "it would be an error to over administer these areas in the name of development and in particular to send too many officials and others to work amongst tribal people." A middle way between these extreme positions should be found. It was actually a suggestion for the Integration Approach.

The Plan reiterated the approach of the Second Plan which was to develop tribal areas on their own genius, protection of their art and culture, participation of locals in the administration. Instead of many small and isolated schemes the Plan emphasized on few programmes that will ensure holistic development in these areas. The Plan put an emphasis on economic upliftment of tribal areas through forest economy, cooperatives etc. The equal emphasis was laid on education, health, agriculture and communication. The Committee on Special Multi-Purpose Tribal Blocks highlighted ineffectiveness of programmes being implemented through the SMTB's. On the recommendation of this committee Special Multi-Purpose Tribal Blocks were converted into Tribal Development Blocks. The Blocks were established within those states where there was large tribal population. Later these blocks were extended to other areas as well. By the end of the Third Five Year Plan there were 489 Tribal Development Blocks. The financial outlay in Tribal Development Blocks (TDB) was much larger than the Community Development Blocks. The TDB's had the strategy of involvement of locals in the development process.

### **Fourth Five Year Plan (1969-74)**

The approach of area based development strategy in tribal areas had started through the establishment of Tribal Development Blocks during the Third Five Year Plan. This strategy was continued in the Fourth Five Year Plan. The tribals within the Tribal Development Blocks had many benefits and those tribals who were not covered demanded for the extension of coverage through establishing new Tribal Development Blocks. However, no extension was done during the Fourth Plan to cover all those areas that have more than 50% tribal population. In fact, a consolidation strategy was adopted through extension of the period from 10 to 15 years in the existing Tribal Development Blocks for development efforts.

Besides area based development strategy, some programmes like Small Farmers' Development Agency (SFDA), Forestry Schemes and Cash Schemes for Rural Development were launched for the development of tribal people as the part of Indira Gandhi's Garibi Hatao Programme. In backward areas where the tribal population was concentrated, the Fourth Plan introduced the Tribal Development Agencies. In all six Tribal Development Agencies were introduced. The purpose of this administrative set up was that the agencies will look after the problem of tribal population in the backward areas. It supplemented the Tribal Development Blocks approach. The area that it mainly emphasized was agriculture and its allied activities.

The Tribal Development Blocks approach was not successfully implemented mainly because administrative aspects and protective aspects especially forest economy were not properly considered. Due to financial constraints, it also suffered. The effort to introduce Tribal Development Agencies could not give any effective supplement to Tribal Development Blocks. The TSB covered all the aspects of tribal community. The Tribal Development Agency mainly focused on agriculture. The approach of Tribal Development Blocks like in the Third Plan was continued in the Fourth Plan. This was reviewed by the Dhebar Commission (Scheduled Areas and Scheduled Tribes Commission) and Shilu Ao Committee (The Study of Tribal Development Programmes). Both these studies observed that problem is at the planning and implementation level. They were critical of extending normal or standard scheme to tribal areas because these areas were different from other areas. They also highlighted that diversion of funds and believed that for effective and long term development in tribal areas a block as a unit for development is not effective. These two study teams and the working of the Fourth Plan clearly laid a ground for a new approach to the development of tribal areas and tribal people.

### **Fifth Five Year Plan (1974-79)**

In 1972, the Planning Commission set up a Task Force on Development of Tribal Areas. It was headed by L.P. Vidyarth. The Task Force examined the problems related to tribal development administration in India. The Task Force questioned the area based approach to the tribal development and viewed that the area as represented by a tribal development block was too small an area for large investments for the development of infrastructure and services in the tribal areas. The Task Force along with S.C. Dube headed expert committee on tribal

development suggested a new approach of Tribal Sub Plan. It was the beginning of a new approach in the tribal development administration in India. The new approach Tribal Sub Plan was basically a plan within a plan for the development of tribal areas and tribal people. The Tribal Sub Plan approach had in it both strategies- protection as well as development. It sought to end exploitation as well as ensure economic and social development in tribal areas. It tried to minimize the difference in the level of development in tribal areas and other parts of the country. The tribal population is in some places located in specific areas and in some other parts they are dispersed. The Tribal Sub Plan had features for development of tribals in both these kinds of areas. In the areas where the tribal population was highly concentrated, the area development strategy was suggested and in the areas where the population was dispersed the programmes with family as a unit were utilized for ensuring development.

During the Fifth Five Year Plan, the Tribal Sub Plan was prepared for all the Scheduled Areas where more than 50% of the total population was tribal. Efforts were also made to cover the dispersed tribal population and a significant number was covered. The most significant aspect of the approach of the Tribal Sub Plan was the responsibility sharing by various Central and State departments for ensuring tribal development. Since all the sectors were involved in the Tribal Sub Plan it ensured that the tribal development covered all areas related to tribal life than the few specific areas like economic and education. The soul of the approach is the effective coordination for development of Tribal Areas. Tribal Sub Plan also provided for earmarking funds for the development of Scheduled Areas. The financial investment in tribal increased because of Tribal Sub Plan. This approach was the most distinguishing feature of the Fifth Five Year Plan for the tribal development in India.

### **Sixth Five Year Plan (1980-85)**

During the Fifth Five Year Plan as part of protective strategy of Tribal Sub Plan approach, “high priority was accorded to protective measures and elimination of exploitation. The areas for exploitation in tribal areas occur in the fields of liquor vending, land alienation, money lending and collection of forest produce. The states created laws/regulations to prevent transfer of land from tribal to non-tribals.”<sup>20</sup> The Sixth Plan document also highlighted the lack of administrative effectiveness in tribal development especially trained staff, accounting deficiencies, procedural delays and lack of monitoring and evaluation. The main emphasis during the Sixth Five Year Plan was to put an end to poverty among tribal people. The Sixth Plan continued the existing policy of the Tribal Sub Plan. Certain tribal communities had remained left out of the Tribal Sub Plan during the Fifth Plan especially the dispersed tribal population. An intensive approach known as Modified Area Development Approach was devised under the Tribal Sub Plan to cover the left-out areas and communities. As a part of poverty alleviation in tribal areas, the new 20 point programme was also included in the programmes under the Tribal Sub Plan.

The goal of self-reliance was re-emphasized during the Sixth Plan. The Plan argued that “a simple subsidy based approach has perpetuated



dependence and curbed initiative.” The Sixth Plan was highly critical of administration and questioned the multiplicity of government departments for development because that leads to confusion. It also was critical of revenue, judicial and development administration. It was of the view that in an area of Integrated Tribal Development Project, there is a need for integration of administrative functions. The involvement of local educated youth like in previous plans was re-emphasized.

### **Seventh Five Year Plan (1985-90)**

The policy of the Tribal Sub Plan was continued in the Seventh Plan based on its two-fold thrust, “firstly socio economic development of tribal areas and secondly that of the tribal families.” Despite the emphasis in the previous plan, the exploitation of tribals by non-tribals had continued. The Seventh Plan set a goal of preventing the exploitation of tribals and tribal resources through the awareness programmes and stringent anti-exploitative measures. The Plan emphasized on beneficiary oriented programmes and human resources development besides infrastructure development in tribal areas. The Plan with a view to protect the tribal life also planned to codify customary laws that were still prevalent among tribals. The Large Agricultural Multi-Purpose Societies (LAMPS) were strengthened to ensure exploitation in agriculture especially forest produce in the form of sale and marketing of tribal products and credit is prevented. The effort was also visualized to ensure the shift from shifting cultivation to other alternative methods through the consensus with tribal elders as the shifting cultivation is ecologically damaging and can in long term have impact on tribal life and resources. The Tribal Cooperative Marketing Development Federation of India was established. It was both protective and development oriented. It worked for eliminating intermediaries and also explores new markets for tribal products. It aimed at better value for tribal products and to ensure good income for tribals.

The Seventh Five Year Plan sought integration in administration in tribal areas. The Project Administration of the local Integrated Tribal Development Programme should be a coordination focus and this was possible through integration. The Plan also sought to ensure concurrent monitoring and evaluation; and involvement of independent academic and research organizations for evaluation studies. During the Seventh Plan, twelve Tribal Research Institutes were set up in different states and these institutes were to play an important role in tribal development. Evaluation was carried out by these institutes. It emphasized on full operationalization of the Fifth Schedule of the Constitution of India that provides a legal and administrative framework for the Scheduled Areas. The Seventh Plan visualized the non-governmental organizations in tribal development and especially involvement and participation of locals.

### **Eighth Five Year Plan (1992-97)**

At the macro level, the existing Tribal Sub Plan was continued in the Eighth Five Year Plan. The Tribal Sub Plan was extended to more states and many programmes were added to Integrated Tribal Development Programmes. Even after the seven five year plans, the exploitation of

tribals had continued and the Eighth Five Year Plan re-emphasized the prevention of exploitation especially of tribal resources. The Plan emphasized on the rights of tribals to collect minor forest produce. The right based approach was considered an important part of the development strategy. Inter-tribe variation in development status was highlighted by the Plan and it argued that “it is essential that planning gives full cognizance to these variations and responds to their (different tribal groups) specific problems and needs.”

The Eighth Five Year Plan found an adequate benefit of the poverty alleviation programmes for the tribal population. It also highlighted skill development of tribals for improving their earnings. The Plan emphasized on the rehabilitation of people displaced by large development projects on priority basis and sought development of symbiotic relationship between the tribals and forests. The Plan focused on empowerment of tribal women and their recognition as producers in their own way. Like in the preceding plans, the role of voluntary organizations was reiterated and their importance both in general awareness among tribals and in the implementation of development programmes was recognized.

The Eighth Five Year Plan reiterated the integration policy with the development of facilities like schools, health care, drinking water and housing etc. Agencies and institutes that excel in implementation of integration policies can be utilized. The Plan continued the Pre-Matric and Post-Matric scholarships for educational development and as a part of National Educational Policy 1986 emphasis on priority based opening of primary schools in tribal areas. The curriculum should cover rich cultural diversity of tribal life and promote creative tribal talent. The Plan also sought the formulation of a new policy on minor forest produce. The Plan emphasized on access to credit facilities to tribals and role of cooperative institutions to minimize the dependence on moneylenders.

### **Ninth Five Year Plan (1997-2002)**

The Ninth Five Year Plan identified three core sectors of tribal development: Education, Employment and Economic Development. The development of these three core sectors was important for ensuring tribal development in India. The Ninth Five Year Plan not only sought to empower and develop tribals but saw them “as the agents of socio-economic development.” This empowerment was achieved through the creation of an enabling environment in which tribals are able to express themselves, express their rights and live with dignity.

The strategy it suggested was three pronged:

- (a) “Social empowerment;
- (b) Economic empowerment; and
- (c) Social justice.”

The involvement of both governmental and voluntary agencies in a cooperative was the way suggested by the Plan as necessary for holistic empowerment. The Plan sought to remove disparities and eliminate exploitation and suppression. The approach of the Ninth Five Year Plan was ‘People Centered Development’ and People’s Participation through

effective involvement of Panchayati Raj Institutions. The devolution of powers both administrative and financial to local government bodies to ensure effective planning, implementation, monitoring and evaluation of the development programmes was emphasized by the Ninth Five Year Plan. Women empowerment in tribal areas was also prioritized in the Plan. A special approach for women empowerment through the special strategy of 'Women's Component Plan' was provided in the Ninth Plan.

### **Tenth Five Year Plan (2002-2007)**

The Tenth Five Year Plan made a comprehensive review of the efforts towards the development of tribals in India. It highlighted the various unresolved issues in the development of tribals. These unresolved issues were: the issue of displacement of tribals through various projects and inadequate rehabilitation of the displaced tribals; the tribal land alienation through land acquisition for public purposes, forceful eviction, fraudulent transfers, forcible evictions and encroachments, etc.; the problem of indebtedness; deprivation of forest rights; the issue of shifting cultivation. There were certain persisting problems like low literacy and high drop-out rates, inadequate and inaccessible health services, lack of adequate irrigation facilities, crimes/atrocities against the scheduled tribes, extinction of primitive tribal groups and ineffective implementation of PESA Act, etc. As per the Tenth Plan, "the best approach to the Tribal Development will be to tackle these issues and problems on a time-bound basis, besides providing adequate space and opportunity for the Tribals to empower themselves with the strength of their own potentials."

The Tenth Plan provided for effective steps under the Fifth Schedule of the Constitution and the PESA Act for preventing the displacement of tribals from their areas. For the already displaced tribal people, the Plan provided for finalization of the National Policy for Rehabilitation of the Displaced Persons with special focus on tribals. The Plan supported the complete ban on the transfer of tribal land to non-tribals. It also seeks strict enforcement of existing protective measures to prevent tribal indebtedness and effective implementation of various programmes to ensure food security and building adequate infrastructure in the tribal areas. It seeks economic empowerment of tribals especially through self-reliance. The atrocities committed against tribals can be prevented through effective implementation of Indian Penal Code and the SC/ST (Prevention of Atrocities) Act, 1989, etc.

During the Tenth Plan period, all the education related programmes like the District Primary Education Programme, Kasturba Gandhi Balika Vidyalaya and Mid-Day Meal Programme, etc. provided special focus to tribal students. In 2001, The National Scheduled Tribes Finance and Development Corporation was set up". The corporation is a multi-purpose one. It supports various income and employment generating activities, provides loans, imparts training for skill development and ensures marketing of tribal goods. During the Tenth Plan period, the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act was enacted in the year 2006 to protect tribal rights. The protection of tribal rights is an important part of the development of tribals

in India. The governance and involvement of the locals was ensured through focus on effective implementation of the PESA Act.

### **Eleventh Five Year Plan (2007-2012)**

The Eleventh Five Year Plan sought to make a paradigm shift in the approach towards the tribal development administration in India. It puts emphasis on the issues of governance and aims at “tribal-centric, tribal-participative and tribal-managed development process.” It wanted an end to dependency model of development where outside official service delivery system becomes more important than the development itself. The Plan focused on the empowerment of the Gram Sabha especially through the devolution financial powers. The Plan emphasized on strengthening of the Tribes Advisory Council. “The Tribes Advisory Council (TAC) needs to be made proactive, functioning as an advisory body to the State Government in matters relating to STs. Second, it should function as a tier in between the ZPs in Scheduled Areas and the State Government. Its jurisdiction should be expanded to cover all matters relating to tribal people, and not limited, as of now, to those which are referred to it by the Governor.”

The Plan sought the revival of Large Scale Multi-Purpose Cooperative Societies for economic empowerment of tribal people. These societies should be made ‘representative, professional and autonomous’. Tribal- forest interface is an important part of tribal development and through cooperatives and Self Help Groups for women this tribal association with forestry can be maximized. The Plan seeks to make the TSP dynamic to make it an effective instrument for tribal development. It also provided for the enactment of a law for urban parts in the Scheduled Areas on the lines of the PESA Act. The Plan highlighted the uniformity in socio-economic development plans for all tribal groups and communities. The Plan questioned this approach of planning and emphasized that the plans for development should reflect tribal diversity and the diversified needs. It suggested the Data-based Planning in which the data from vast sources will be collected and analyzed and that will be later reflect in the socio-economic plans formulated for the development. The role of the tribal research institutes in the whole process becomes important along with the Ministry of Tribal Affairs.

The Eleventh Plan like all the pervious plans emphasized on the effective implementation of the existing schemes and programmes. It distinctively provided for the tribal led governance model for development. It continued with the approach based on the dual strategy of protection and empowerment.

### **The Twelfth Five Year Plan (2012-2017)**

The Twelfth Plan has not suggested any new approach to the issue of tribal development. The Plan document states that the “Twelfth Five Year Plan must be to achieve overall improvement in the socio-economic conditions of the Scheduled Tribes” through the existing schemes with some modifications. The administrative strengthening is important for development of tribal areas and requires “a clear-cut personnel policy with

regard to posting of officials in those positions, fixity of their tenure and incentivizing these officials for having rendered their services in those areas for a prescribed period”. It will also need sensitizing of the officials working in tribals so that they become more empathetic to tribal life and traditions. The involvement of locals in the administration is important even if that involves relaxation of eligibility conditions. The Plan provided that no vacancies should be there in the agencies involved in the tribal development and if need arises additional posts should be created. Like the last plan, the emphasis was put on education, economic empowerment, health services and protection of the Primitive Tribals Groups.

The schemes and programmes for all these sectors need to be properly implemented for the overall improvement of the socio-economic development of tribal people. STs should be given full right to minor forest produce. The Plan also emphasized on better connectivity to the tribal areas both through roads and railways. The Plan seeks plan within a plan to put a special focus on Central India Tribal Belt. The plan has sought better and speedy implementation of the FRA and PESA. The Twelfth Plan seeks convergence of MGNREGA with the tribal artisan works to provide livelihood to tribal people. The plan emphasizes on the down top model for MGNREGA works and states that the works MGNREGA under be decided by the Gram Sabha rather than the officials in a prescriptive manner. The plan has given special attention to the land acquisition in the tribal areas and seeks implementation of the protective legislative and Constitutional provisions.

The Twelfth Five Year Plan underlined the significance of The Special Central Assistance (SCA) and Tribal Sub Plan. However, it is critical of their implementation. “The expenditure in many of the States/ UTs was not even 50 per cent of the allocated funds. No proper budget heads/ sub-heads are created to prevent diversion of funds. There was no controlling and monitoring mechanism and the planning and supervision was not as effective as it should be.” The Task Force under the chairmanship of Dr Narendra Jadhav constituted by the Planning Commission reviewed the implementation of the TSP and highlighted the challenges especially operational difficulties faced during the implementation. The Task Force provided some remedial measures for meaningful implementation in future. One of the important recommendations was to “categorize Plan Expenditure under TSP and SCSP into two broad categories that is (i) Expenditure on poverty alleviation and individual beneficiary oriented programmes; and (ii) Expenditure on other schemes which are incurred in: (a) ST and SC concentration areas respectively, that is in the villages, blocks and districts having more than 40 per cent ST/SC population and (b) in other areas, in a way that demonstrably benefits the STs/SCs.” As a part of its development approach, the Plan has sought a paradigm shift from ‘Post Facto Accounting’ to ‘Pro-active Planning’ for Tribal Sub Plan. The approach is to strengthen the planning process for TSP. The Twelfth Five Year is now in progress and the process to implement this strategy is also in work.

---

#### **4.4 ADMINISTRATIVE SET UP AT CENTRAL LEVEL**

---

After the dawn of Independence, India bestowed deep credence and conviction in establishing an egalitarian social system and made adequate provision in the Constitution to accomplish the objectives of social justice, social welfare and development. Hence, suitable administrative machinery which intern delineated to enable the State to move into action and operation became necessary. Accordingly efforts were made to create an administrative structure needed for implementation of the policies and programmes designed for Social Welfare in general and Tribal Welfare in particular in the country.

At the Central level the Ministry of Home Affairs was initially the nodal ministry responsible for the welfare of Scheduled Tribes. The Union Home Ministry was responsible for formulation and implementation of developmental programmes of tribals in India. In September 1985 under Shri. Rajiv Gandhi Government, this arrangement was discontinued and tribal welfare became the responsibility of a newly created 'Ministry of Welfare'.

The shift of the subject of Scheduled Tribes from the Ministry of Home Affairs to that of 'Welfare' has been criticized on the ground that this action was a dysfunctional move in the reverse direction as compelling necessity. Tribal development is vastly more than mere development and demands a set of prerequisites which only the Home Ministry is in position to provide. Total welfare entails preservation of the culture also. Transfer of the subject from the Home Ministry does not bring into sharper focus things to be done. As implementation rests with respective States, the Home Ministry's removal from the scene was found to be deprivative of Scheduled Tribes in the eyes of the latter.

When Home Ministry was the nodal Ministry for tribal development, there was a division in that ministry known as 'Tribal Development Division' headed by a Joint Secretary. There was also a Research and Evaluation Unit in this Division.

The Ministry of Welfare was renamed as Ministry of Social Justice and Empowerment in the year 1998. In order to give more focused attention to the development of Scheduled Tribes, a separate Ministry known as 'the Ministry of Tribal Affairs' was constituted in October 1999. This new Ministry, carved out of the 'Ministry of Social Justice and Empowerment' is the nodal Ministry for overall policy, planning and coordination of programmes and schemes for the development of Scheduled Tribes. The change in name perhaps best reflected and symbolized the shift in approach from 'welfare' to 'empowerment' of the weaker sections of the society including the Tribes.

The Ministry of Tribal Affairs coordinates the Tribal Sub Plan (TSP) activities, grants under First Proviso to Article 275 (i) of the constitution, schemes for girls and for Boys hostels for Scheduled Tribes, Ashram Schools and vocational training centres, grants to voluntary agencies, village grain bank scheme, Central Sector Scheme for Development of Primitive Tribal Groups, point 11(b) of the Government of India's 20-point programme related to economic assistance to scheduled tribe families (so as to raise them above the poverty line), grant-in-aid to

state Tribal Development Corporations (TDCs) and other agencies for Minor Forest Produce (MSP) operations, price support and share capital support to the Tribal Co-operative Marketing Development Federation (TRIFED), and equity capital support to the National SC/ST Finance and Development Corporation.

In fact, the newly constituted Ministry for Tribal Affairs, which is the nodal agency for empowering the tribals, is among other things, expected to: (i) formulate need based policies, plans and programmes; (ii) review existing legislation which impinge upon the interests of tribals and to amend them, where necessary, to protect their interests (as also to persuade the states to do the same); (iii) ensure flow of funds and benefits under TSP in proportion to their population from the general development sectoral budgets both at central and state levels; (iv) guide and coordinate both governmental and nongovernmental organizations working for the welfare and development of the tribals; and (v) monitor the implementation of policies and programmes/laws related to STs to ensure their effective implementation / enforcement.

As indicated above, for TSP activities the Welfare/Tribal Ministry seeks to ensure adequate flow of funds from the State Plan of respective state governments, institutional finances, central sector and centrally sponsored schemes of the Ministry, as well as from other central ministries/departments.

The 1998-1999 Annual Report of Ministry of Social Justice and Empowerment indicated some flow of funds for TSP from the Ministries of Commerce, Food and Civil Supplies, Biotechnology, Rural Electrification Corporation, Ministry of Power, Labour, Education Department and Youth Affairs and Sports Departments of Ministry of Human Resource Development.

In fact, the strategies of TSP and SCA (Special Central Assistance) have been in operations for more than fifteen years, only a few Central Ministries,/ Departments and 20 States and Union Territories were earmarking funds at the prescribed level during the Seventh and Eighth Five Year Plan periods. Accordingly, following a review in September, 1999 by the Planning Commission, a Standing Tripartite Committee under chairpersonship of the Member Planning Commission handling the subject and the secretaries of the nodal Ministry of Tribal Development, the concerned Ministry/Department, and the National Commission for SCs and STs as its members has been set up to ensure proper and proportionate earmarking of funds by concerned Ministries and States /UTs, as also affective and purposeful utilization. The States/UTs, have also been advised to set up similar committees.

The Welfare/Tribal Ministry does operate partially through its agencies the TRIFED and the National SC/ST Finance and Development Corporation, however, like all other ministries of Government of India it has to rely upon the state government and state government agencies to implement its Central Sector and Centrally Sponsored Schemes as also to coordinate and get implemented the TSP activities. The TRIFED and the National SC/ST Development Corporations, also by and large depend on

the state level federations / corporations to implement their programmes and for loaning purpose these are called State Channelising Agencies. The National Corporations also provide them share capital and other direct assistance.

#### **4.4.1 Organisational Structure of Tribal Welfare Department**

Planning for the organizational structure of the Tribal Welfare Department is an indispensable ingredient in the process of Tribal Welfare management. After the general and specific objectives and necessary plans and programme to carryout are formulated by the policy making body the next phase in management process is framing of the organizational structure below the policy making body in order to get the objectives realized and the plan accomplished. A clear understanding of the objectives and plans of an organization enables structuring, functioning and performance of an organization. "Organisation is the orderly management of personnel for facilitating the accomplishment of some agreed purpose through allocation of functions and responsibilities.

It is the formal structure of authority which is well defined and coordinated towards the attainment of the specific objective. These objectives are achieved by the combined efforts or different specialists belonging to the organization. Since the organization is the foundation on which the entire Tribal Welfare strength is built, its soundness thus results in effective management of tribal welfare activity. On the contrary, illogical, unsound or unsuitable organization may render the Tribal Welfare Ministry more ineffective and incapable of achieving the objectives. A sound organizational structure besides making it possible to effectively translate the policies of tribal welfare ministry into action, can also promote streamlined and comprehensive activity for the welfare of tribals.

It started functioning with 29 permanent posts and 5 temporary posts which included one Director, one Deputy Director, four Superintendents six Upper Division Clerks, seven Lower Division Clerks viz., three typists, one Stenographer, one Dafedar, five Attenders and one Driver as permanent. In the year 1971 one post of Special Officer (Inspection) was created in Tribal Welfare Department. This Special Officer worked under the control of the Director of Tribal Welfare. His functions were to inspect the Tribal Welfare Blocks, 20 days in a month and send reports to the Director regarding the proper and improper utilization of funds allotted to the tribal development blocks. The Director inturn had to send the reports to Government. In order to conduct departmental audit, four audit sections were created with an Accounts Officer to form the Tribal Development Blocks and conduct the audit and send report to the Director of Tribal Welfare for necessary follow-up action.

During the year 1973-74 the Government decided to abolish subsidized private management hostels for scheduled tribes in view of reported malpractices and opened Government hostels. To look after the hostels and education for tribals at District levels the post of District Tribal



Welfare Officer was created and for the first time District Tribal Welfare Officers were appointed.

---

## **4.5 ADMINISTRATIVE SET UP AT STATE LEVEL**

---

### **4.5.1 Organisational Structure of Commissionerate of Tribal Welfare**

The Commissioner and Director of Tribal Welfare is the Head of the Commissionerate of Tribal Welfare. The Commissioner and Director of Tribal Welfare at the State level is assisted by one Addl. Director of Agriculture, who is assisted by one Joint Director (Plantation) who in turn assisted by two Deputy Directors, one for Horticulture and the other for Agriculture. Each Deputy Director is assisted by one Horticulture officer. There is one Joint Director for Projects assisting the Commissioner who is assisted by one Deputy Director (Monitoring). There is one Joint Director for Administration assisting the Commissioner who is assisted by one Deputy Director (Administration) who is assisted by District Tribal Welfare Officers of non-ITDA Districts. There is also one Joint Director for Planning assisting the Director who in turn assisted by three Deputy Directors each one for planning, statistics and education and one Special Officer for Health and Infrastructure. Assisting the Commissioner, there is one Accounts Officer who is assisted by one Assistant Accounts Officer.

At the state level, attached to the Commissionerate, there is one Tribal Cultural Research and Training Institute (TCRTI) which is headed by a Director who is directly under the administrative control of the Commissioner of Tribal Welfare. a Joint Director who is directly under the control of Director of Tribal Cultural Research and Training Institute.

Tribal Sub-Plan Eight Integrated Tribal Development Agencies is headed by one Project Officer and Project Officers are directly under the control of Commissioner and Director of Tribal Welfare. The Project Officers in charge of MADA and PTG are also directly under the administrative control of the Commissioner.

In order to provide margin money needed for the tribals to draw institutional finance for the economic development programmes, the Scheduled Tribe Cooperative Finance Corporation (TRICOR) is established. This is headed by one Managing Director, who is assisted by Special Deputy Collectors (Tribal Welfare). The Managing Director is directly under the administrative control of the Secretary to Government (Tribal Welfare).

### **4.5.2 Organisational Structure of Integrated Tribal Development Agency (ITDA)**

The organizational structure of the Integrated Tribal Development Agency Districts starts with the Commissioner of Tribal Welfare at the Directorate level. In each ITDA District there is one Project Officer heading the Integrated Development Agency, who functions under the administrative control of the District Collector and through him he is accountable to the Commissioner. The Project Officer is assisted by one Development Officer, one Tribal Welfare Officer who acts as Assistant

Project Officer of ITDA, one Special Grade Deputy Collector for protective regulation, one District Medical and Health Officer, one District Educational Officer, Sectoral Officers each one for Agriculture, Animal Husbandry, Horticulture etc., Executive Engineer, and Assistant Accounts Officer. The Development Officer in turn is assisted by one Administrative Officer who in turn assisted by Office Manager.

The District Medical and Health Officer are assisted by Additional or Deputy District Medical and Health Officer. The District Educational Officer is assisted by one Deputy District Educational Officers. All these officers in turn are assisted by supporting staff. These functionaries are responsible for implementation of development programmes in ITDA districts.

---

## **4.6 ADMINISTRATIVE SET UP AT DISTRICT LEVEL**

---

### **4.6.1 Organisational Structure of District Tribal Welfare Office**

The organizational structure of Tribal Welfare administrative unit at all these districts level starts with District Tribal Welfare Officer (DTWO) who functions under the District Collector and also responsible to the Commissioner of Tribal Welfare. To look after the Tribal Welfare schemes in the district and to look after the educational aspects and Tribal Welfare institutions, he is assisted by the Assistant Tribal Welfare Officers (ATWOs). He is responsible to look after the functioning of Head-Masters of Tribal Welfare Ashram Schools, High Schools, Upper Primary and Primary Schools in the district. The ATWOs are also assisted by Hostel Welfare Officers and Matrons of Tribal Welfare hostels. To look after the office affairs, the District Tribal Welfare Officer is assisted by Superintendent and other clerical and supporting staff.

### **4.6.2 Roles of Various Functionaries in Tribal Welfare Department**

#### **Commissioner & Director of Tribal Welfare**

The Head of the Department at State level and control the budget and supervise the implementation of schemes etc. in two Deputy Directors, one for Administration and the other for Planning.

#### **Joint Director (Administration)**

The Commissioner of Tribal Welfare in administration and supervision and deals with service matters. The routine touring officer of Deputy Director (Social Welfare) and Deputy Director (Administration).

#### **Joint Director (Planning)**

Joint Director prepares all Departmental plans at State and District level and implement in respect of all schemes except Agriculture and projects and for educational schemes.

#### **Joint Director (Projects)**

Joint Director assist the Commissioner of Tribal Welfare in IFAD Project implementation and monitoring of programmes. Agriculture Officers; Joint Director assist the Director to implement all Agriculture and Horticulture, Watershed Programmes for Tribals in ITDA Districts and Tribal Areas in Plain Districts.

#### **Deputy Director (Administration)**

Deputy Director assists the Joint Director (Administration) in administration.

#### **Deputy Director (Podu)**

Deputy Director assists the Joint Director (Agriculture) in implementation of all Agriculture/Horticulture schemes.

#### **Deputy Director (Education)**

Deputy Director assists the Joint Director (Planning) in implementing educational schemes and look after the Ashram Schools/Hostels and sanction of Scholarships etc.

#### **Deputy Director (Monitoring)**

Deputy Director monitors all the schemes implemented by the Department and maintains statistical data.

#### **Special Officer (Inspections)**

Special Officer is the Inspecting Officer at State level and will inspect all District Offices and Educational Institutions of the Tribal Welfare Department in the State.

#### **Special Officer (Nutrition)**

Special Officer assists Joint Director (Planning) in the implementation of Health, Nutrition and Infrastructure development of the Tribal Welfare Department.

#### **Accounts Officer**

Accounts Officer assists the Commissioner, Tribal Welfare in release of Budget and maintaining of Accounts of Tribal Welfare Department

#### **Assistant Accounts Officer**

Assistant Accounts Officer assists the Accounts Officer in release of Budget and maintaining Accounts of the Department.

#### **Superintendent**

Superintendent is the Section Head. Superintendent is accountable for the section concerned. Superintendent assists the immediate concerned

next higher level officer i.e., Deputy Director or Asst. Director etc., as the case may be. Superintendent supervises the concerned subject works in the Section.

### **Senior Assistant**

Senior Assistant assists the Superintendent and also the next higher officer with regard to the subject allotted. Senior Assistant maintains Personal Registers, Periodical Registers, Arrears lists, Stock Files and allotted Subject Registers connected with the subject allotted.

### **Junior Assistant**

Junior Assistant assists the Superintendent in the matter of dealing with the subjects allotted to him. Record Assistant: Junior Assistant arrange the disposals year-wise, disposal-wise (i.e., 'L.Dis.', 'D.Dis.', and 'R.Dis.' etc) in Record Room and issue disposal whenever indented by the concerned. Junior Assistant also maintain Record Issue Register.

## **District Level**

### **Project Officer I.T.D.A.**

Project Officer is control and implements all the Tribal Welfare Institutions and programmes in ITDA area which are being financed by Tribal Welfare Department.

### **Development Officer**

Development Officer is the head of Single Line Administration in the ITDA areas with powers to supervise activities' of all Departments — partly or wholly in ITDA areas.

### **Asst. Project Officers**

There are Asst. Project Officers for Agriculture, Horticulture, Veterinary, Engineering, Education, Infrastructure etc. They will assist the Project Officer in planning and implementation of schemes for Tribals in their respective subjects.

### **Manager**

Manager assists the Asst. Project Officer(s) with supporting staff. Project Officer MADA: Manager is implementing the programmes for Tribals in MADA and PTG.

### **Project Officer ITDA (Chenchus)**

Project Officer implements all tribal welfare schemes for Chenchus in the project area.

### **Manager**

Manager assists Project Officer with supporting staff in implementing the schemes for Chenchus.

### **District Tribal Welfare Officer**

District Tribal Welfare Officer Implement all tribal welfare schemes in the District under the control of District Collector and he is the touring officer in the District and inspect all Tribal Welfare Institutions, High Schools etc., in the District the Drawing Officer for the drawl of diet bills etc. District Tribal Welfare Officer is the appointing authority up to the Senior Assistant in the DTWO's Office. District Tribal Welfare Officer is a District level touring officer for 20 days in a month. District Tribal Welfare Officer is assisted by Asst. Tribal Welfare Officers.

### **Superintendent**

Superintendent assists the District Tribal Welfare Officer with the supporting staff.

### **Development Officer in ITDAs**

Development Officer assists the Project Officer, ITDA in monitoring all the administrative matters of the ITDA both within the Office and in the Tribal Sub-Plan areas with the assistance of Administrative Officer Development Officer also assist the PO, ITDA in all the matters in preparation of the schemes and developmental activities.

### **Administrative Officer**

Administrative Officer assists the PO, ITDA in all administrative matters of the ITDA including Single Line Administration.

### **Coordination at Government Level**

The Ministry of Social Welfare at State level has constituted under the Chairmanship of Chief Secretary to Government to take high level policy decisions and for effective coordination at Government level. A Coordination Committee was also constituted with all heads of various sections, the Secretary to Government and Commission for Tribal Welfare, Social Welfare Department as Chairman to ensure flow of funds at State level. A Legislative Committee on Welfare of Scheduled Tribes with tribal Members of Legislative Assembly as members is constitutes from time to time to critically examine whether concerned Departments are following the rule of reservations to Scheduled Tribes and to assess the progress of implementation of various developmental schemes for the benefit of tribals.

### **Accountability**

The Tribal Welfare Department has such an important role to play in protecting and securing the welfare of Scheduled Tribal people in the district that the legislature cannot be in-different to its working. The Minister for Social Welfare or Tribal Welfare who ever may be the parent

minister he is responsible for State legislature for all the administrative and operational activities of Tribal Welfare Department. Keeping in view the interests of the tribals at large in the State, he should place on the table of the House all the information and data sought by the members of the House. As he is accountable to State Legislature he should not answer questions in an evasive manner. Further, the Minister is constitutionally responsible for the actions of his subordinates in pursuance of his policies. Accountability means the responsibility of the administration to the legislature for public expenditure as tax payers money is involved in it. It includes not only submission of accounts of completed expenditure for inspection by State Legislature but also the legislature's right to criticize public expenditure.

---

## **4.7 HILL DEVELOPMENT COUNCILS**

---

The Hill Development Council is an Autonomous District Council. In the 30 Councilors team, 26 Councilors were elected from the respective constituencies, 4 Councilors were nominated from the Principal Minority and Women folk. The Hill Council is endeavoring to register prompt monitoring of the developmental works by ensuring transparency and accountability in the district administration. Work plans are being made at the grass root level taking the Councilors, Panches and Sarpanches into confidence and are further reviewed at the Block Headquarters in the presence of the Chief Executive Councilor and Executive Councilors.

As per Hill Council norms, the Chief Executive Councilor possess the rank and powers of a Cabinet Minister while as the Executive Councilors possess the rank and status of Deputy Minister. the Deputy Commissioner is also designated as Chief Executive Officer, control of the overall district administration, execution of works and maintaining Law and Order.

### **Functions of the Council**

The Council shall have executive powers in the district in relation to:

1. Allotment, use and occupation of land vested in the Council by the Government;
2. formulation of development programme for the district in respect of District Component Schemes as notified by the Government and Centrally Sponsored Schemes and indicate priorities for various schemes and consider issues relating to the speedy development and economic upliftment of the district;
3. Periodical review of the progress and achievements of developmental plans and schemes;
4. formulation and finalisation of the Budget (Plan and Non-Plan);
5. Laying down guidelines for implementation of schemes at gross root level;
6. Special measures for employment generation and the alleviation of poverty;
7. Promotion of co-operative institutions;
8. supervision and constitution of notified area committees;
9. formulation of periodical and annual plans for the district;

10. promotion of languages and culture of the area;
11. management of undemarcated forests;
12. use of canal or water courses for the purpose of agriculture;
13. desert development;
14. public health and sanitation, hospitals and dispensaries;
15. tourism;
16. vocational training;
17. construction and maintenance of roads except highways;
18. preservation, protection and improvement of livestock and prevention of animal diseases;
19. cattle ponds and the prevention of cattle trespass;
20. education;
21. works, lands and buildings vested in or in the possession of the Council;
22. management of burials and burial grounds, cremation and cremation grounds;
23. preservation of the environment and ecology of the area;
24. local road transport and its development;
25. fisheries;
26. small scale and cottage industries;
27. non-conventional energy;
28. Any other matter within the executive power of the State which may be entrusted by notification in the Government Gazette to the Council by the Government.

---

#### **4.8 FUNCTIONS OF TRIBAL DEVELOPMENT BLOCKS / AGENCIES**

---

The role of development administration is very important for the successful implementation of development programmes. The main focus of the development administration is action and goal oriented administrative system and bureaucracy has very important role in it. Dube (1978) is of the view that, in a development administration if a bureaucracy has to involve itself meaningfully in the management of change, it is essential to introduce radical change in its structure as well as ethics and operational strategies. This is all the more important because in terms of its structure as well as modes of thought and work, it is ill prepared for the new society that is emerging. The social order of tomorrow, it is evident, will be egalitarian and participatory. To serve such a social order, there must be visible shift in the bureaucracy from an ethic of power to an ethic of service. It will have to work in partnership with the general mass of people as well as with highly specialized segments in different functional areas in the society. It will have to learn to integrate growing knowledge into unified vision and to translate such a vision into feasible policies and implementable strategies.

Another important factor is peoples participation in the process of development, especially in the context of tribal development administration. Pathy (2001) has also laid emphasis on the sustainability and participation. According to him, the development has to be self reliant, participatory, holistic and sustainable in which local spaces, micro-organizations and multiplicity of cultural matrixes can co-exist and mutually assist in the growth. Realizing the need of participation in the

process of development, all organizations of development administration have desired tribal's participation. But it seemed that tribes are not much aware of development programmes in the more isolated and backward areas such as Latehar; consequently it reduces the tribal participation rate in the development process.

In the past, the people considered the tribals living in remote areas as part and parcel of Indian population. They had enjoyed a free life of their own. It was only in the recent past that these people were approached in quite a different way. The British Government in India followed the "Policy of Isolation". After independence the Government of India has also followed the above policy in a modified way. It was only after a decade experience of free India, and constant thinking of anthropologists, social reformers, and political leaders led to the formulation of planned development for the tribal for their integration into mainstream. India has also adopted a secular Constitution after its independence.

The Constitutional safeguards were provided to the tribals for their better development and integration into the mainstream of the country. It has provided numerous statutory measures to uplift these groups who are at a less advanced stage than the one reached by other sections of the national community. Beside the other factors of development such as education, health, and development programs and schemes undertaken by the Government and Non-Government agencies, the role of tribal development administration in the development of the tribal groups including the Particular Vulnerable Tribal Group (PTG) is considered very important. The Govt. has prepared an elaborate machinery to plan, implement and evaluate these development programs for the tribals. Thus, the role of Tribal Development Administration (TDA) may be envisaged as the role of facilitator so that the poor tribals may accrue the benefits of development programs meant for them.

Special efforts and greater financial investment were required to extend the services available under the Community Development Programmes to tribal areas. Initially 43 such blocks were selected for the purpose soon it was realised that it would not be possible to sustain such an intensive development approach for a long.

The Tribal Development Blocks were introduced for the developments of tribal areas. These Tribal Development Blocks were expected to have their role in matters of economic developments, education, health and communication. By the end of Third Five Year Plan there were more than 500 such Tribal Development Blocks serving around 40 per cent of the total tribal population, in the country. But no further expansion of the TDBs to other areas of tribal concentration took place after the Third Five Year Plan.

In the Fourth Five Year Plans, a series of programme such as Small Farmers Development Agencies (SFDA), Marginal Farmers and Agricultural Development Agencies were conceived and implemented.

The above mentioned programmes were introduced on an experimental basis in tribal areas. The Tribal Development Agencies were



identified on the same pattern as that of the Small Farmers' Development Agencies. Each Tribal Development Agency covered a group of Tribal Development Blocks.

During Fourth Plan, six Tribal Agencies were started and another two were added during the Fifth Plan. These Agencies were expected to incorporate elements of economic development, social services and other progressive measures. In actual practice the TDAs could not do anything other than agricultural development and construction of roads. But the experience gained from the TDAs provided valuable means for evolving better policies and programmes for the development of Scheduled Tribes.

The approach and strategy for tribal development was, revised comprehensively on the eve of Fifth Five Year Plan. It was thought as recommended by the Shilo Ao Committee that Tribal Development Blocks as an instrument of tribal development were unsuitable to tackle complex tribal problems. Besides, the situation in tribal areas in terms of resources, target groups, local priorities were different from non-tribal areas. Even within the tribal areas, problems faced by all the tribal people are not uniform in nature.

---

## **4.9 LET US SUM UP**

---

---

## **4.10 UNIT – END EXERCISES**

---

---

## **4.11 ANSWERS TO CHECK YOUR PROGRESS**

---

---

## **4.12 SUGGESTED READINGS**

---

---

# UNIT – V CONSTITUTIONAL PROVISIONS FOR THE PROTECTION OF TRIBES

---

## Structure

- 5.1 Introduction
- 5.2 Objectives
- 5.3 Constitutional Provisions for the Protection of Tribes
  - 5.3.1 Educational and Cultural Rights
  - 5.3.2 Social Rights
  - 5.3.3 Economic Rights
  - 5.3.4 Political Rights
  - 5.3.5 Service / Employment Rights
  - 5.3.6 Constitutional Amendment Acts for Empowerment of Sts
- 5.4 Research and Training in Tribal Development
- 5.5 Role of Voluntary Organisations
- 5.6 Let Us Sum Up
- 5.7 Unit – End Exercises
- 5.8 Answers to Check Your Progress
- 5.9 Suggested Readings

---

## 5.1 INTRODUCTION

---

---

## 5.2 OBJECTIVES

---

---

## 5.3 CONSTITUTIONAL PROVISIONS FOR THE PROTECTION OF TRIBES

---

The constitutional provisions for STs can be categorised into five categories, viz.

1. Educational and Cultural Rights
2. Social Rights
3. Economic Rights
4. Political Rights
5. Service/Employment Rights

### 5.3.1 Educational and Cultural Rights

Following Articles of the Constitution provide educational and cultural safeguards for the Scheduled Tribes

#### Article 15 (4)

It empowers the State to make any special provision for the advancement of any socially and educationally backward classes of citizens or for SCs and STs.

In **Article 16 (4)** also the term 'backward classes' is used as a generic term and comprises various categories of backward classes, viz. Scheduled Castes, Scheduled Tribes, Other Backward Classes, and De-notified Communities.

#### **Article 29**

It provides for protection of interests of minorities which includes STs

#### **Article 46**

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

#### **Article 347**

It makes special provision relating to language spoken by a section of the population of a state which includes the languages of the Scheduled Tribes as well.

#### **Article 350**

It provides for use of their language in representations for redress of their grievance and also the right to conserve distinct language, script or culture.

#### **Article 350 A**

It provides for instruction in their mother tongue at primary stage of education.

#### **Article 350 B**

It provides for special officer for linguistic minorities.

### **5.3.2 Social Rights**

The social safeguards include the following.

#### **Article 23**

It prohibits traffic in human beings and begging and other similar forms of forced labour and provides that any contravention of this provision shall be an offence punishable in accordance with law. Though it does not specifically mention Scheduled Tribes it includes them as well.

#### **Article 24**

It forbids child labour. It provides that no child below the age of 14 years shall be employed to work in any factory or mine or engaged in any other hazardous employment. Since substantial portion of child-labour engaged in hazardous jobs belong to weaker sections including the Scheduled Tribes it has great significance to these groups.

### **5.3.3 Economic Rights**

The provisions of **Articles 23, 24 and 46** mentioned above also form part of the economic safeguards for the Scheduled Tribes, among others.

In addition to the above, **Article 244** states that the provisions of Fifth Schedule shall apply to the administration and control of the Scheduled Areas and Scheduled Tribes in any State other than the states of Assam, Meghalaya, Mizoram and Tripura. These States are covered under Sixth Schedule, under Clause (2) of this

#### **Article 275**

It provides for Grants in-Aid to the specified States (STs and SAs) as covered under Fifth and Sixth Schedules of the Constitution.

### **5.3.4 Political Rights**

There are adequate constitutional safeguards such as the following, among others, that protect and promote the political interests of the Scheduled Tribes.

#### **Article 164 (1)**

It makes a special provision for Tribal Affairs Ministers in the States of Bihar, Madhya Pradesh and Orissa.

#### **Article 243**

It provides for reservation of seats in Panchayats.

#### **Article 330**

It provides for reservation of seats for STs in Lok Sabha.

#### **Article 334**

It originally laid down that the provisions relating to the reservation of seats for SCs/STs in the Lok Sabha and State Vidhan Sabhas (and the representation of the Anglo-Indian community in the Lok Sabha and the State Vidhan Sabhas) would cease to have effect on the expiration of a period of ten years from the commencement of the Constitution. This Article has been amended five times, extending the said period by ten years on each occasion.

## **Article 337**

It provides for reservation of seats for STs in State Legislatures.

## **Article 371**

It makes special provisions for protection of the Schedule Tribes in different States including those in the North-East region.

### **5.3.5 Service/Employment Rights**

Following Articles provide for reservation for STs in Government employment.

#### **Article 16 (4)**

It empowers the State to make "any provision for the reservation in appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State". It includes STs as well.

#### **Article 16 (4A)**

It provides that nothing in this Article shall prevent the State from making any provision for reservation in matters of promotion, "with consequent seniority" to any class or classes of posts in the services under the State in favour of the Scheduled Castes and the Scheduled Tribes which, in the opinion of the State, are not adequately represented in the services under the State.

#### **Article 16 (4B)**

It specifies that nothing in this Article shall prevent the State from considering any unfilled vacancies of a year which are reserved for being filled up in that year in accordance with any provision for reservation made under clause (4) or clause (4A) as a separate class of vacancies to be filled up in any succeeding year or years and such class of vacancies shall not be considered together with the vacancies of the year in which they are being filled up for determining the ceiling of fifty percent reservation on total number of vacancies of that year.

#### **Article 320 (4)**

It provides that nothing in clause (3) shall require a Public Service Commission to be consulted as respects the manner in which any provision under Article 16(4A) may be made or the manner in which effect may be given to the provisions of Article 335.

## **Article 335**

It mentions that the claims of the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently

with the maintenance of efficiency of administration, in making the appointments to services.

Provided that nothing in this Article shall prevent in making of any provision in favour of members of SCs and STs for relaxation in qualifying marks in any examination or lowering [he standards of evaluation, for reservation in matters of promotion to any class or classes of services or posts in connection with affairs of the Union or of a State (Added by the Constitutional 82<sup>nd</sup> Amendment Act, 2000). The constitutional safeguards presented above are not exhaustive and other specific provisions related to many other specific contexts as are available will also apply for protection and promotion of their interests.

### **5.3.6 Constitutional Amendment Acts for Empowerment of STs**

#### **Fifty-First Constitutional Amendment Act, 1984**

51st Constitutional Amendment Act provided for the reservation of seats in the Lok Sabha for STs in Meghalaya, Arunachal Pradesh, Nagaland and Mizoram as well as in the Legislative Assemblies of Meghalaya and Nagaland.

#### **Fifty-Seven Amendment Act, 1987**

57th Constitutional Amendment Act of 1987 provided the reserved seats for the STs in the Legislative Assemblies of the states of Arunachal Pradesh, Meghalaya, Mizoram and Nagaland.

#### **Sixty-Fifth Amendment Act, 1990**

The Act provided for the establishment of a multi-member National Commission for SCs/STs in the place of a Special Officer for SCs/STs.

#### **Seventy-Second Amendment Act, 1992**

This Act provided for reservation of seats for the STs in the Legislative Assemblies of Tripura.

#### **Seventy-Seventh Amendment Act, 1995**

The Act provided for reservation in promotions in government jobs for SCs/STs.

#### **Eighty-Second Amendment Act, 2000**

The Act provided for making of any provision in favour of the SCs/STs for relaxation in qualifying marks in any examination or lowering the standards of evaluation, for reservation in matters of promotion to the public services of the centre and the states.

#### **Eight-Third Amendment Act, 2000**

The Act provided that no reservation in Panchayats need be made for SCs in Anunachal Pradesh. The total population of the state is tribal and there are no SCs.

### **Ninety-Third Amendment Act, 2005**

The Act empowered the state to make special provisions for the socially and educationally backward classes or the SCs or STs in educational institutions including private educational institutions (Whether aided or unaided by the state), except the minority educational institutions (Clause (5) in Article 15). The Supreme Court declared that reservation in private, unaided educational institutions was unconstitutional.

---

## **5.4 RESEARCH AND TRAINING IN TRIBAL DEVELOPMENT**

---

The 25 Tribal Research & Training Institute were established under Ministry of Tribal Affairs, Government of India. The institute does research and training on tribal communities of the state. The institute works as support to the Tribal Development. The institute works to provide necessary information about urgent problems of tribes through survey and research. It collects data from the field, analyze, and prepare report. The institute also makes suggestions to the administrative department after organizing seminar to discuss the relevant proposals.

The Museum of the Institute is a great attraction to students, families, tourists from the country and foreign countries particularly U.K., France, USA and other countries. The museum has life sized models, their, huts and artifacts.

The Institute is headed by the Director. The Director and the staff belong to the academic branch. Though the faculty of the Institute is small but have keen interest in tribal life and their changing patterns.

Ministry of Tribal Affairs provides funds to the State Governments for the activities relating to cultural conservation of tribal areas in the country based on their demand. Government has decided to set up new Tribal Research Institutes (TRIs) in the States where no Tribal Research Institute exists. During the year 2017-18 and 2018-19, based on the proposals received from the States of Arunachal Pradesh, Nagaland, Sikkim and Mizoram, funds have been provided for establishment of new Tribal Research Institute. Presently, Tribal Research Institutes are functioning in 24 States and 1UT. Core responsibility of Tribal Research Institutes is to function as a body of knowledge & research more or less as a think tank for tribal development and preservation of tribal cultural heritage.

Ministry of Tribal Affairs has developed a digital repository for documents, folks songs, photos / videos regarding their evolution, place of origin, lifestyle, eating habits, architecture, education level, traditional art, folk dances and other anthropological details of the tribes in India are stored. The repository currently has more than 10,000 photographs, videos and publications which are mostly done by Tribal Research Institutes.

Tribal Research Institutes have carried out various activities viz. research studies, evaluation studies, organization of training/seminar/workshop, organization of tribal festivals, baseline survey, publications, documentaries / documentation, organization of exchange visits etc.

---

## **5.5 ROLE OF VOLUNTARY ORGANISATIONS**

---

Voluntary organisations have a long history of active involvement in the promotion of human welfare and development. They come up with a mission to serve a human cause, spontaneously-voluntarily and without any compulsion or control, to fulfill certain needs of specific groups of people. These organisations are flexible and possess the virtue of humanitarian service with concern. Voluntary action is the soul of social action as this medium secures active involvement of the people from policy making to implementation of programmes. Their activities cover a diverse range of functions in the welfare sector. The programmes of voluntary organisations are strictly service-oriented, professional in nature and specialized in functions. The essential feature of voluntary action is that it fixes the problem. It starts to not only to solve a problem but also to prevent the occurrence of it. Voluntary action, thus, ultimately aims at creating a situation conducive to the development of potentialities in individuals, groups and communities so they can find solutions to their problems and realise their ultimate goals.

Regarding the role and nature of voluntary organisations, there appears to be two different views. Some are happy with the functioning of such organisations and plead for their increasing role. According to them, these organisations should be given ample scope to serve people. For, the government agencies, crippled as they are with bureaucratic complications and rigidity, have failed to work satisfactorily. Others hold that it is undesirable to give undue importance and authority to voluntary agencies as there is a great possibility of institutionalizing the chances.

Voluntary action and NGOs play a role in the development of tribal areas supplementing governmental efforts, especially in generating awareness and capacity building among the tribes so as to improve their economic status so that they can lead a dignified life. NGOs and voluntary agencies cannot only hold the institutions accountable to the people to bridge the gap between development programmes and the tribes, but it can also act as an effective instrument in facilitating tribal access to facilities and services. There is also a need to involve NGOs working in the tribal areas in promoting effective implementation of the tribal development programmes.

It has been recognized that the task of the development of Scheduled Tribes cannot be achieved by Government efforts only. The role of voluntary or nongovernmental organizations, with their local roots and sense of service has become increasingly important. They supplement the efforts of the State in ensuring that the benefits reach to large number of populations. In certain cases, it is the voluntary organizations who are in better position to implement the schemes of the Government in a more efficient and objective manner than the Government itself. This is



primarily attributable to the highly committed and dedicated human resources that are available to some voluntary organizations.

The role of Non-Governmental Organizations/Voluntary Organizations has been recognized since the beginning of the First Five Year Plan. Many voluntary organizations have done a commendable job in the upliftment of tribes and are still continuing their efforts. However, in view of the mushrooming growth in the number of NGOs/VOs approaching the Ministry for financial assistance, efforts have been made to ensure that only genuine and committed organizations undertake developmental activities as partners of Government.

The prime objective of the scheme is to enhance the reach of welfare schemes of Government and fill the gaps in service deficient tribal areas, in the sectors such as education, health, drinking water, agro-horticultural productivity, social security net etc. through the efforts of voluntary organizations, and to provide an environment for socio-economic upliftment and overall development of the Scheduled Tribes (STs). Any other innovative activity having direct impact on the socio-economic development or livelihood generation of STs may also be considered through voluntary efforts.

Funds are generally provided to the extent of 90 percent by the Government. The Voluntary Organization is expected to bear the remaining 10 percent as contribution from its own resources. However, the extent of assistance under the scheme is 100 percent for those projects being implemented in the Scheduled Areas. The grants to a VO/NGO for a particular category of project are limited to the financial norms prescribed for that category of project by the Government and revised from time to time. The grants are sanctioned as per the procedure laid down under Rule 209 of General Financial Rules, 2005 as amended from time to time. The NGOs are required to maintain separate accounts in respect of the grants released to them, which are open for inspections by all appropriate officers/agencies of the government. The NGO is also required to get its account of grants-in-aid audited annually by a Chartered Accountant, and submit a complete set of copies of the audited statement of accounts along with utilization certificate of previous grants in a format prescribed under GFR 19-A.

The grants are normally released in two instalments every year subject to the satisfactory performance of the NGO based on annual inspection conducted by the District Collector or authorized officers, and the recommendations of the State Committee. The inspection report should be submitted annually in prescribed format and should be duly countersigned by District Collector with date.

Monitoring of the activities of the NGOs is carried out as per provisions of the financial rules, besides inspection by officials of the Ministry or State Governments/UTs. Besides, the Ministry has initiated efforts to obtain independent monitoring reports through identified professional agencies.

Many categories of projects have been prescribed under the revised scheme which may be considered for grant. Among them, the following categories of projects are more popular:

1. Residential Schools
2. Non- Residential Schools
3. Mobile Dispensaries
4. Ten or more Bedded Hospitals
5. Computer Training Centre
6. Library including mobile unit.
7. Rural night school for tribal adults.
8. Balwadi centre.
9. Health and sanitation programme.
10. Drinking water supply programme
11. Training in agriculture and allied activities.
12. Training centre for employable skills.
13. Old age homes.
14. Involving school children in spreading awareness.
15. Any other innovative project for socio-economic development.

All the above development projects are concerned with human resources development of the tribal people. They could be broadly included under educational development, supply of health care services and meeting other basic needs and agricultural development. This list include right kind of development schemes which suitable with the current needs.

---

## **5.6 LET US SUM UP**

---

---

## **5.7 UNIT – END EXERCISES**

---

---

## **5.8 ANSWERS TO CHECK YOUR PROGRESS**

---

---

## **5.9 SUGGESTED READINGS**

---

---

# **UNIT – VI TRIBAL PROBLEMS AND PROGRAMMES**

---

## **Structure**

- 6.1 Introduction
- 6.2 Objectives
- 6.3 The Tribal Problems
- 6.4 Child Marriage
- 6.5 Poverty
  - 6.5.1 Problem of Poverty among Tribes
  - 6.5.2 Main Reasons of Poverty among Tribes
  - 6.5.3 Removal of Poverty
- 6.6 Ill-Health
- 6.7 Illiteracy
  - 6.7.1 Problems of Tribal Education
- 6.8 Sexually Transmitted Diseases
- 6.9 Acquired Immune Deficiency Syndrome
- 6.10 Tribal Exploitation
- 6.11 Atrocities against Tribals
- 6.12 Problems of Immigration
- 6.13 Lack of Infrastructure Facilities and Amenities
  - 6.13.1 Education
  - 6.13.2 Health
  - 6.13.3 Drinking Water Supply
  - 6.13.4 Sanitation
  - 6.13.5 Housing
  - 6.13.6 Electricity
  - 6.13.7 Roads
- 6.14 Tribal Programmes
  - 6.14.1 Central Sector Schemes
  - 6.14.2 Centrally Sponsored Plan Scheme
- 6.15 Let Us Sum Up
- 6.16 Unit – End Exercises
- 6.17 Answers to Check Your Progress
- 6.18 Suggested Readings

---

## **6.1 INTRODUCTION**

---

---

## **6.2 OBJECTIVES**

---

---

## **6.3 THE TRIBAL PROBLEMS**

---

The major tribal problems include land-alienation, indebtedness, identity-crises, poor literacy and education, unemployment, displacement and rehabilitation, and lack of health, nutrition and hygiene. These are accompanied by the lacunae in the policy making, implementation and personnel skills and training of the government departments who are deployed in the tribal areas to understand their needs and fulfill their duties as ordered by the government.

The chief factors responsible for the problems of the tribes are rampant urbanization and industrialization in the tribal areas, the socio-cultural factors, forest policy and tribals, and the conservatism and reluctance to change of the tribals. The various problems that are to be addressed by the government includes:

### **Education**

Low enrolment, high drop outs, gap in education between STs and other groups, remoteness of schools, poor livelihood, non-availability of teachers, language and cultural barriers, lack of vocational training etc.

### **Health**

Inadequate infrastructure, low immunization, malnutrition, loss of traditional food, inadequate coverage of pregnant mothers, remoteness of areas leading to high IMR, MMR among tribals, non-availability of safe drinking water, high incidence of Malaria, Sickle Cell Anemia, GED, URTI, Fluorosis etc.

### **Livelihood**

Lack of skills, training opportunities, and backward and forward linkages- agriculture activities, inadequate connectivity, forest degradation, lack of irrigation and market linkages leading to unemployment, low income from traditional occupations and lack of forest diversity.

### **Culture**

Lack of awareness and preservation of tribal culture, interface with academic fraternity, infrastructure or mechanism, market linkage to promote tribal craft and absence of tribal museums on tourist maps of the States leading to loss of traditional sports, crafts, medicines, and medicinal practices, sense of alienation, loss of sense of ownership over tribal culture and loss of heritage, cuisine and traditional foods.

So, the tribes remain backward in terms of their socio-economic advancement, seclusion in remote areas and ideological specialty reflected in the primeval level of manifestation of core traditions.

---

## **6.4 CHILD MARRIAGE**

---

Child marriage is a violation of child rights, and has a negative impact on physical growth, health, mental and emotional development, and

education opportunities. Child marriage is a violation of child rights, and has a negative impact on physical growth, health, mental and emotional development, and education opportunities. It also affects society as a whole since child marriage reinforces a cycle of poverty and perpetuates gender discrimination, illiteracy and malnutrition as well as high infant and maternal mortality rates. Both girls and boys are affected by child marriage, but girls are affected in much larger numbers and with greater intensity. Child marriage can be seen across the country but it is far higher in rural than in urban areas. Girls from poorer families, scheduled castes and tribes, and with lower education levels are more likely to marry at a younger age.

Although child marriage is declining, the rate of decline is slow. Broad, multi-faceted strategies are needed to target different aspects of the problem, including deep-rooted social norms and behaviours, the perceived low value of girls, limited access to education, exposure to violence, restricted freedom of movement and economic vulnerability.

Major reasons for child marriage among tribes like limited education opportunities, low quality of education, inadequate infrastructure, lack of transport and therefore concerns about girls' safety while travelling to school significantly contribute to keeping girls out of school and therefore tend to favour child marriage. The states that have an incidence of child marriage higher than national average are: Jharkhand, Uttar Pradesh, West Bengal, Madhya Pradesh, Andhra Pradesh, Karnataka, Chhattisgarh and Tripura. However, even in states with overall lower prevalence of child marriage, there are often pockets of high prevalence.

---

## **6.5 POVERTY**

---

The synonymous word for poverty is moneylessness. As a result their livelihood is not possible. Poverty indicates want or deficiency or scarcity of means of livelihood. Condition of insufficient means of livelihood is called poverty and family living in this condition is called "poor family".

In this way, poverty is a problem of acute economic disparity but, really it is a social cultural problem because in India. Poverty relates with unequal distribution of economic means of livelihood, caste system and culture. Basic reasons of poverty reside in social, economic, cultural layer of society. Hence poverty is a structural problem. Poor families are included in last layer of society and they are considered as end layer or marginal people. The measurement of poverty is called poverty line" people living below poverty line are considered poor.

Planning commission of India has considered a person poor who can not expense amount less amount than the minimum amount. The minimum amount for rural area is Rs. 28 p.m. and for urban area that amount is Rs. 32 person who can expense less than this amount is called poor.

According to Prof. Rohit Shukla, is situation arising out from insufficient nutrition or want of essential things sustainable for life if line

indicating the amount for living, residing and maintaining his efficiency by which one can purchase food to which can give the needed calorie is called "Poverty line" and a person who expenses less amount is called poor. In India measurement to draw a poverty line which indicates minimum expense for his basic needs, in which essential calorie is considered into account. In this way, concept of poverty is connected with complement of minimum needs. That means disability to essential expense and fund for unavoidable food, nutrition and protection to sustain him active and exist is called "poverty".

### **6.5.1 Problem of Poverty among tribes**

According to Elvin committee of 1960 the main problem of tribes is poverty. During 1973-74, 55% of India's population were poor. While during 1977-78, 72% people among tribes were poor. During 1987-88, 40% people of its population were poor. According to 2001-02 survey, more than 26% people are poor. This statistical data shows that, rate of poor people in tribes is more than total poor persons in India. Studies show that proportion of tribes is people living below poverty line.

According to a report of rural development commissioner, during 1991-92, there were 26,18,940 families who lived below poverty line in which 37.31% were Baxipucnh, 10.61% & S.C., 25.78% were normative tribes and 26.30% were tribes families. According to socio-economic review of government of Gujarat 26.77 lack families were included under people living below poverty line in civil supply department during 2007-08. 23,29,37 families (40.39%) families were registered below poverty line as on 1-4-2000 in a book "S.C. : Tradition and change" written by Dr. Chandrakant Upadhyaya, in which 8,64,103 (37.09%) families of tribes families percentage of only tribes families living below poverty line were 31.2% (rural) and 35.47% urban during 1993-94 while that figure during 2004-05 were 34.7% (rural) and 21.4% (urban) respectively. There is a problem of poverty among tribes in India but proportion of poverty among them is decreasing after independence due to tribes development schemes. Poverty lies among S.T. people and they are deprived of rights of freedom, equality, justice and chance for education etc due to malnutrition, clothes and insufficient provision for shelter which is a result of poverty.

### **6.5.2 Main Reasons of Poverty among tribes**

#### **1. Illiteracy**

In tribes formal education given in school-colleges is considered useless, vain and time wasting. So, illiteracy sustains in them. Tribes do not accept need of latest education, having in traditional and backward condition. Hence they remain unknown from rights and chances.

#### **2. Partnership of Children in Professional Activities**

Bhil tribes of Vaghvadla and Dadhela village of santrampur taluka join their children in economic activities – labour, farming with them from their childhood. So these children do not go to school for education and work with their parents their attitude is to use their children in economic activities of family instead of sending them to

school even though primary education is free. Moreover responsibility of little problems and sisters is also on their shoulders, so they can not get education and want of education they can do service/business. As a result, they have to face less income and poverty.

### 3. Backwardness in Farming

Farming of tribes is backward. Facility of irrigation is not sufficient land is not so fertile, use of technology is less, so have to work hard, and reward is less.

### 4. Alcoholism

Alcoholism is a part of tribes culture and it is one of the reasons and result of poverty. Bhil people use alcoholic widely. They take alcohol at social and religions events. They take alcohol made from Mahuda and Tadi.

### 5. Attitude of Fatalism

Attitude of fatalism is seen in tribes which keeps them poor. They do not believe in try.

### 6. High Birth rate

Due to high birth rate, under the pressure of increase of population, problem of poverty is seen.

## 6.5.3 Removal of Poverty

- (1) Priority be given to tribes development scheme.
- (2) Try be done to remove illiteracy among tribes. Awareness by bought so that they may accept need of latest education.
- (3) Economic aid be given so that facility of irrigation, chemical fertilizers and technology in farming may increase.
- (4) Alcoholism be removed for that inspiration be given to their Bhagat, Baddva or Shaman.

In short, their life may change if their circumstances arised out of condition for poverty change. If circumstance producing poverty is removed and new circumstances like employment which can give constant and sufficient income, increase in chances, training, skills, education, professional education, nutritional food, facilitated dwelling, technology etc should be developed so that their poverty may be removed.

---

## 6.6 ILL-HEALTH

---

Health and disease management reflect the social solidarity of a community. In a tribal community, for example, illness and the consequent management of disease is not always an individual or familial affair, but sometimes the decision about the nature of treatment is taken at the community level. In the tribal areas, in case of some specific diseases, not only the diseased person or his/her family, but the total village community is affected. All the other families in the village are expected to observe certain taboos or norms and food habits. The non-observance of such practices often calls for action by the Village Council/ Caste Panchayat.

One cannot deny the impact of this psychological support in the context of treatment and disease management.

The common beliefs, customs, traditions, values and practices connected with their health and disease have been closely associated with the treatment of diseases. In most of the tribal communities, there are number of folklores related to health. Knowledge of folklore of different socio-cultural systems of tribals may have positive impact, which could provide the model for appropriate health and sanitary practices in a given eco-system. Tribal health system and medical knowledge over ages known as 'Traditional Health Care System' or 'Indigenous Health Practices' depend both on the herbal and the psychosomatic lines of treatment. While plants, flowers, seeds, animals and other naturally available substances formed the major basis of treatment, this practice always had a touch of mysticism, supernatural and magic, often resulting in specific magico-religious rites. Faith healing has always been a part of the traditional treatment in the Tribal Health Care System, which can be equated with rapport or confidence building in the modern treatment procedure. Certain practices are suggested to avoid illness or diseases, while some are prescribed to have better health. These should not be ignored as mere folk-beliefs, but need careful attention. There are different folklores to avoid illness, during illness, regarding food and so on.

It has also been noted that among the tribals there is high incidence of communicable diseases, like: Tuberculosis, Hepatitis, Sexually Transmitted Diseases (STDs), Malaria, Filariasis, Diarrhoea and Dysentery, Jaundice, Parasitic infestation, Viral and Fungal infections, Conjunctivitis, Yaws, Scabies, Measles, Leprosy, Cough and Cold, HIV/AIDS, etc due to lack of sanitation and unhygienic living (Balgir 2005). Though the tribal communities constitute nearly 8 per cent of the total population of India, they contribute 25 per cent of the total malaria cases and 15 per cent of the total Pf cases, leading to 30-50 per cent malaria deaths in India. A high transmission of Pf is in the forest regions because malaria control in such settlements is unattainable due to technical and operational problems. In tribal areas, the diarrhoeal/dysentery diseases including cholera occur throughout the year attaining peak during the rainy season (from June to October). The acute diarrhoeal problems were basically due to poor environmental hygiene, lack of safe drinking water, improper disposal of human excreta, aggravated by low literacy, socio-economic status coupled with blind cultural belief, lack of access to medical facilities leading to serious public health problems.

---

## **6.7 ILLITERACY**

---

Education is one of the primary agents of transformation towards development. Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life. It is an activity, or a series of activities, or a process which may either improve the immediate living conditions or increase the potential for future living. It is the single most important means by which individuals and society can improve personal endowments, build capacity levels, overcome barriers, and expand opportunities for a sustained improvement in their well-being.



Professor Amartya Sen recently emphasized education as an important parameter for any inclusive growth in an economy. So, education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes. Education is in fact, an input not only for economic development of tribes but also for inner strength of the tribal communities which helps them in meeting the new challenges of life. Literacy and educational attainment are powerful indicators of social and economic development among the backward groups in India. Currently, the tribes lag behind not only the general population but also the Scheduled Caste population in literacy and education. This disparity is even more marked among Scheduled Tribe women, who have the lowest literacy rates in the country (Maharatna, 2005). The male-female gap in literacy and educational attainment among the scheduled tribes is significant. Education, especially in its elementary form, is considered of utmost importance to the tribals because it's crucial for total development of tribal communities and is particularly helpful to build confidence among the tribes to deal with outsiders on equal terms.

Despite the sincere and concerted efforts by the government for the overall development of the scheduled tribes, they are still far behind in almost all the standard parameters of development. They are not able to participate in the process of development, as they are not aware of most of the programmes and policies made for their upliftment. This is mainly due to the high incidence of illiteracy and very low level of education among the tribal people. Hence, the educational status of the scheduled tribes and the role of governance in this direction are highly essential. It is well known that the educational background of tribes is very discouraging as compared to the rest of the population. So, education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes.

### **6.7.1 Problems of Tribal Education**

There are many critical issues and problems in the field of tribal education. They are as follows:

1. Medium of language – Language is one of the important constraints of tribal children which prevents them access to education.
2. The Location of the Village - The physical barriers creates a hindrance for the children of a tribal village to attend the school in a neighboring village.
3. Economic Condition - The economic condition of tribal people is so poor that they do not desire to spare their children or their labour power and allow them to attend schools.
4. Attitude of the parents - As education does not yield any immediate economic return, the tribal parents prefer to engage their children in remunerative employment which supplements the family income.
5. Teacher Related Problems -In the remote tribal areas the teacher

absenteeism is a regular phenomenon and this affects largely the quality of education.

6. Lack of Proper monitoring- Proper monitoring is hindered by poor coordination between the Tribal Welfare Department and School Education Department.

---

## **6.8 SEXUALLY TRANSMITTED DISEASES (STDs) AMONG TRIBES**

---

A very high percentage of tribal people are having some of the other complications related to STDs. The source of transmission of such problems, as identified by the respondents, is mainly non-marital sexual relations. However, for some, the source is the spouse, who might have got the problem through non-marital sex with someone else. The tribal population is exposed to both modern and traditional methods of treatment. But they prefer the traditional methods as their natural choice and go for modern methods only as the last choice. They are reluctant in taking specific precautions even after realization of the problem. They are not much aware of the dire consequences of these diseases. Many among them have heard of AIDS which is the most deadly complication in modern context. But most among them are unable to link the STDs with AIDS. A good proportion of them does not know the meaning of safe sex and, hence, are mostly unable to opt for the preventive methods.

The symptoms of STDs give details of the specific transmission pattern of such diseases in tribal societies. The permissive culture of tribal people and the prevalence of the premarital and extra marital sexual relations give a further impetus to the spread of the diseases. The tribal people get the infection from other alien persons with whom they develop sexual contacts and transmit it to their spouses or all other persons with whom they have sexual contact after receiving the infection. The failure to use condoms during sexual intercourses allows the infection to keep on spreading with every new sexual contact of the infected person/persons.

---

## **6.9 ACQUIRED IMMUNE DEFICIENCY SYNDROME (AIDS) AMONG TRIBES**

---

The HIV/AIDS can be effectively prevented only if the deep rooted values and attitudes that drive the risk behavior fuelling the epidemic are changed to understand the risk and vulnerability and thereby resulting in adoption of safe behaviors both sexual and health seeking. The HIV/AIDS among tribal people is therefore considered as an essential requirement and a major tool for understanding the behaviors, practices that drive the vulnerability and risk among the tribal people.

Tribal people of the country have poor health generally due to, among other factors, their poverty and social vulnerability. Tribal people are known to have sexual practices that differ from those of mainstream cultures, and a high prevalence of sexually transmitted infections. Less or nothing is known about the prevalence of STD/HIV/AIDS among them,

except perhaps in some of the tribal states of the North-East that are among the NACP's priority states on account of the prevalence of drug use.

Tribals have poor access to health services and there is also under utilization of health services owing to social, cultural and economic factors. Some of the problems of accessibility and poor utilization of health services unique to tribal areas are because of difficult terrain and sparsely distributed tribal population in forests and hilly regions; locational disadvantage of sub-centers, PHCs, CHCs; non availability of service providers due to vacant posts and lack of residential facilities; lack of suitable transport facility for quick referral of emergency cases; lack of appropriate HRD policy to encourage/motivate the service providers to work in tribal areas; inadequate mobilization of NGOs; lack of integration with other health programs and other development sectors; IEC activities not tuned to the tribal: idioms, beliefs and practices; services not being client friendly in terms of timing, cultural barriers inhibiting utilization; non involvement of the local traditional faith healers and weak monitoring and supervision systems.

Due to poor health infrastructure, high levels of poverty and ignorance, tribal communities are highly vulnerable to various health problems, especially, communicable diseases including HIV/AIDS. The awareness level of tribal people specifically with regard to HIV/AIDS has been low. The tribal people is at risk in terms of HIV and hence it is essential that interventions are designed to specifically to meet the requirements of the tribal people. Communication strategies and media selection needs to be done in accordance with the findings of the media habits as outlined. The instances of high level of pre-marital and extra-marital sex also make them vulnerable and this aspect needs to be reckoned while designing interventions. The communication needs to address in the first stage increasing knowledge and awareness among the tribal people regarding the STI/HIV/AIDS as well as remove the myths and misconceptions existing in order to reduce stigma. The strategy of training and using faith healers and other private practitioners in whom the tribals have faith in to motivate the population for bringing about a better health seeking behavior. The infrastructure of health facilities need to be improved and human resources trained and posted in this geographic area to increase access and use of these facilities. The capacity of the NGOs also needs to be built in this region to effectively implement interventions.

---

## **6.10 TRIBAL EXPLOITATION**

---

Exploitation has been taking place since times immemorial in tribal society, since the tribals are honest, illiterate and gullible. Exploitation normally assumes two forms viz. Economic and social, and it has been gradually getting intensified. The various important aspects of this problem needing special attention are (a) Land Alienation, (b) Bonded Labour, (c) Indebtedness, (d) Marketing. Economic Exploitation can be measured in term of average indebtedness, plain sales, low rates form in or forest produce and agricultural produce, low economic value for their services etc. Social exploitation is inherent in the tribal society in terms of bride price, heavy expenditure on social ceremonies, rituals, liquor, superstitious beliefs, social norms, etc. The economic and social exploitation are inter-

linked in such a way that the unscrupulous (economy) of tribals resulted in high incidence of indebtedness which is perpetuated by heavy expenditure on unproductive items such as festivals, social ceremonies etc.

Empirically, the agencies of exploitation can be broadly classified into traditional and emerging. The traditional agencies are money lenders, sow cars, and petty traders; whereas the emerging agencies of exploitation are contractors, non-tribal cultivators, village level functionaries and development functionaries. One of the impediments in development of tribal economy was the existence of a traditional money lender-cum-trader in tribal areas. The economic activity of a traditional tribal society is developed in such a direction that a particular money lender / trader used to control a group of tribal families by serving them as purchaser and seller from generation to generation.

The British Government started a sort of indirect rule over these inaccessible tracts through feudal intermediaries in coastal districts. In Telangana region also, the Nizamhad similar relationship with tribals through feudal intermediaries like jagirdars, Mokhas etc. With the formation of roads and gradual opening up of tribal areas, some people from plains settled in agency areas and started systematic exploitation of the tribals. As most of the agency areas lack proper transport and communication facilities, the forest produce collected by the tribals could not command satisfactory market. The absence of organized marketing facilities deprived the tribals of an equitable pricing system leading to a class of petty traders taking advantage of the tribals' helpless situation to exploit them. They were supplying the tribals with their daily requirements in exchange for agency produce.

This barter type of transactions always worked against the interests of tribals. The traditional money lender and trader were taking away in exchange forest produce which was two to three times the value of the domestic requirements supplied to the tribal, besides under weighing the produce by the tribal. The minor forest and agricultural produce being seasonal and perishable, the tribal coming to the shandy from a long distance, used to sell the produce to the merchants at whatever rate that is offered to him. The tribal had none but the money lender to depend upon, for petty loans for short term purposes and this put him under a perpetual compulsion to sell his produce to the trader. The economic and educational backwardness of tribals has led to large scale exploitation by money lenders / Sowcars / petty traders who have migrated to tribal areas for livelihood. Vagaries of nature, small land holdings, bigger families, perpetual indebtedness, low economic returns from their occupations, comparatively high family expenditure, unproductive borrowings and above all the economic exploitation by non-tribal money lenders and Sowcars are mainly responsible for the downfall of the tribal from subsistence level to object poverty.

Apart from the exploitation, by the merchant and trading community, the forest officials, revenue officials and excise officials also try to penalize them and extract bribes from them. Corruptions become rampant. Harassment of tribal by revenue, forest, excise and Police officials also increased.

---

## 6.11 ATROCITIES AGAINST TRIBALS

---

The Constitution of India shows the exclusive concern to see that human rights situation of tribal communities is improved. Within the Constitutional framework, special social enactments have come to force to combat large-scale human right violations against tribal communities. The Protection of Civil Rights (PCR) Act, 1976 enforces civil rights of tribals along with SCs. The Scheduled Castes and Scheduled Tribes Prevention of Atrocities (PoA) Act, 1989 protects these two social groups from atrocities on the ground of discrimination and exploitation; and denial of social, economic and democratic rights. The PoA Act delineates specific offences against tribals and SCs as ‘atrocities’, and prescribes stringent penalties to counter these offences. The basic conditions for taking cognizance of offences under the Act is that offences so committed by members of non-tribal and non-SCs should be made with prior knowledge of the ethnicity background of the tribal victims. The objectives of the above two Acts clearly emphasize the intention of the state government to deliver justice in case of human rights violations against them. However, despite the implementation of the PoA Act over two decades, atrocities against the tribals have been continuing unabated in several spheres of society.

What are the factors that perpetuate atrocities against tribals in contemporary society? Who are the main perpetrators? What have been the patterns of atrocities against tribals? What have been the responses of the state machinery? Some of these questions are dealt with in the following sections. It is widely recognized that the confinement of the tribals in isolated areas makes them subjected to various forms of exploitations, human rights abuses, violence and deprivation. The socio-economic life of tribals to a larger extent is governed by multiple authorities in tribal areas. They have to face many restrictions under various forest related laws. The encroachment by the nontribals and other agencies in their traditional land make them see a changing relationship with their traditional habitations.

According to the NCRB data, on an average, about 6300 cases of crimes were registered against the tribals yearly. Although these figures might not be showing the actual magnitude of the problem, still, it was clear that atrocities against tribals have increased considerably. As a matter fact, many crimes committed by non-tribals and non-SC officials and influential persons embers are normally either non-registered at all or registered under the law other than the PoA Act. In view of this, the amendment of PoA Act in 2015 included special clauses to cover different forms of atrocities committed by different actors against tribals. Another important issue is the forms of atrocities committed against tribals. According to the NCRB data, during 2001-14, incidence of grievous physical hurt constituted the highest proportion followed by rape and murder. Overall trend indicated relatively higher increase in rape and kidnapping and abduction cases as compared to other forms of crimes. There were more than 9500 registered rape cases against tribal women over 14 years. There are wide regional variations on the registered crimes against tribals. Significantly lower number of cases was registered in north-eastern states as compared to states in central tribal belt of India.

Colonial exploitations of tribal traditional culture, and discursive formations of development in contemporary society; and the larger consequences of such resistance on the threat of violence and social insecurity in the life of tribals.

It is clear that the long-run social exclusion and deprivation among tribals is related to structures and processes of colonial and/or post-colonial construct of the tribals. In the age of development, the socio-economic lives of tribals, to a larger extent, are governed by multiple administrative authorities. Under the disguise of forest related laws, tribals remain vulnerable to exploitations and specific forms of atrocities. Tribals sometimes face atrocities perpetuated by the officials, often in cohorts with the local leaders, traders and other influential persons. This is accentuated by the lack of awareness about the legislations pertaining to the forest rights and atrocities. Moreover, the members of the law enforcement agencies are being the offenders in many cases of atrocities, tribals are also not in a strong position to take advantages of protective legislations meant for the fulfillment of their rights. Many offences committed by various state administrative officials and members of government security forces are also not directly addressed in various sections of the PoA Act, hence, the PoA Act has limitations in addressing tribal atrocities in particular. Based on the experiential accounts of grassroots level social workers in tribal areas Mahaprashasta (2009) points that “the PoA Act which has attempted to include the exploitation of the scheduled tribes in its list of ‘atrocities’, does not actually address the specifics and the unique dimensions of the problems faced by these communities.”

National Commission for Scheduled Tribes (2010) also suggests that there is need of specific provisions under the PoA for tribals as these groups very often do not face atrocities for the reasons similar to that of SCs. Notwithstanding limitations in the existing laws and its enforcements, state has a constitutional duty to protect tribal communities from exploitation, human rights violations and social injustice. This asks for strengthening institutional mechanisms aimed at addressing issues of human rights violations against tribals. Several violations of human rights interplay to influence the livelihood and security of life of tribals. Tribal resistance against exploitations of their traditional resources, state indifference, routinely unleashed atrocities upon tribals, suppression of their voices create social conditions to perpetuate the cycle of violations of rights. Whether it is under colonial or post-colonial policies, it is the forest land and resources that occupy very important aspects, around which the context and process of atrocities, deprivation, and social exclusion get created. In the present context of rapid development in tribal habitations, recreation of their livelihood, tribal resistance, and violations of human rights of different forms; the larger question that remains to be addressed is how state policies can see ‘development for change’ and retain elements of tribal culture for their well-being, and yet enable them engage with new innovations in Indian social democracy.

---

## **6.12 PROBLEMS OF IMMIGRATION**

---

The non-tribal immigrants along with them brought the extension of law and order of the developed area into the tribal areas. The result was

that it “enables traders and money-lenders to establish themselves in aboriginal villages and exploit the tribes men’s ignorance of the working of a money economy to their own benefit. Cultivators of non-tribal stock were settled since many generations.

Cultivation of cotton, a cash-crop was another reason for the large scale immigration of merchants and traders. During the two decades between 1961-1971 and 1971 -1981 the area witnessed the development and growth of road side commercial centres. Besides the large commercial centres, the number of petty shop keepers and professional money-lenders who wanted to make fast bucks also, increased.

Whatever may be the reasons for this enormous immigration into the area, the ultimate result was that the native tribes, the original inhabitants of the area, a minority in their share in the forest resources, has almost come to an end because of the competition from the non-tribal immigrants. Finally, the tribes were adversely affected in the cultivation of forest areas also. As long as the tribals alone were the cultivators in the forest, the forest department did not bother much about it, but once the new immigrants also made an attempt to clear reserve-forests for cultivation, the forest department took a stiff attitude and was forced to act, the result, the tribals were thrown out from the lands, which they have been cultivating for a long time.

After India’s Independence non-tribal immigration into tribal areas become an avalanche resulting in large number of local tribals deprived of their lands. Further these non-tribals also become competitors to the tribals in the exploitation of forest resources. Scheduled Tribes who have for long been socially suppressed and economically exploited depend for their subsistence primarily on the cultivation of land. The ownership of land not only improves the economic condition of a person but it also raises in social status. But the tribals have been alienated from their lands and they are struggling for survival.

---

### **6.13 LACK OF INFRASTRUCTURE FACILITIES AND AMENITIES**

---

The infrastructure required in accelerating the pace of economic development constitutes both economic and social elements. The economic infrastructure is that which directly facilitates the production process. Transport, communication, energy, irrigation, banking, etc. are the services comprising economic infrastructure. The social infrastructure, on the other hand, has an indirect impact on the production process by developing an efficient and productive human resource. It includes education, health, housing, water supply, sewage disposal, sanitation, etc. All these help in the attainment of higher growth and also improvement in the quality of life of the people as well. It can be stated that better transport and communications provide improved access to health services. Electrification improves the quality of life including health services. Road connectivity to school may increase school attendance. There are evidences of separate toilets for boys and girls improving enrolment of girls (World Bank, 1997). Social infrastructure, especially, has a much more prominent role to play as compared to its counterpart. The infrastructure developments on the tribal

area as following are the six important problems being faced by the Scheduled Tribes: Basic Amenities, Education, Health, Road, Electricity, Water Supply, and Communication.

The framers of the constitution are conscious of the lower level of infrastructure in the scheduled and tribal areas and the need to bring it at par with the rest of the areas. Provision (1) to 275(1) of the Constitution, therefore, specifically enables the creation of such infrastructure and raising the level of administration of the scheduled areas to the rest of the areas of state by providing the cost of this from the consolidated fund of India. Most of the states have used the funds under Article 275 (1) for infrastructure facilities like irrigation, roads, bridges, school buildings, etc. The wide gap, however, still exists due to inadequate level of funding. Unfortunately, this enabling provision in the constitution has not been used effectively to bridge the gap in a time-bound manner.

The backwardness of tribal areas is partially due to their geographical isolation due to the rugged, mountainous and forested terrain of the major tribal areas of the plateau and the North East. The social and physical infrastructure in the tribal areas is inadequate and at a much lower level than the rest of the areas. Moreover, the data which is available only for the state as a whole or district-wise gives a misleading picture, as it does not reflect the very skewed distribution within the district/state. There are extremely backward ST areas even within the states witnessing high growth rates. While the availability of services like roads, education, health care, telecommunications, distribution of power, etc., are improving in the country through enhanced investments, both public and private, the condition in the tribal areas is deteriorating due to poor maintenance of the assets already created, and reluctance of the private sector to invest in tribal areas because of low returns.

The gap in the infrastructure between the tribal areas and rest of the country is thus widening. Moreover, the existing norms of covering areas on the basis of population always work against the STs who live in small hamlets in sparsely populated areas. Thus villages in the tribal areas which normally have less than 500 persons are left out. Similarly, other programmes and schemes such as the Rajeev Gandhi Rural Electrification Scheme, Swajaldhara and schemes relating to agriculture, animal husbandry, forestry, education, health, housing etc., also work to exclude ST villages and people. The norms for providing infrastructure in tribal areas should, therefore, be considerably relaxed, being fixed say at one third of those fixed for other areas. Development efforts, unless carefully directed towards the vulnerable sections, may lead to exclusion of STs and further strengthen the vested interests and patterns of exploitation.

The approach of providing funds in proportion to the STs population, which has been advocated since the 1970s but not seriously followed, will not be adequate to meet the severely deficient situation in the tribal areas. Therefore, while the population proportion funding for STs needs to be insisted upon as a minimum, the present level of funding under the first provision to Article 275(1) needs to be substantially enhanced to provide funds that are able to bring the Scheduled Areas at par with rest of the country in a time-bound manner and not later than the year 2020.



All these tribal development funds have been allocated for the welfare of the tribal people and the welfare activities aimed to improve tribal livelihood have been impacted by the infrastructure facilities made available. Some of the social and physical infrastructures are underutilised, some of them are not served properly and some of the infrastructures are wrongly utilised. But most of these infrastructure facilities are provided by the government, some of these facilities are served by private and now days some of the infrastructure facilities are in the hands of public private partnership. India is home to a large variety of indigenous people. The Scheduled Tribe population represents one of the most economically impoverished and marginalized groups in India.

### **6.13.1 EDUCATION**

Education is one of the primary agents of transformation towards development. Education is, in fact, an input not only for economic development of tribes but also for the inner strength of the tribal communities which helps them in meeting the new challenges of life. It is an activity, or a series of activities, or a process which may either improve the immediate living conditions or increase the potential for future living. It is the single most important means by which individuals and society can improve personal endowments, build capacity levels, overcome barriers, and expand opportunities for a sustained improvement in their well-being. So, education is an important avenue for upgrading the economic and social conditions of the Scheduled Tribes. Literacy and educational attainment are powerful indicators of social and economic development among the backward groups in India. Despite the sincere and concerted efforts by the government for the overall development of the scheduled tribes, most tribes are still far behind in almost all the standard parameters of development. They are unable to participate in the process of development, as they are not aware of most of the programmes and policies made for their upliftment. This is mainly due to the high incidence of illiteracy and very low level of education among the tribal people.

### **6.13.2 HEALTH**

The tribal illiteracy is closely linked to health and disease management. Health is one of the important indicators of social development. Health of indigenous or tribal people is the perception and conception in their own cultural system with less awareness of the modern health care and health sources. Historically, tribals have followed traditional healing practices. But today, not only the number of those who are not attending any healing methods have decreased significantly but also their dependence on modern health practices has increased. Villagers' dependence on state initiated health management mechanisms like Primary Health Centres (PHC) and Community Health Centres (CHC) has significantly increased.

Health care is a major problem in far-flung isolated tribal areas; lack of food security, sanitation, and safe drinking water, poor nutrition and high poverty levels aggravate the poor health status of tribals. The problem of malnutrition is multidimensional and intergenerational in

nature. Health institutions are few and far between. Till recently, the abundance of fruits, tubers, roots, leaves in forests on the one hand and indigenous health-care systems on the other, contributed positively to tribal health. Tribal people have over the centuries developed on herbs and other items collected from nature and processed locally. They also have their own system of diagnosis and cure for diseases. But the skills as well as the natural resources are fast disappearing. Moreover, the traditional systems cannot treat or prevent many of the diseases that modern medicine can. There are wide variations among members of different tribes in health status and in their willingness to access and utilize health services depending on their culture, level of contact with other cultures, and degree of adaptability.

Tribal areas lag far behind in respect of health services. It is an irony that it is some of these areas which have had a record of sterilization operations covering almost all the eligible couples. Some of the mass-killers and epidemics have not been tackled in these areas. Some of special health hazards like Tuberculosis (TB), Leprosy, Venereal Disease (VD), etc. continue to badly affect these communities. A different strategy for health coverage in these areas is to be evolved. An effective programme of preventive medical care should be taken up to saturate the tribal areas.

### **6.13.3 DRINKING WATER SUPPLY**

People cannot lead a healthy life without safe drinking water. India has world's 2.41 per cent land area and about 17 per cent of population and 4 per cent of its water resources. But gradually water is becoming a scarce resource in many of its states. According to UNDP's, Human Resource Development (HRD), 2001 report, in the year 1999 nearly 120 million Indians did not have safe drinking water. Reasons are uneven rainfall and surface water bodies being not uniformly spread across the country. In the tribal areas drilling of bore-well or sinking dug-wells may not solve the problem for providing safe drinking water. Different studies revealed that tribals usually drink water from the springs and not from wells or tube-wells. As the tribal villages are remotely placed in the hills and forests and dispersed too from one another, so the pipe water supply is not possible to these areas. The surface water sources like rivers, streams, and lakes need pre-treatment before being supplied for drinking. The other sources like rain and ground water have to be explored in tribal areas. During the last 68 years of independence of India, the Government has given utmost attention for safe drinking water and sanitation in rural areas, but a large section of the society is yet to receive these facilities.

Drinking water is also one of the acute problems of tribal region. In fact, the dimensions of the problem have not been assessed so far as the data and investigation are generally village-wise and not hamlet-wise. State governments have been requested earlier to spell out, in the first instance, the problems in terms of the requirements for all hamlets in these areas. Safe drinking water has to be provided to all hamlets wherever feasible. From the point of view of the quality and accessibility of drinking water sources, villages are categorized as follows for tackling the problem: those which do not have an assured source of drinking water within a reasonable distance of say 1.6 kms; those which are endemic to diseases like cholera,

guinea-worm, etc. Those villages where the available water has an excess of salinity, iron, fluorides, or other toxic elements have been considered on priority basis, under the minimum needs programme as also the new 20 point economic programme provision of drinking water supply particularly in problem villages. As far as tribal areas are concerned, the seventh plan strategy should be one of improvement of existing drinking water sources to make them fit for consumption and provision for a drinking water source within one kilometer of each hamlet.

#### **6.13.4 SANITATION**

Sanitation means “science of safeguarding health”. National Sanitation Foundation of USA defines it as “Sanitation is a way of life; it is the quality of living that is expressed in the clean house, clean farm, the clean business, the clean neighborhood and clean community”. Sanitation across India is very poor with the national average for sanitation cover at 38 per cent. Although the Indian Government has used—and continues to use—its tax resources to help alleviate this situation (and puts a large sum every year towards better drinking water supply and household sanitation), on the ground the population clings to age-old habits that foster improper sanitation. This is mainly due to a lack of understanding about the need for hygiene and sanitation and a general lack of awareness about the best way to improve their position and, as a result, enjoy better health. Outside assistance has to be targeted. It must complement and support what the national and state governments are doing.

#### **6.13.5 HOUSING**

Housing is an important determinant for good standard of living. Good house condition is crucial for better health condition. Problems of tribal housing are complicated by the enormous differences in climate, prosperity or poverty of the village, and type of architecture in the tribal areas. is an important determinant for good standard of living. Good house condition is crucial for better health condition. Problems of tribal housing are complicated by the enormous differences in climate, prosperity or poverty of the village, and type of architecture in the tribal areas.

The tribal economy being poor, it is unlikely that any member of scheduled tribes will be inclined to take a substantial loan for building a house. Their primary need of subsistence not having been met adequately, they would naturally bestow all their attention on this item (of subsistence) rather than on improvement of housing which can be deferred. For this reason, barring some of the scheduled tribes who have a tradition of building fine houses of their own unique pattern, many tribal habitations are agglomerates of haphazard construction activity without regard to considerations of health, sanitation, and environment. There are houses, only in name. The traditional unwillingness of the scheduled tribes to leave their existing sites for better localities with developed amenities, unless the entire group moves, is another factor which has to be reckoned with in any housing development programme for the tribal people.

#### **6.13.6 ELECTRICITY**

The load promotion cells of the State Electricity Boards have not been quite active in encouraging creation of loads in the tribal areas. They have a special responsibility in this regard. They can act as catalytic agents if they could effectively liaise and bring together the appropriate agencies involving agriculture and lift irrigation and small industries programmes where pump-sets and small machines are relevant. This will also ensure viability of rural electrification programmes in the tribal areas. Low transmission electrical lines drawn under rural electrification programmes have, in many cases, ended at the transformer point in tribal villages. Even street electrification has not been possible as the concerned gram panchayats have been unable to bear the consumption expenses. The Rural Electrification Corporation (REC) has reported that they will bear the capital cost of rural electrification programme in tribal areas of an order of Rs. 1050 crores and they have asked the cost of internal wiring of individual tribal houses as well as consumption charges to be met out of the special central assistance. They have suggested that the state government should include provisions for electrification of tribal areas, while the state electricity boards will carry out the works and release services as per the programme fixed. After completion of the work, the state government should make credits to the accounts of the electricity boards. They have estimated that the cost of internal wiring in the tribal households might amount to Rs.82 crores, while the energy consumption charges might amount to Rs.71 crores. The REC has not indicated the number of villages that will be covered with the amount of Rs.1050 crores. Since the internal wiring of tribal households is an item of non-recurring nature, the Government of Tamil Nadu bore cost of internal wiring and energy charges for certain period in respect of tribals of certain area in the state.

### **6.13.7 ROADS**

Transportation infrastructure development is critical for economic development, job creation, and improving living conditions, safety of individuals and families in India. Transport is also important to the millions of non-natives who travel through tribal lands every day. Construction of transportation, public transit, highway safety, and providing for their maintenance programs are crucial to providing a safe and reliable transportation network for residents of tribal communities to travel to places for work, schools, healthcare facilities, and retail establishments. Safe and well-maintained transportation systems enable tribal governments to further develop their tribal economies and strengthen ties within tribal communities. Tribal communities are vulnerable to unsafe and often inaccessible roads, bridges, and ferries. Tribal people suffer injury and death on reservation roadways at rates far above the national average. The customary rights of tribal people over livelihood resources and their territorial sovereignty (in so far as land is territory, not property) increasingly coming in conflict with the forces of 'modernisation', which is defined by the developmental state and by 'outsiders' (whom many call the plains people). In this discourse, it is thought that the traditional livelihood system of the tribals is characterised by underutilised, wasteful and 'inefficient' use of productive resources. The impact of massive deforestation has been observed in the life-way processes of tribal people and can be categorised as environmental effects, social effects and

economic effects. The social effects of deforestation restrict tribal people's access to the forest and affect their religious activities, rituals, customs, practices, and habits. Similarly, the economic effects of deforestation have drastically influenced the traditional livelihood resources of tribal people, which are providing them with food and economic security. A road is an important infrastructure for economic development and is amenable to easy comparison.

A Master-Plan for road development should be prepared with reference to the requirements of these areas connecting the market centre and growth point so that extension services and social services can be effectively taken to these areas. The report of the expert group constituted by the ministry of rural development to examine and suggest revision of norms for rural roads under minimum needs programme in tribal areas, etc. recommended that a cluster of villages with population of 1,000 and above may be provided hundred per cent linkage and those with population between 500 to 1000 should be provided fifty per cent linkage with all-weather roads by 1990. It also recommended that the traditionally used communication net-work like bridle-paths, etc. be improved and market-centres and points of social and cultural importance be connected with the main district road on priority basis. It is understood that these norms have been accepted by the planning commission.

In Tamil Nadu, most of the tribes are living in the forest areas and their communication with the mainstream of the society rests upon the availability of pathways and roads and therefore providing road facility is essential for the forest dwellers especially, the tribes. Tamil Nadu has a good net-work of roads and the state accords the highest priority for the development of infrastructure in rural areas. The state has set a vision for providing all weather roads to all habitations even as efforts are underway to develop trunk-roads and express highways to meet the growing needs. District Roads and Bitumen Roads (Tar Roads) (B.T.) are also connecting rural habitations including 3834 tribal habitations. Under Article 275(1) of the Constitution of India, the Adi Dravidar and Tribal Welfare department is forming and repairing roads and constructing culverts and cause-ways for the benefit of tribes. During 2010-2011, an amount of Rs 74.00 lakhs has been spent for road works in tribal habitations.

Rural Development and Panchayat Raj and the Forest and Highways Department are also contributing for development of roads in the Tribal areas. For tribals agriculture is the main activity with small millets produced taken as head load to the markets in plains and in return they purchase the required provision. All basic amenities including health care, school, ration shop, drinking water availability and road connectivity are still a dream for many people. In the absence of school and road facility, tribals have moved to their villages. Even connecting their villages with main roads in this far flung and insecure region – one of the poorest in India has not been easy.

---

## **6.14 TRIBAL PROGRAMMES**

---

### **6.14.1 CENTRAL SECTOR SCHEMES**

1. Grant-in-Aid to NGOs for STs including Coaching and Allied Scheme and Award for Exemplary Service
2. National Overseas Scholarship Scheme: The aim of the this Scheme is to provide financial assistance to the needy ST students (17 ST students and 3 PVTG students) to pursue higher education involving Post-Graduation, Ph.D. or Post-Doctoral Research Programmes abroad. It has been revised in the 12th Five Year Plan to make it more employable for students later.
3. Rajiv Gandhi National Fellowship for ST Students: This scheme was started in the year 2005-06 for providing financial assistance to the needy ST students to pursue higher education involving M.Phil. and Ph.D. in any university/institutions recognized by the University Grants Commission under section 2(f) of the UGC Act.
4. Strengthening Education among Scheduled Tribe Girls in Low Literacy District: This scheme was started in 1993-94 and is one of those which is open to the participation of non-governmental/ voluntary organizations. It is a gender-specific scheme which was introduced to improve the literacy rate among the tribal women by encouraging increased participation of tribal girls in the identified district/ blocks (esp. in the naxal affected areas and those containing the PVTGs), reducing drop-outs from school at the elementary level, and providing hostel facilities to the girls when the school is far from their homes.
5. Establishment of Ashram Schools for STs in TSP Area: It is another scheme started after independence in 1950s (revised in financial year 2008-09) to extend educational opportunities to the tribal students through residential schools by providing a conducive educational environment. The funds are used for the construction of school buildings from primary to the senior secondary stage and for the up gradation of existing Ashram Schools for ST Boys and Girls including PVTGs. The responsibility of maintenance of the Ashram Schools is of the State Government and the UT concerned.
6. Eklavya Model Residential Schools (EMRS): These are set up in the States/ UTs with the capacity of 480 students in each school under the Article 275(1) of the Constitution of India. It aims to provide quality middle and high level education to the ST students in remote areas to provide them quality education and avail them the employment opportunities at par with the non-tribal population of the country.
7. Vocational Training Centres in Tribal Areas: (Revised in 2009) This scheme is open for the participation of the governmental/ non-governmental/ voluntary/cooperative organizations where they aim to upgrade the skills of the tribal youth in various traditional/ modern vocations depending upon their educational qualification, current economic position and market potential to help them gain employment.
8. Van Bandhu Kalyan Yojna (VKY): This scheme is based upon the Gujarat model which is expected to influence the convergence of financial resources and different schemes of development under TSP

effectively for creating supporting environment for holistic development of the tribal people. The focus is on working character than the numerical financial and physical attainments.

9. Grant-in-aid to Voluntary Organizations Working for the Welfare of ST: This scheme was launched in 1953-54 and was revised in 2008-09 including the financial norms for encouraging participation by the non-governmental voluntary organizations for socio-economic welfare of the underprivileged tribes. It is funded by Ministry of Tribal Affairs for projects covering residential schools, non-residential schools, hostels, libraries, mobile dispensaries, ten or more bedded hospitals, computer training centres, rural night school, agricultural training etc. Its prime objective is to extend the welfare schemes to every ST individual and fill the deficiencies in service deficient tribal areas.
10. Mechanism for Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP: It was introduced in 2013-14 by the Ministry of Tribal Affairs to provide safety and support to the tribals whose livelihood depends on the collection and selling of MFP (Tamarind, Honey, Gum karaya, Sal seed, Mahua seed, Myrobalan, Lac etc.)
11. Institutional Support for Development and Marketing of Tribal Products/Produce: This scheme was introduced in the year 2014-15 to create institutions for the STs to support marketing and development of the activities on which they depend for earning their livelihood. These are assumed to be achieved by some of the measures like market intervention, training and skills-up gradation of the tribal artisans, craftsmen, MFP gatherers etc., R&D/ IPR activity and supply chain infrastructure development.
12. Grants-in-Aid to State Tribal Development Corporative Corporations (STDCCs) etc. for Minor Forest Produce (MFP) Operations.
13. Support to National/State Scheduled Tribes Finance & Development Corporations.
14. Tribal Cooperative Marketing Development Federation of India limited (TRIFED): It helps in marketing the tribal products through the network of its retail outlets “Tribes India” in the country.
15. World Bank Project- Improving Development Programmes in the Tribal Areas.
16. Research information & Mass Education, Tribal Festival and Others: This scheme is focused on identifying challenges in the socio-economic development of tribals and understanding, promoting and preserving their culture through effective policy and planning. Its major objective is to strengthen the TRIs in preservation of tribal culture, training and capacity building of functionaries and tribal representatives, and providing financial assistance in the form of Grant-in Aid extending to TRIs.

## 6.14.2 CENTRALLY SPONSORED PLAN SCHEME

1. Umbrella Scheme for Education of ST Children: Scheme of Pre-matric Scholarship/ Post-Matric Scholarship (PMS), Book Bank and up gradation of merit of ST students / Pre matric scholarship for ST students / Scheme of Hostels for ST Girls and Boys /Establishment of Ashram Schools / Vocational Training Centres in Tribal Areas / Scheme of Institute of Excellence/Top class Education.

**The National Scheduled Tribes Finance and Development Corporation (NSTFDC):** To promote economic development among the STs by providing financial assistance at concessional rates of interest.

1. Adivasi Mahila Sashaktikaran Yojana (AMSY): This scheme is specially designed to address the problem of lack of economic development of the ST women. Under this scheme, NSTFDC provides loan upto 90% for scheme costing upto Rs. 1 lakh at highly concessional interest rate of 4% per annum.
2. Term Loan Scheme: NSTFDC provides term loans costing upto Rs. 10 lakhs per unit for viable schemes and provides financial assistance of upto 90% of the total cost of the scheme and the balance is met by way of subsidy/ promoter's contribution or margin money.
3. Micro Credit Scheme: This scheme is especially for the Self-Help Groups (individuals belonging to the ST community and whose annual family income does not exceed the double the poverty line (DPL) income limit- Rs. 81,000 pa for the rural areas and Rs. 104,000 for the urban areas based upon the norms of the Planning Commission), for meeting their small loan requirements- upto Rs. 50,000 per member and Rs. 5 lakhs per SHG.
4. Adivasi Shiksha Rrinn Yojana: This scheme is an educational loan scheme designed for the ST students to help them meet the expenditures of their technical and professional education in India. Under this scheme, a financial assistance of upto Rs. 5 lakhs is provided by the corporation at concessional interest rate of 6% per annum.
5. Tribal Forest Dwellers Empowerment Scheme: This scheme is especially designed to create awareness, provide training to beneficiaries, give NSTFDC's concessional financial assistance, and assist in market linkage etc. to the ST forest dwellers vested land rights under Forest Rights Act, 2006. Under this scheme, NSTFDC provides loan covering upto 90% for the schemes costing upto Rs. 1 lakh at concessional interest rate of 6% payable by the beneficiaries.
6. Assistance to TRIFED empanelled artisans: It is a scheme to provide concessional finance (upto Rs. 50,000 for individuals and upto Rs. 5 lakhs per SHGs/ cooperative societies at interest rate of 4% p.a. for ST women and 6% p.a. for others) to tribal artisans empanelled with TRIFED for purchase of project related assets and working capital.



## **Block Grants**

1. Special Central Assistance to Tribal Sub-plan (SCA to TSP): It is a special area programme meant for community based income generating activities for the BPL families consisting of sub-schemes like skill development programmes, construction of Coed/ Ashram Schools/ Hostels, health mapping of tribal people and sanitation measures including toilets. The project is approved and sanctioned to the proposing agencies on the condition that 50% of the funds will be expended for the female beneficiaries.
2. Grant under Article 275(1) of the Constitution of India: It consists of sub-schemes like skill development programmes, construction of Coed/ Ashram Schools/ Hostels, health mapping of tribal people and sanitation measures including toilets, and Eklavya Model Residential Schools (EMRS). The project is approved and sanctioned to the proposing agencies on the condition that 50% of the funds will be expended for the female beneficiaries.

---

### **6.15 LET US SUM UP**

---

---

### **6.16 UNIT – END EXERCISES**

---

---

### **6.17 ANSWERS TO CHECK YOUR PROGRESS**

---

---

### **6.18 SUGGESTED READINGS**

---

---

# UNIT – VII TRIBAL RESETTLEMENT AND REHABILITATION

---

## Structure

- 7.1 Introduction
- 7.2 Objectives
- 7.3 Tribal Rehabilitation
- 7.4 Tribal Resettlement
- 7.5 Social Movement
- 7.6 Tribal Development Programmes
- 7.7 Evolution of Tribal Policies in India
- 7.8 National Policy on Tribal Development
- 7.9 Let Us Sum Up
- 7.10 Unit – End Exercises
- 7.11 Answers to Check Your Progress
- 7.12 Suggested Readings

---

## 7.1 INTRODUCTION

---

---

## 7.2 OBJECTIVES

---

---

## 7.3 TRIBAL REHABILITATION

---

India started to develop to policies towards the development of the nations, economic growth of the people. Development in infrastructure, roads, Basic necessity like hospital, schools and colleges for the people. Started investment in the large mining and dam project, investment in industrial area. This process started the taking up new approach and that is displacement and land acquisition from original inhabited people. In India lot of displacement, rehabilitation and resettlement places has taken. Tribal people are more vulnerable and exploited from the mainstream society. According to United Nations Universal declaration on human rights. Housing is right of human being as basic human right. Displacement of people from their living place create mental disturbance to human being. It creates insecurity of land, jobs.

In India most of the land acquisition is done by the government for various different reason. Land acquisition bill is made in parliament in 1894 by the land acquisition act. If the government is taking any land for it purpose. In this case govt. Have to give prior notice to vacate the land. And in returned of land govt should provide the cash compensation to land owner.

People after displacing from their own place suffer from various mental disturbance. They pass through the socio cultural changes stage.

This may result in cultural shocked, rises in criminal activities. Most of the tribal people are poor because of the low technology, lack of education. Their condition of economic gets worse due to loss of Job, loss of common property they access. In security of the food, social isolation, increase the rate of morbidity and mortality. Tribal people suffer from the health related problem. Because of the poverty they use to live in unhygienic place and do not get sufficient amount of required protein, iron vitamin in their meals.

Tribal peoples are not familiar with the policies and trend of the modern economy. So they get alienated by itself after getting compensation to. Tribal people loss their traditional identity of individuals. This is due to break in the connection between the people and environment. Loss in indigenous knowledge regarding the plants, herbs and shrubs. With the displacement tribal people also loss their social network. Like kinship systems. Vanishing in the traditional dance of particular tribe, folksongs. Because when they get resettle with new place. They hardly get in touch with their members. Change in occupation.

### **Objective of the Rehabilitation**

1. Displaced tribal people also get opportunities of employment along with cash compensation.
2. People of the villagers must be taken into confidence about implementation of each and every step. They must be aware of the policy, new projects, about the usefulness of their land.
3. When tribal people get displaced from their place. They must allow living the lifestyle and patterns of their own way. Without imposing any restriction on them.

In India tribal is considers as the ethnic people. Due to the distinction culture, linguistic group. Hand off approach was adopted by the government for tribes living in isolated north-east area. To protect the tribe from the outsider hand. Government develop fifth and sixth schedule in the constitution of India. For North east state and north India from the restricted the entry of outsider to the tribal zone. Tribal area are directly administered by the government of India. Govt set up review commission on tribal policy known as Dhebar commission 1960. Dhebhar commission report provided the information that acculturation process is taking place. Due to the modernization. This led to the changes in the occupation of tribal community. From forest orientation and hill cultivation to the animal husbandry and agriculture. This report led provision of the Indian Forest Act, 1927 that avoid rejecting the customary tribal rights to the forest. In Kerala after emerging the communist party. It led discourage to private companies and corporate from entering into high-tech plantation activities. Govt. Given preference to the co-operative societies to enter the high tech agriculture to promote tribal modernization and rehabilitation. To bring the tribal people with the mainstream for the struggle against the landlordism. Kerala communist party started the demand for creating Kerala as linguistic provinces of India. In this view tribal had to come up with new opportunities in context of the economic development, social advancement.

In 1975 Kerala successfully implemented and enacted the “Abolition Bonded Labour act”. By this act large numbers of tribal people

were freed from grip of the money-lenders. Govt. of Kerala also started the rehabilitation programme for releasing tribal. Co-operative farming was formed for the cultivation of commercial cash crop by the tribes. Later tribal forest was taken by co-operative project named “Sugandhari Cardamom project”, Priyadarshini Tea state. Tribe also provided with water supply, social infrastructures, education, establishment and sanitation. Govt. Also has come up with the idea of tribal development programmes, plan and scheme.

Article 366(25) of the constitution of India refers to the schedule tribes to those communities. Who are schedule according to article 342 of the constitution and has been declared by the President of India. They are called denotified tribes or schedule tribes of India. Total scheduled tribes population in India is 47.10% in 2001 census. According to the list of Ministry of Tribal affairs. The characteristics of the schedule tribes are the following:

1. Distinctive culture.
2. Geographical isolation.
3. Indications of primitive culture.
4. Shyness with the contact to other communities.
5. Backwardness.

India is country with vast diversity and culture. Tribes in India is distributed to all over the country. Foot- hills of the Himalayas to land dip of Lakshwadeep India. From Hills of the North-east state to the plains of the Gujarat. Highest percentage of tribes in Chhattisgarh state of India i. e 30.6%. About 12 percent tribes are in North eastern state. Some tribes of North eastern state comes under sixth schedule of the constitution. Which grants north eastern tribes a greater autonomy. Nagaland and Mizoram tribes run their civil affairs according to their customary laws. There are total 641 tribes in India. Out of these 176 tribes are inhabited in central India. The distribution of tribal population in India is based on the linguistic and geographical location.

### **Indigenous Knowledge of tribes**

Tribes of India are hill and forest dweller. Also inhabited at desert, coastal area. They having the vast experience of practice of indigenous knowledge Leading to sustainable livelihoods. Their knowledge reflects in harvesting techniques, construction of the bridges in hills. Use of shrubs and plants for medicinal purpose. In hilly area tribes practise old knowledge in construction of their house. Like what material should be used in making house warm. Useful remedies and medicine gives to pregnant women and to new born babies to make them strong. All this knowledge of valuables should be preserved in written and document form before it get vanish in modernization.

---

## **7.4 TRIBAL RESETTLEMENT**

---

### **Case in Odisha**

Rehabilitation policy of Odisha: Person eligible to receive the rehabilitation and resettlement assistances included:

1. Son a person above 18 years irrespective to his marital status.
2. All mentally and physically challenged person, disabled person.
3. Minor orphan who lost both parents and have no body to look after.
4. Divorcees.
5. Widows.

### **Coal Mining Projects**

Coal mining is main economic activity in Odisha. As odisha is rich in minerals. One found the impact of coal mining in two district coal rich. Tribal women and men have lost due to mining project. Conflicts have taken between the tribal people and host of mining project host. And it came with several recommendations which is useful for policy. Are given following:

1. Tribal people should get the information which can be affecting them.
2. NGO involvement must involve encouraging in all resettlement activities.
3. Affected person especially women should get employ in mines on priority.
4. The site which has been provided for resettlement must have the necessity sufficient that provide the livelihood.
5. Assets lost must replace with replacement value.
6. Resettlement should be land based.
7. And community should involve in resettlement process decision making.

### **Industrial Projects**

State of odisha is on industrialization growth. It's supported by the many foreign companies as big player. Like Posco nad Vedanta projects. Foreign countries has looking more for in our country because of favourable industrial policy. And Indian companies like Tata steel, NTPC, NALCO. Because of the industrialization projects has put impact on the lives of the local people. Some of the recommendation include in resettlement policy they are as following:

1. Records of land should be updated and computerized.
2. Involvement of the eminent social science and professional in resettlement.
3. There should be strong and effective grievance redress mechanism.
4. Avoidance of gender discrimination in resettlement policies.
5. Web site should be created and updated by the project. To provide the information about all activities of the resettlement.

### **Posco Project in India**

Posco is Korea based subsidiary to built its indian rupees 51,000 crore steel plant in Paradeep in jagatsinghpur district of Odisha. On 8 august 2008 supreme court allowed the posco company to built it project. On the same day supreme court allowed one more foreign based subsidiary of Britain's Vedanta Resources private limited company, in Niyamgiri hills in Kalahandi district of Odisha. To start it mine bauxite in Niyamgiri hills. In this area tribe named Dongria Kondh tribe considered

niyangiri hills as to sacred place. Dongria kondh tribe started protest against the Vedanta. Supreme court order has undermined the tribal protest and encourage for acquisitions of land. Leading to the land displacement without proper rehabilitation, destruction of their culture. Its lead to threat to the cultural of tribes in the name of development. Threat into their lives on the name of displacement. In June, 2008 in Jagatsingpur district violence erupted for demanding compensation package for settlement. Near Bhusan steel and strip's upcoming project of Meramundali in Dhenkal district. Villagers tried to stop the construction. Villagers alleged that they have turned to daily labourer wages from farmer. They also accused that they have given their land on throw away price which is very less. But now they want their land back. It was also claimed by the displaced victims they were harassed by the demanding compensation.

### **Effect of Resettlement**

1. Creating the risk of "new poverty": Displacement and development induce unleshe widespread of environmental, economic and social changes patterns that they follow.
2. Landlessness: Moving from settled place to new place. Compensation prices paid only full fill the immediate demands of survival and needs. Other land they shifted is less or unproductive. So the loss of the productive values.
3. Joblessness: these people are belong to rural area. So they are unfamiliar with rural peasant and indigenous economics. Most of them get in fear when they get job in project company because of cultural shocked.
4. Health risk: Many records have resulted that health risk is associated with displacement. Already tribal people are at marginal health risk. After displacement they get in trauma and stress of moving. Problems that documented shows that gaining access to safe water, safe sewage. Increased the epidemic infection, dysentery and diarrhoea. As a result impact on health fall ill. Such as expecting mothers, children, infants, and elderly.

---

## **7.5 SOCIAL MOVEMENT**

---

"A Social Movement occurs when a fairly large number of people, or an otherwise identifiable segment of the population, deliberately band together for collective action in order to actor, reconstitute, reinterpret, restore, protect, supplant or create some portions of their culture or social order, or the better their life-chances by redistributing the power of control in a society" (L.K. Mahapatra, 1968). Social movements may continue for a very long period of time with the same collective action. The goals and objectives of social movements may change from time to time depending on the potentiality and the members who participate in the movement.

### **Type of Social Movement**

Depending on the orientation of the society, social movements may be of 4 types. They are – Reactionary, Conservative, Revisionary, and

Revolutionary. When the aim is to seek or bring back the 'good old days', the social movements are called as Reactionary or Revivalistic. The conservative social movements aim to continue with the status quo and obstruct further changes. Revisionary movements are those in which the aim is to bring out changes in specific areas, without replacing the previous or existing structure. In revolutionary movements, the objective is to replace the whole of the existing structure or culture with a more suitable, adequate and progressive one. But such thing has not yet occurred actually (Mahapatra, 1972).

### **Brief Survey of Social Movements in India**

There has been various types of tribal movements, which has been categorized by Surajit Sinha (1972) as follows.

The first category is ethnic (tribal) rebellions in 18th and 19th century during early days of British rule in India. These include:

1. Sardar Larai (1885) and Birsa Movement (1895-1900) among the Mundas.
2. Ganganarain Hangama (1832) among the Bhumij.
3. Kol Rebellion (1832)
4. Santal Rebellion (1857-58)
5. Rebellions of the Kacha Nagas (1880s)

The second category was a series of reform movements, which tried to imitate the cultural pattern of the higher Hindu castes. These included movements like:

1. Bhagat movement among the Oraon.
2. Vaishnavite reform movement among the Bhumij.
3. Social mobility movement among the Bhumij for Rajput status.
4. Kherwar movement among Santhal.

The third category is of inter-tribal political associations and movements with an aim to recognize their community and state as 'tribe state'.

1. Jharkhand Movement among tribes of Chotanagpur and Orissa.
2. Adisthan Movement among the Bhils.

Some of the tribes who were located near the international frontiers also rose Violent Secessionist movement like:

1. Nagaland Movement
2. Mizo National Front Movement.

Few tribal belt who are linked with the common problems of agrarian unrest and communist movement led to some violent political movement like:

1. Hajng Unrest (1944)
2. Naxalbari Movement (1967)
3. Girijan Rebellion at Srikakulam (1968-69)
4. Birsa Dal Movement in Ranchi (1968-69)

### **Tribal Uprising during British Era**

The British entered India with the hidden intention to explore natural resources and minerals from India, started exploring and including into tribal areas too. Gradually they opened up new channels of transport and communication, which also increased the migration of non-tribal to the tribal regions. This intrusion of non-tribal's into tribal dominated region further created disturbances in the economy and livelihood of the tribal and led to the confrontation between the tribal's and the immigrant peasants and other castes. In this encounter, the tribal's realized that they were looked down upon by the other dominant outsiders. The Mundari speaking tribes of Chotanagpur thus made a distinction between the outsiders as Diku (non-men, aliens) and their own people as How or Ho (men). With gradual process they also felt ecologically, demographically, social, culturally and politically threatened and endangered by the other outsiders (Sinha et al. 1969). Various tribal rebellions burst out among several tribal groups at different times as they felt danger on their demographics, social, economic and political integrity. Rebellions like the uprisings among the Pahariyas in Bihar in 1778, Koli uprising in Maharashtra in (1784-1785), Chuar rebellion among the Bhumij of Manbhum (1795-1800), Kol rebellion among the Ho of Singhbhum (1832), Ganganarain Revolt of 1832, Sardar Larai of 1885, Birsa movement of 1895-1900, Santhal rebellion in 1880s and many more.

Some of the tribal leaders like Sido and Kanhu who propagated the Santhal rebellion (1855-56), Birsa Bhagwan who marched the Birsa Movement of (1895-1900) among the Munda tribe, Jado Naga who was the potential leader in the rebellion of the Kaccha Naga in 1880's were regarded as messiahs among their tribal groups. These messianic leaders wanted to incorporate many elements from the Hindu and Christian religious communities into tribal groups. Fuchs (1965) writes that these messianic leaders also propagated Hindu ideals of ritual purity and asceticism among the tribal societies. For example, Birsa Munda preached that his tribal men should not follow and should not practice polygyny, murder, deception, theft, alcohol, as these are regarded as sinful.

The intrusion of British into India was later followed by the arrival of European and American Christian Missionaries into the country. These Christian missionaries tried to spread education and other welfare measures among the Indians. It slowly and gradually also entered into the tribal fringes and tried to spread Christianity among these tribal communities. Sinha (1982) mentioned in his book that these Christian missionaries provided a wide platform for various ethnic groups and clans. Ao, Angami, Sema, Lhota, Rengma and so on of former Naga Hills District to bring about their inter-tribal Naga identity. Christianity also converted many tribal to provide strength to fight with dominant outsiders, to which Sinha further says that it led to "detrribalization" is essential features of social structure, cultural pattern and world-view.

With the intrusion of British and Christian Missionaries, various changes came over into the tribal communities. The social formation, mode of production, livelihood, property owning system and many other aspects of tribal life changed. The feudal or semi-feudal tribal economy had now transformed into a multi-caste village organization. The tribal now were in direct conflict with the capitalism of colonial rule. This led to the collapse



of tribal-feudal system and land became transferrable. Land was turned into commodity and was sold out in market. The concept of Zamindars introduced by the British was now much in practice. Gradually the tribal lands were owned by various Zamindars and money-lenders. This was a new-challenge for the tribal's to survive for. The land-ownership gradually went into the hands of non-tribal. New forces of modernizations like modern-education, and practices by Christian missionaries also interrupted the tribal life (Paul, 1989). The continuous interruption of the outsiders into tribal world and moreover tribal's losing their livelihood as well as identify led to various tribal movements throughout the nation, but the pace of these rebellions could not reach the mass.

The tribal movements were the result of severe socio-economic problems faced by the tribal under the British Raj. These movements further expressed the desperation of the tribal groups against the economic exploitation and social oppression faced by them. These revolts, uprisings, attacks, rebellions, movement has been further classified by Gough into five types in terms of their goals, ideology, and methods of organization (Paul 1989) mentions these five types of tribal peasant movements classified by Gough. They are as follows:

(a) Restorative rebellions, which was aimed to throw out the colonial intrusion from the tribal areas and restore the previous structure. For example, the Chaur tribes of Midnapur in 1799, the famous Santhal tribal revolt of 1855-56, the Synteng of Jaintia Hills of North-Eastern India in 1860-62. The Garo tribes of Khasi Hills and Garo Hills of North-Eastern India also made revolts in 1852, 1857 and again in 1872. The Lushai and Kukis also made revolts in 1860, 1871, 1888, 1889-90 and in 1892, The Manipur rebellions in 1891, the Assam Riot of 1894 and many other rebellions and uprisings were raised against colonial exploitation and deprivation. The largest restorative rebellion was the "Mutiny" of 1857-58, which was started by Hindus and Muslim soldiers against colonial rule. After the 1857-58 Mutiny, the most popular uprising was in 1893-94, which was an agrarian movement of the peasantry led by the North-Eastern Region. The colonial government later named it 'Assam Riots'. After these revolts, the Bhils of Rajasthan, Gujarat and Madhya Pradesh also revolted against the British rule in respective to their lands. Later Gonds of Adilabad district also revolted against the government policies on land revenue and encouragement on land and forest.

(b) Religious Movements: These were launched to free the ethnic groups from oppression and bring them a state of righteousness and justice. There are various instances of such religious movements under many charismatic leaders in various pockets of India. For example Paul 1989, mentions the Naikda tribal movements in Gujarat under the religious leader of Joria Bhagat in 1867-70, the charismatic leader Birsa Munda who claimed to be the 'Dharti Aba' (Father of the world) and the deliverer of 'Munda Raj' which would be free from every kind of exploitation and oppression. Birsa Munda led this powerful religious movement among the Mundas of Bihar in 1890. Another messianic movement occurred under Govindgiri, a tribal convert to Hinduism in 1900-1912 among the Bhils. Another movement organized by a charismatic leader in 1930s among the Gond tribes claimed the 'Kshatriya status' for the Gonds. The Bhagat movement among the

Oraons of Chotanagpur in 1895 is one of the biggest religious movements so far. The Bhagat movement wanted to propagate and install their 'Kurukh Dharam' in its pure form by worshipping 'Bhagwan'. Later the 'Tana Bhagat' movement was campaigned to developed hatred and revolt against the Christian missionaries and outsiders. Gough also mentions that the religious movements among the tribal of North-Eastern India was kind of violent. He gives the example of Moamoria movements of the Vaishnavites of Assam in 1769-1839 was predominantly of tribal and low-caste origin.

(c) Social Banditry is simple form of organized social protest to fight against injustice, oppression and poverty. It is a modest and un-revolutionary form of protest. Gough further categories 'social banditry' into five types, they are as follows:

- a. "Thugee" of north and central India. (1650-1850)
- b. "Sanyasis" and "Fakirs" of Bengal (late 18th century)
- c. Military chief Narasimha Reddy with his followers in 1846-47 in Kurnool in Andhra Pradesh.
- d. The tribal Lodhas of Midnapur in 19th century.
- e. The tribal Kallar of South India from 18th to 20th century.

These tribal groups turned into social banditry when they were deprived of their livelihood and were and landless, homeless and eventually were thrown out of their own territories. Later these tribal groups looted along with their kinsmen from plundering landlords and rich peasants and shared their loot within their group, even sometimes with poor and oppressed peasants too.

(b) Terrorist Vengeance: This act of terror was acted to meet collective justice. In India almost every tribal village has some or the other legendary stories who protested against landlords, revenue agents, money-lenders and officials. But many a times when the oppression by these outsiders becomes intolerable, some groups of individuals or sometimes only an individual risk their own life for his community. The act of terrorism with the ideas of vengeance and justice for their own community against the landlords and money-lenders do come up eventually with a sense of pride and natural justice. The example for such an act is the Lushai-Kuki tribes of North-Eastern India who followed the custom of head-hunting with vengeance.

(c) Mass Insurrections: These mass insurrections are a sudden and dramatic protest which addresses a particular grievance. These mass insurrections are usually without any ideology or charismatic leader, thus they usually seem to be reformative in nature at first, but sometimes they turn revolutionary too. One of the examples of these mass insurrections was the Santhals uprisings of Bengal in 1870. The Santhal uprising was an outcome of economic deprivation due to British policies on land. Gough (1974) mentions that the Santhal uprising was initially revolutionary in nature, but later as these uprising lacked a central coordination, it could not succeed properly.

## **Movements of North-East and Middle India**

K.S. Singh (1982) brings another discussion on the variations among tribal movements which vary from region to region. He mentions that the tribal movements in North-Eastern region of India is essentially political and secular in nature as the overwhelming majority of tribal in north-east region have a relatively secure social and economic system. Whereas compared to the situation in Middle India, the situation is a bit complex. Unlike North-east region, the middle India does not have overwhelming majority of tribal's. Moreover the process of industrialization has a huge impact on the tribal pockets of middle India. Even the agrarian issues are almost in forefront when we talk of tribes of middle India. Therefore the tribal movements in this region have essentially agrarian character and are exposed to rapid changes due to industrialization growth.

Tribal movements in north-east are entirely different from elsewhere in the country because of its unique geo-political situation and historical background (Singh, 1982). The north-east region remained isolated from the cultural systems of the mainland; also it was separated from the politic-economic system of colonialism. In fact the tribes of North-east India never faced any kind of threat to their identity. They has more firm base for their institutions and were not deprived of their possessions on land and forest moreover, the impact of Christianity in the north-east region, brought a strong sense of identify among the tribal's. The political processes in these regions became stronger and strengthened. The older tribes tried to assume new names and the smaller tribes made an effort to get merged with larger tribes, So that these tribes can get their own autonomy. Slowly the process of formation of new states came to existence, leading to insurgency in these areas. The tribes like Naga, Mizo, Meitei, Tripura demanded separate state and autonomy.

The impact of Christianity was so much in all north-eastern states that it became a symbol of tribal identify. As a result the processes of Sanskritization were not much in presence infact some nativistic movements had started to revive the pure and pristine elements of tribal culture. They are the Seng- Khasi, established in 1989 which tried to preserve the Khasi way of life from the impact of Christianity. The second on was the Zeliangroung Movement which started under Jadonang as a religio-cultural movement. Under Rani Gaidinliu, this movement remained stronger, nationalist, promoted tribal solidarity and demanded separate state for Manipur, Assam and Nagaland. Similarly the Brahma movement among Bodo-Kachari, alsodemanded the formation of Udayanchal. In fact the Ahoms of Assam also came up with the Ahom movement, demanding a creation of separate state in upper Assam. Singh, 1982 in his edited book 'Tribal Movements in India', Vol. II, talks about the tribal societies in middle India, which are closely integrated with the British administration and economic system. The movement of peasants into tribal areas had led to lot of disturbances and manifestations in tribal life and livelihood. The tribal's faced threat towards their control on land, forest resources and their environment. Most of the tribal's also lost their right of possession on their lands. Along with this, the process of Sanskritisation and agrarian issues also were at work. This finally led to a lot of tribal movements in various parts of middle India. The most important of these was demand for the establishment of Jharkhand state. The Bhagat movement among the Gonds,

political movement for autonomy, various tribal unrest among Munda, Santhal, Bhil etc. and many more uprisings came together.

Singh, 1982 classified these movements into four types. They are as follows:-

Movements for Political Autonomy, which includes the voices raised by the Gonds and the Bhils for the creation of a separate state. The Gond raj was also demanded by the Kurma Bhimu in Adilabad district in 1941. Later in the Gond leaders demanded a separate tribal area from Chattisgarh and its nearby district of Rewa and Vidarbha region. Similarly movements for tribal autonomy by Jharkhand Mukti Morcha also aroused in 1980, followed by the tribal autonomy movement in South Gujarat in 1960s. However this movement slowly became recessive and could not gather much strength.

(a) Agrarian and forest-based movements: These movements are restricted to only some regions. The leaders of these movements focused on the means of livelihood, their right on forest, forest land and forest produce. A number of forest Satyagrahas were launched in 1930s which demanded the restoration of tribal rights on forest. For example forest Satyagraha led by the Kharwar of Palamau in 1950s in Madhya Pradesh, also the Gonds in Madhya Pradesh too resisted against the forest right. In early 1940s the Gonds of Adilabad district, led by Kurma Bhimu started this protest. The agrarian movements among tribal's of Chotanagpur the "tree-war" in Orissa against deforestation of Sal trees and the most major mass movement to protect forest, the Chipko movement are to be named a few.

(b) Sanskritisation Process: Sanskritisation process was much more spread in middle India as a result many of the tribal groups were losing their culture as well as identity; this further led to various tribal movements. The Bhagat movements from Madhya Pradesh, Gujarat and Rajasthan; The Sant Samaj movement led by Gahira Guru among the Kavar, the Swami Narayan presence among the tribal are few to be named which contributed towards peasantisation of the tribes.

(c) Cultural Movements: The Sarna Dharam or Sari Dharam, centering around the Sarna or the sacred groove started as a religious movement among the tribal in 1961, similarly other movements like Adi Dharma, Birsa cult, Bonga cult, Jairea, Kharwar, also had their impact on tribes. In the mean time Christianity had become the most striking factor of culture change among tribes. Yet the presence of Sarna Dharam and Gondi Dharama also led its tentacles into tribal religion. Apart from these, few tribal movements for their identity came into picture. The effort to make a separate script for the Santhals, named Ol Chiki by Pandit Raghunath Murmu and also the lost script of the Ho people, the Varana Kshiti, led to some script movement among the tribes. These movements aroused mostly in middle India but could not reach the tribes of south India. Although the involvement of tribes in these movement were visible, yet it did not gain much strength with due course of time.

The isolated tribal communities were connected with the outside world following the introduction of means of communication and

transportation. The self-sufficient tribal economy was converted into market economy. The customary system of justice was replaced by the new legal system. The new legal system was not suitable to the tribals.

The tribals could not afford to utilise the new legal system, as they were not educated and they did not have money for the fees of the lawyers. The British brought a host of petty government official and clerks in the tribal areas.

All these classes - zamindars, thekedars, traders, money-lenders, government officials - were not natives of the tribal areas. Nor did they belong to the tribal communities. They were brought into the tribal areas by the British. They could be Hindus, Muslims, Christians, Sikhs or Europeans. Hence, they were considered outsiders - dikus - by the tribals. These classes collaborated with the British administration in the process of exploitation and oppression of the tribals.

The landlords extracted exorbitant amount of rent from the tribals, evicted them from their land and extracted begar (forcible labour) from the tribals. In case of defiance, the tribals were physically assaulted by the zamindars. They were deprived of their belongings. The money-lenders exploited the tribals by charging exorbitant amount of interests from them.

Many a time the tribals were forced to sell out their belongings and children and wives to meet the requirements of the landlords and money-lenders. The government officials took advantage of their innocence. They were the ally of landlords, money-lenders, contractors and traders in the exploitation of the tribals.

### **Forest Policy**

Till the middle of the nineteenth century, the tribals had customary rights in the forest. Their right to use the forest products was recognized. But the forest policy (1884) of the British curtailed the tribal rights to use the forest produce. Moreover, the development of the communication system i.e. telegraphic, roadways and railway services and the introduction of the common administrative system ruined the natural economy of the forests. These developments affected the tribals all over the country. The dikus were benefited from the British forest policies. The British policies were detrimental to the tribal interests.

The government sometimes paid compensation to the tribals for the loss caused by the encroachment of the forests. But the compensation could not trickle down to them. It was usurped by the clerks, the pleaders and the munshis in between. In addition to the devastation caused to the tribal communities, the famines in the later half of the 19th century worsened the conditions of the tribals. The continuous increase in the prices of the essential commodities made their conditions unbearable. The land formed for the tribals, not only a source of livelihood, but a spiritual source as well given to them by their ancestors. They were being alienated from their land due to distress. The rights of the outsiders - money-lenders

and landlords - were recognized over their land. The attack on the tribal system was a threat to their existence.

### **Salient Features of the Tribal Movements**

The tribals responded to their exploitation and oppression in the form of revolts and movements. They identified their enemies in the outsiders (dikus) - landlords, money-lenders, the kedars and missionaries and European government officials. They launched movements against their oppressors in their respective regions. Their agitations against the outsiders could be called anti-colonial. They revolted against them because of their exploitation in the form of encroachment on their land, eviction from their land, annulment of their traditional legal and social rights and customs, against enhancement of rent, and for transfer of land to the tiller, abolition of feudal and semi-feudal form of land ownership. On the whole, these movements had social and religious overtone. But they were directed against the issues related to their existence. These movements were launched under the leadership of their respective chiefs.

Although the movements initially began on social and religious issues and against the oppression of outsiders, in course of time, they merged with the National movement and with the no-tax campaign. The tribals fought against their enemies with their traditional weapons i.e. bows, arrows, lathis and axes. Their movement often took a violent turn resulting in the murder of oppressors and the burning of their houses. Most of the movements were ruthlessly suppressed by the government. The tribals had to comply with British policies which were detrimental to their interests. The government introduced protective administration in tribal areas. The government thought that the normal laws could not be applied in the tribal areas. The government passed the Scheduled District Act (1874) and categorised the tribal areas as excluded areas in the Govt. of India Act of 1935.

### **Major Tribal Movements in India**

The first stirrings of tribal revolt were manifest in the later half of the 19th century. The tribals participated in the 1857 revolt which spread all over the tribal areas. The people found themselves involved in it.

#### **Tamar Revolts (1789-1832)**

The tribals of Tamar revolted over 7 times between 1789-1832 against the British. They were joined in the revolt by the tribals of adjoining areas — Midnapur, Koelpur; Dhadha, Chatshila, Jalda and Silli. They revolted against the faulty alien system of the government. The Tamar revolts were led by Bhola Nath Sahay of Tamar. In 1832 'the arrows of war circulated throughout the region. Oraons, Mundas, Hos or Kols, who had distinct social and cultural identity, joined the insurgents under the leadership of Ganga Narain Singh, a member of Banbhum Raj family. The tribals murdered the "dikus" in each village of the areas. They burnt and plundered their houses. But the movement was suppressed by the government in 1832-33. The Ho-country was annexed as government

estate. Simple rules of administration were drawn up, though the system of government through the "Ho" tribal head was maintained.

### **The Kherwar Movement of the Santhals (1833)**

This movement was motivated by the desire to return to an idealised past of tribal independence. The word "Kherwar" is said to be an ancient name of Santhals and in their opinion, it is linked to the Golden age of their history. At that time, the Santhals (Kherwars) were supposed to have enjoyed absolute independence. They had to pay tribute to their chief for the protection which he provided to them. This movement started under the charismatic leadership Bhagirath Majhi. He assumed the title of 'Babaji'. He announced that he would restore the Golden age of Santhals, if they returned to the worship of God and cleared themselves from their sins. He vowed to liberate them from the oppression of officials, landlords and money-lenders. He exhorted them to worship the Hindu God Ram, identifying him with Santhal "Caudo". He banned the Santhal's pigs and fowls. He assured them that their land would be recovered and given back to them. He explained their oppression as a divine punishment for not worshipping God and for turning to veneration of minor and evil spirits. He imposed on the Santhals the rules and behaviour which reflected the Hindu notion of purity and pollution. This movement took a more political turn later for driving the non-Santhals out of their habitat.

### **Santhal Revolt of 1855**

This movement of the Santhals was against the exploitation of oppression by landlords, who had unjust ownership of the land of the Santhals. This movement was also directed against the village money-lenders and officials. The movement was led by two brothers, Sidhu and Kanhu. They held a meeting at Bhagnadih, and made the announcement that their oppression could be ended by taking back their land from their oppressors. Around 35,000 Santhals acted as their bodyguards at the meeting. Following the announcement made at the meeting, thousands of Santhals marched armed with their traditional weapons - bows, arrows, axes etc. - towards Calcutta for presenting a petition before the Governor. The police officer obstructed them and provoked them into violence. Several Santhals were massacred at the hands of the British. The rebellion (movement) lasted 60 days. The Santhal rebellion forced the government to change its policy towards them. Around 5000 sq. miles areas were carved out as "Non-Regulation" district, which came to be known as "Santhal Parganas". An administrative head was appointed to recover the alienated land. Bokta Rising, Sardari Larai or Mukti Larai Movement of 1858-95.

This movement took place in various parts of Chotanagpur. It aimed at regaining the tribals' ancient right on land by expelling the hated landlords. According to Kr. Suresh Singh, this movement evolved through three phases: (i) The Agrarian phase, (ii) the Revivalistic phase and (iii) the Political phase. The first two phases were marked by the clashes between the landlords and tribal tenants. The tribal tenants revolted against the rise

in rent eviction from land and harassment of the tenants by the landlords.

During this period, recurrent clashes took place between the landlords and the tenants. From 1890, the Sardar movement turned against all Europeans, both missionaries and officials, who were suspected to be collaborating with the landlords. People thought that British rule was the main cause of the maladies and they could be happy only when it ended. When the constitutional means did not yield, the tribals became violent. They used their traditional weapons such as bows and arrows. In September 1892, the Sardars hatched a conspiracy to kill the contractors and German missionaries. But their plan misfired because they had no organisation to rally behind. The tribals looked for a new leader. This leadership was provided to them by Birsa Munda.

### **Birsa Munda Revolt (1895-1901)**

The movement of Birsa Munda is the most popular movement of the Munda tribes of Singhbhum and Ranchi districts of the Chotanagpur region of Bihar. Like the movements discussed earlier, this movement was also directed against the outsiders' dikus-landlords, traders, merchants and government officers.

These classes were created by the British. Before the introduction of the British policies in the areas inhabited by Oaron and Munda, their traditional land and social systems had existed. Their land system was known as 'Khuntkari system'. The tribals enjoyed customary rights over their land. The system was marked by the absence of the class of landlords. The tribals worked on their land and paid tributes to their chiefs. By 1874, the British replaced the traditional khuntkari system by the zamindari system. The introduction of zamindari system created the classes of zamindars (landlords) and ryots (tenants). The tribals now had to pay rent to the landlords and failure to do so resulted in their eviction from land. The landlords exploited the tribals in the following ways: They brought the peasants into the tribal lands from the adjoining areas and evicted the tribals from their land, harassed them by brute force, encroaching upon their land, enhancing their rent, changing the collective payment of rent into individual payment, forcing them to do begar (enforced labour), inflicting physical injury on them, extracting different kinds of allowances from them, i.e. horse, palki, milch cow, gifts at birth of a child, marriage and charges on the occasion of death in the family of the landlords.

The landlords, money-lenders and the government officers collaborated with each other in exploiting the tribals. Even the social system of the tribals did not remain unaffected by the British policies. Their clan councils which provided them justice without any fees were replaced by the modern courts. Apart from the exploitation and oppression of the Mundas caused by the outsiders and the disruption caused to their traditional social and political systems, natural calamities also worsened their conditions. Two famines in 1896-97 and 1890-1900 made them suffer from starvation.



The mundas held the dikus and the missionaries responsible for their miseries. Therefore, they developed feelings of hatred against the dikus. They felt that their miseries could be ended only by removing the outsiders and establishing their independent raj. Even before the Birsa Munda revolt, the Sardar movement had turned against all Europeans, both missionaries and officials, who were suspected to be hand in glove with the landlords. This movement was led by Birsa Munda.

### **Birsa Munda**

The exact date of Birsa's birth is not certain. According to Kr. Suresh Singh, the year 1874 or 1875 might be regarded as the year of his birth. He was poor Munda tribal family in a house built of bamboo strips without a mud plaster or secure roofs. Having passed lower primary examination from the German Mission of Buzru, he was sent to Chaibasa for further studies. His long stay at Chaibasa from 1886 to 1890 constituted the formative period of his life. He was expelled from the School for his criticism of missionaries. His expulsion from the school was a turning point in his life. He would often exclaim 'Saheb, Sahab ek topi hai' ('all white, the British and the missionaries wear the same cap'). His perception of the missionaries and the government made him anti-missionary and anti-government. He perhaps had finished studies up to the primary stage. In 1860, his family gave up the membership of the German Mission in line with the Sardars' movement against it.

He went to Bandgaon in 1891, where he came in contact with Anand Paure. Anand Paure was munshi to Jagmohan Singh, a zamindar of Bandgaon. He was well versed in rudimentary Vaishnavism and in the Hindu epic lores and enjoyed some reputation and influence. Munda got influenced by him; he adopted the sacred thread, wore sandal mark and advocated prohibition of cow slaughter.

Birsa grew into a "prophet". He declared himself a god or Bhagwan. He preached his religion (ideals) among Mundas. Thousands of Mundas became his followers, who came to be known as Birsaites. He exhorted followers to pray thrice a day, to live clean and live in love and harmony with one another and organise collective progress. He mobilized them against the British government, foreigners and exhorted them to be independent and establish Birsa Munda Raj. He died in jail on 9 January 1900.

### **Progress of the movement**

The Birsa movement had the same background as the Sardar movement. The objective of Birsa was to attain religious and political independence for Mundas. He felt that this objective could be achieved by ending the oppression of the dikus and by driving the Europeans (British) out of their territory or by killing them. He announced the establishment of the Birsa Raj, in which nobody but only Birsa could be obeyed. He exhorted the Mundas not to pay rent. The government decided to arrest Birsa on 22 August 1895. Birsa was convicted along with others on 19 November 1895 on the charge of rioting. He was sentenced to imprisonment for two years and ordered to pay a fine of Rs. 50. In

default of the payment of fine, he was to undergo an additional term of rigorous imprisonment for six months. However, on the basis of an appeal on 22 June 1895, the orders of the lower court were modified and the sentence of imprisonment was reduced to two years from two and a half years. The arrest of Birsa accentuated the anti-government bias of the movement. About the intensity of the 1895 riots Rev. Hoffman wrote: "Most of the aliens outside

Ranchi would certainly have been massacred, had the government not moved promptly." About this movement Kr. Suresh Singh has said: "the movement of 1895 was an unfinished story. It was not a rising but the beginning of a widespread movement." Mundas rose against the dikus again under the leadership of Birsa. Birsa Raj could be achieved only in a world free from the Europeans, both officials and the missionaries. Birsa announced that Mundas were the owners of the soil. The British deprived them of their homeland by appointing the non-tribals as the landlords. Birsa exhorted Mundas to stop payment of rent to the landlords, for holding land rent free and for establishing Munda's old rights on land.

According to Rev. Hoffman, there was "absolute fanaticism and hatred of the foreigners, whether Hindus or Europeans". It is noteworthy that this movement was directed against those outsiders who formed the exploiting classes. It did not make these classes its target, which were outsiders but who belonged to the low classes, i.e. workers, artisans, weavers, carpenters, barbers, etc.

The movement took a violent form. It broke out as scheduled on Christmas eve (24 December 1899). It was directed against landlords, contractors, police and government officials. The tribals attacked the outsiders with traditional weapons i.e. arrows and burnt their houses. The occasion of the movement's occurrence symbolised its hatred against Christians, Europeans and German missionaries. Birsaites shouted "chop the black, chop the white Christians" Soon the movement "had become general". The Birsaites clashed with the timber contractors, killing one of them on 6 January 1900. They killed constables and attacked chaukidars on 5 January 1900. They had an encounter with the Deputy Commissioner on 6 January 1900. They killed a constable on 7 January 1900. Soon the government started counter-offensive. It launched beat and search operation from 13 January to 26 January 1900. In 28 January, two leading Munda sardars and 32 others surrendered following the attachment of their property. Police arrested Birsa on 3 February 1900. He suffered from illness, cholera and weakness. He died of chronic dysentery on 9 January 1900. The arrested Mundas were tried in a ruthless manner. A correspondent of a Calcutta newspaper reported on the trial of Mundas (Birsaite), "I have had a nigh of thirty years' experience. . . . I have never known any proceedings more inconsistent with ideas of British justice than those which have been adopted in Munda riot cases." The arrested Mundas were imprisoned and sentenced to death. The result of the trial weakened the Munda movement.

### **Impact of the Movement**

The Birsa Munda movement had its impact on the government attitude towards their problems. The authorities felt the need to prepare the land records so that they could safeguard the tribal interests. The government conducted surveys and settlement operations for the tribals between 1902 and 1910 for achieving this purpose. It decided to abolish the compulsory begar system and passed the Tenancy Act of 1903 recognised the Mundari Khuntkatti system. The Government also passed the Chotanagpur Tenancy Act in 1908. Birsa became a legend for the coming generations. His movement inspired the future social, religious and political movements of tribals. These movements contributed to the growth of consciousness among the tribals. The Birsaites of the Thursday School and Thana Bhagats played an important role during the national movement in the 1920s. They fought against the British. They prayed for their expulsion in the following way "O Father Tana, pull out the enemies on the border, Pull out the witches and spirits, Pull out the British Government." Birsa's name was evoked by the Indian National Congress and Forward Bloc to enlist the support of Birsaites in the national movement. Both Congress and Forward Bloc observed Birsa day in 1940.

### **Devi Movement in Gujarat (1922-23)**

Devi movement was initially a social movement which took place in South Gujarat in 1922-23. It was a movement in which it was presumed that Devi Salabai was giving command to the tribals to abstain from eating flesh, drinking liquor, or toddy, to take bath daily, to use water rather than a leaf to clean up after defecation, to keep houses clean, to release or sell goats and chickens (which were kept for eating or sacrifice) and to boycott Parsi liquor dealers and landlords. Those who failed to obey these divine orders were believed to suffer misfortune or go mad or even die. By December 1922, the movement engulfed the entire area inhabited by the tribals along with Surat city.

This movement made those classes their targets which exploited the tribals and which were dealing with the liquor trade. These classes included Parsi money-leaders and landlords, who were also liquor sellers. The tribals decided to boycott the Parsis and the Muslims, not to work with anyone linked with the trade of liquor and to take bath when crossed by the shadow of a Parsi.

This movement was a religious movement in the beginning but towards the end of December 1922, it became the part of a non-cooperation movement. The tribals started to advocate the burning of foreign clothes and the boycott of government schools. In Jalapur taluqa, the tribals used Devi medium to force a Parsi toddy shop owner to pay a fine of Rs. 120 to a nationalist school.

Gandhians had been working among the tribals of Bardoli taluqa and Mahal since 1921. Gandhi insisted upon the participation of the Adivasis in the national movement even before Disobedience was launched in their area. Until then, the Adivasis had shown no interest in the national movement. Kunravji Mehta, a Congress leader worked among the tribals and the tribals became familiar with the name of Gandhi. The tribals became far more sympathetic to the national

movement. In the following years, the name of Gandhi got linked with the name of Devi through the Devi medium. After that the Congress leaders visited Bardoli and attended some Devi meetings. They suggested to the tribals that Devi's command could be reinforced by wearing Khadi. The Congress organised Kaliparaj Conference which was presided over by Vallabhabhai Patel on 21 January 1923. This conference was attended by about 20,000 adivasis. The conference resolved to advocate the cutting of toddy trees, closure of liquor shops and propagation of Khadi. In the following two decades, in 1920s, 1930-31 and 1942, many chaudhris of the tribals lived up to the commitment of giving support to the Gandhian movement and the Indian National Congress against the British rule.

### **Tribal Royement in Midnapur (1918-1924)**

The Santhals, Bhumiji. and Kurmi (Mahto) tribals of Jungle Mahal in Midnapur revolted against the British way back in 1760. They rebelled against the East India Company for dispossessing the tribal chiefs of their land in 1760. The East India Company dispossessed chiefs, such as the Raja of Pachet, the zamindar of Raipur and Ganga Narain. The British introduced permanent settlement and created a class of landlords. By the end of the 19th century, settlers from outside had encroached upon the tribal land. Like the tribals in other regions, here also they were exploited by the outsiders, landlords, money-lenders, traders and officers. There had developed a deep sense of hatred among the tribals against the dikus. Between 1921 and 1923, the peasants of Jungle Mahals and neighbouring tracts in Bankura and Sirighbhum rose against landlordism. This peasant movement was mainly led by the adivasis. It could be divided into two phases. The first phase' coincided with the period of Non-Cooperation Movement (1921-22) and was marked by Congress participation. The second phase covered the period following Gandhi's arrest. Till 1921, there was no Congress organisation in the Jungle Mahals. Attempts had not yet been made to involve adivasis in the national movement. In the early 1921, C.R Das and Satcowripati Roy set out the task of involving' the adivasis in the non-co-operation movement.

The Congress made the MZC (Midnapur Zamindari Company) its target. The MZC controlled by the European landlords were oppressive towards the adivasis. The adivasi workers working in these companies were paid paltry wages. They received 4 ais for carting wood up to a distance of 14 miles, 8 ais for 35 miles. Satcowripati Roy successfully organised the strike of the workers. The MZC responded by using force to bring the adivasis back to work. A scuffle took place in which one 'loyal' adivasi was killed. Adivasis now threatened to loot the jungles. The MZC decided to move the court.

Meanwhile the movement had developed from a strike into a general revolt against the MZC. The confrontation established the credibility of the Congress among the adivasis. The MZC was identified with the outsiders. In July 1921, Sailajananda Sen led a demonstration of 200 Santhal women and blocked the path of paddy carts belonging to the

local landlord. In May 1921, the Congress organised a meeting of 700 Santhals who resolved to abstain from drinking alcohol. The Congress leaders Sailajananda Sen and Murari Mohan Roy constantly advocated the boycott of foreign goods, especially clothes, in their speeches. In January 1922, the Congress initiated a campaign against foreign cloth. The Midnapur Mining Syndicate filed a petition accusing Congress of inciting Santhals to plunder the forests. In January 1922 the Congress campaign against foreign clothes triggered off raids on four haats. Foreign clothes were destroyed. These raids were marked by "Anonymous written messages which (were) circulated inciting Santhals to loot haats".

Ranajit Guha has described such "anonymous messages" as "Insurgent Peasant Communication". The tribals showed their solidarity with the Congress. A crowd of 1000 people gathered outside the court where Congress workers were tried. The subdivisional officer set the bail on each of the accused at an exorbitant amount of Rs. 700. The crowd did not ask for reduction in bail money. It would have been tantamount to accepting the authority of the government. Instead, the tribals demanded immediate release of the prisoners. The superior officer wrote about the crowd: "These people are completely out of hand and require to be shown that there is still a government." But even as the agitation was in the process of getting generalised, Gandhi called off the non-cooperation movement after the incident of Chauri Chaura. The effect of the termination of non-cooperation was that the struggle of the Adivasis was isolated and deprived of wider outside links.

Between 15 and 21 May 1918, the Santhals in Mayurbhanj rose against what they perceived to be the threat for a forcible conscription to the LaQour Corpse bound for France. In the face of an uprising, the government had to abandon recruitment plan. The Santhals rose on 14 June 1918 against encapsulating various outstanding Santhal grievances such as chaukidari taxes, Forest Regulation Act etc. Having asserted their collective ability to defeat the government measures, the Santhals were now in a position to extend their insurgency against all other kinds of oppression of the government. In August 1922, the adivasis asserted their traditional rights to use the jungles and fish in the tanks. The movement was no more confined to the MZC; it moved out into the areas under Indian landlords.

### **Jitu Santhal's Movement in Malda (1924-32)**

The Santhals of Malda district launched an anti-landlord movement in 1924-32. This 'movement got intertwined with the national movement. The leaders of the Swaraj Party supported the tenants in their struggle against the landlords. The leader of this movement Jitu Santhal or Jitu Chotka was drawn close to the Swarajists. He received instructions from the Swarajists to carry forward this movement. Although this movement was anti-diku, anti-colonial, it suffered from the tinge of Hindu communalism. The Swarajists worked among the tribals to bring them within the Hindu fold through the Suddhi (purification) and social reform. Swarajist Kashishwar Chakrabarty, popularly known as Sanyasi Baba toured Malda along with Jitu Santhal in 1925. Jitu Santhal was known as "his (Sanyasi Baba's) agent and preacher". They organized a "Sanyasi

Dal” and defied police order in order to perform Kali puja. This was done with the purpose of giving new Hindu status to the tribals. They appealed to the tribals to give up tribal identity and promised to give them a new Hindu status. He exhorted the tribals to renounce the use of pigs and fowl. If they did so, the higher castes would accept water from them without any fear. They were exhorted to accept Jitu as their leader. There were even rumours that Jitu Raj had been accepted.

In 1928 Jitu instructed Santhals to loot the autumn crop. He promised the tribals that they would be accorded the status of tenants, not of the shareproppers (adhiars) in the settlements. There were several instances of loot by the Santhals. On 3 December 1932 Jitu converted Santhals to Hinduism. He occupied the ruins of Adina Mosque with the purpose to convert it into a temple in the historic city of Padua. He called himself Gandhi. He declared the end of the British Raj and the establishment of his own government inside the occupied mosque. Jitu became a legend. His association with the Swarajists and the Hindustani movement earned him the sympathy of the nationalist Hindus of Malda town. The movement saw the mutual dependence between the Swarajists and Hindu communalists.

This movement was sparked off in the background of the deteriorating conditions of the Santhals. The movement was provoked by the sharp rise in the prices of essential items, forcible eviction of the tenants from the land by the landlords, increasing demand by the landlords for the allowances and rent along with other forms of exploitation and harassment. These problems increased manifold in the 1930s. A Santhal reported, “We must kill all hens, pigs and Musalmans.”

### **Tribals and National Movement in Orissa (1921-36)**

The movement covered the Orissa Division of Orissa and Bihar which was composed of Cuttack, Puri, Balasore, Angul and Khondmals. The tribals along with the other peasants participated in the national movement in 1920s and 1930s. With the efforts of Satyavadi School which was established by Gopabandhu in 1909, the peasants and tribals of Orissa were drawn into the national movement. The peasants and tribals participated in non-cooperation movement. They implemented the “no-rent” aspect of the non-cooperation Movement. By February 1922, the peasants and tribals made inroads into the Jungles and violated the forest laws. The peasants decided to stop payment of the taxes. Those who paid taxes were socially boycotted. In May 1921, the authorities promulgated Section 144 in the area and arrested the tribals. This agitated the Bhuyan tribals and about 500 of them gheraoed the Superintendent’s bungalow. They demanded release of the prisoners. The arrested were tried and imprisoned and the movement gradually subsided.

The Rampa rebellion of Alluri Sitaram, which was also directed against the forest rules, inspired the tribals of Orissa. In 1920-30, the tribals of Gunpur launched a no-rent struggle. They violated the forest laws. The authorities found it difficult to control them. The Khonds also stopped paying rent. They attacked the police which came to arrest them. They refused to pay ‘kists’ (instalments) to the Maharaja of Jeypore. In the

Koraput and Ganjam tracts, popular responses of the tribals to the Civil Disobedience movement grew out of the oppression and exploitation of the tribals by the landlords, money-lenders and the faulty forest laws.

### **Tribal Movement in Assam (the then Assam, Nagaland, Meghalaya and Mizoram)**

The tribals of Assam, which consisted of Assam, Nagaland, Meghalaya and Mizoram during the colonial period, resisted the move of the British to encroach upon their land. The British province which came to be known as Assam took its shape by 1873.

The British annexed the states of Jaintia, Cachar and Assam along with the independent tribal states of Khasi Hills in 1826. Parts of Naga Hills were annexed in 1860s and Mizo hills were annexed in 1870s. The British wanted to transform the agriculture of Assam into tea estates meant exclusively for them. They also wanted to change the culture and traditions of tribals to suit their colonial interests. The tribals revolted against the British policies in 1828 and 1829 in rebellions led by Gundhar Kunwar and Rup Chand Kunwar. They were ruthlessly suppressed by the British. Peali Barphukan was 'executed for his role in the rebellion of 1828. The Khasis waged a war of Independence (1829-33).

They were led by U. Tirot Singh. He was head of an alliance of petty republics of Khasis. They had waged guerrilla warfare against the British. The Khasi chiefs fought the British along with the people. But they had to submit ultimately.

The tribals of Assam were inspired by the revolt of 1857. In 1860, two major uprisings against the British took place - one in the Jaintia Hills and the other in the plains of Nowgong. These uprisings were caused by the rise in taxation. The Khasis rose against the increase in taxation under the leadership of their chiefs. They fought for their independence with bows and arrows. They did not surrender until 1863, when the army was sent to crush them. In Nowgong district, the tribals suffered in the cultivation of poppy crop in 1860. It was followed by the increase in revenue. They were also asked to pay increased taxes on betel nut and pan. The government officials used force to collect the enhanced taxes. The tribals of Nowgong, mainly in Phulanguri area, revolted against the British. They were inspired in their revolt by the tribals of Jaintia Hills who had revolted a little earlier.

---

## **7.6 TRIBAL DEVELOPMENT PROGRAMMES**

---

In order to address the tribal issues, although the concerns and perspectives were different, different approaches to tribal development were implemented. This can be divided into two major phases:

### **Pre-Independence Approach**

This approach was used by the British to mitigate the sufferings of the tribals and prevent their exploitation by the outsiders like money-lenders, traders etc. It was more ameliorative in nature and used an

isolationist strategy to make the task of administration in the tribal areas easy by alienating them from the rest of the population through sentimental and emotional detachment. There was no deliberate attempt to strengthen their economy and was mostly to satisfy the colonial political and economic interests. This is reflected in their forest policies which levied land revenue on tribals and encouraged land alienation policies. Though at that time, a few missionaries and voluntary organizations worked independently for the welfare of the tribals, the conduct of practice of proselytization by Christian missionaries introduced literacy and development among some of the tribal groups.

### **Post-Independence Approach**

After independence it was realized that the tribals have lagged behind the development plans and required attention. They thus acquired a growth-oriented strategy. The government worked upon the development and socio-economic upliftment of these groups and declared some of the areas as “Scheduled Areas” where the population of the tribals was more than 50%. A blueprint for the development of the tribes was planned according to a stipulated period of time with correct investments and inputs, and of ‘macro’, ‘meso’ or ‘micro’ level depending upon the requirement and repercussions.

### **An Approach to Tribal Development**

Taking a view of the tribal problems, a solution to them is both challenging and time consuming. But, an approach targeted for a developmental change from internal and external agencies is aimed and expected. There should be an internal will and motivation to improve the situation, and secondly a “change from without” or “a change with an external support” is highly anticipated majorly from the government and the non-governmental organizations. In the second case, the inputs are chiefly in the form of Five Year Plans, some of whose highlights are:

1. In the I Five Year Plan (1951-56), the Community Development Programmes were focused on people’s participation and favorable motivation in which change was expected through the process of diffusion of innovations which were non-invasive to their culture and could improve their lives.
2. In the II Five Year Plan (1956-61), 43 Special Multi-Purpose Tribal Blocks (SMPTBs) (later known as Tribal Development Blocks- TDBs) were created.
3. The III Five Year Plan (1961-66), focused on food production and individual Farm-Crop Production Plan (FCPP). Under the chairmanship of Verrier Elwin, SMPTBs were reviewed and renamed as the Tribal Development Blocks (TDBs). They were suggested to be opened in all areas where over 60% of the population was that of the tribals.
4. In the IV Five Year Plan (1969-74), the priorities were almost unchanged but special programmes like the Crash Special Nutrition



Programme and Crash Employment Programme were implemented to fulfill the supplementary nutrition diet needs of the tribal infants in order to protect them from malnutrition. An attempt was made to generate employment opportunities for them. Also a series of programmes like the Small Farmers Development Agencies (SFDAs) and Marginal Farmers and Agricultural Laborers Development Agencies (MFALs) were conceived in which attention was shifted from area development to development of selective individuals who qualify the eligibility. On the pattern of SFDAs, the Tribal Development Agencies (TDAs) targeting the tribal problems were established.

5. In the V Five Year Plan (1974-79), Integrated Area Development Approach was used wherein the parameters like population proportion, ecology and resources, lifestyle and culture of the tribals was given importance in finalizing the projects through the Tribal Sub-plan scheme. It aimed at narrowing the gap between the developmental activities in tribal and other areas. Also, Growth Centers were chosen for correct investment and to generate uniform growth impulses.
6. In the Sixth Five Year Plan (1980-85), MADA (Modified Area Development Approach) was adopted to cover the tribal population in the smaller areas.

Likewise we are in the Period of Twelfth Five Year Plan, where different strategies for development of the tribals are still laid.

Although, many strategies have been adopted for the welfare of tribals till date, but we have still not been able to meet the target of full and uniform socio-economic upliftment of the tribals. The major reasons for this failure are: stereotyping of plans and implementation strategies lacking tribal perspective, non-cognizance of the make-up of tribals underlying in different geographical zones with different set of natural resources, cultural traits, economy and lifestyles, different levels of receptivity of the beneficiaries and myriad capabilities of tribal leadership, lack of funds and trained and skilled personnel.

Some of the approaches which can be considered before framing tribal plans, policies and programmes in India include:

1. Understanding and appreciation of the relationship between a tribal and his land, which assumes rights over land as a method of “communal ownership”. Similarly the requirement of land varies between different tribal economies. For e.g., Hunting-gathering communities requires more land to search resources as compared to the pastoral, shifting cultivator and agricultural communities.
2. Division of the tribal regions based upon the geographical contiguity, common resource potentials, and viable units of development, common needs and history.
3. The policy makers should ponder over the exploitation of tribals by money lenders and traders, economic loss to tribals, political and moral dimensions.

4. Resettlement and legal help to the tribals with timely follow-ups.
5. Encouraging the participation of tribals in the decision making process.
6. Creating awareness among the tribals through literacy and technical skills programmes.
7. Sustainable development must be understood in terms of utilization of the forest resources for national economy along with simultaneous social and economic upliftment of the tribals
8. The methodology should be focused upon than the spread of area in order to diffuse the benefits of the programme to the last individual of the community.
9. Proper channelization of funds

---

## **7.7 EVOLUTION OF TRIBAL POLICIES IN INDIA**

---

In the initial years after Independence, there was at senior policy levels a degree of sensitivity to the central but chronically unresolved dilemma of tribal development policy, or isolation or assimilation. The most common metaphor to illustrate this dilemma is that of road construction: are these roads for development, to enable doctors, drinking water rigs and agricultural scientists to reach the difficult and remote regions of tribal habitation? Or are roads built actually to enable the predatory combine of traders, forest contractors, moneylenders, liquor manufacturers, politicians and government functionaries to access these regions to expropriate their forest and mineral wealth, agricultural land, produce and women?

After Independence, the senior political leadership in India particularly Prime Minister Nehru, sought to define the contours of a progressive and sensitive tribal policy that steered clear of the excesses of both 'isolationism' and the implied civilisational arrogance of 'assimilation'. Nehru maintained that tribal people 'possess a variety of culture and are in many ways certainly not backward. There is no point in trying to make them a second rate of copy of ourselves'. In seeking to bring to these communities the benefits of health education and communication, he said that 'one must always remember, however, that we do not mean to interfere with their way of life but want to help them to live it. The tribal people should be helped to grow according to their genius and tradition' (Mann, 1980).

This unusual sensitivity derived partly from the influence that anthropologists like Verrier Elwin had on the design of India's strategies of tribal development. Elwin stressed that in designing development programmes for tribals; their special cultural strengths must be respected and nurtured: Here is a section of humanity simple, tough and hardy, convinced of the wholesomeness of its own life. Their existence has depended during the centuries of their forest mountain, existence, upon the principles of challenge and response. Rigours of climate have not driven them away from their home lands nor obliged them to abandon their way

of life. But they do not suffer from the obstinacy of adherence to the beliefs. They do not suffer from the obstinacy of adherence to the beliefs. They are open, frank and willing to change when faith and reason convince them that change is necessary (Ratha, 1990).

Elwin however was himself attacked, for instance during a debate on Excluded Areas in the Legislative Assembly in 1936, for his alleged primitivism; for attempting to freeze the tribal people 'in a state of barbarism'; and perpetuating their 'uncivilized conditions'. Decades later, he clarified that he had, no doubt, advocated a policy of temporary isolation for certain small tribes when India was under British rule. However he pointed that this was not to keep them as they were; but because at that time the only contacts they had with the outside world were debasing contacts, leading to economic exploitation and cultural destruction. Nothing positive was being done for their welfare; national workers were not admitted into their hills; but merchants, moneylenders, landlords and liquor-vendors were working havoc with their economy and missionaries were destroying their art, their dances, their weaving and their whole culture.

The search for an appropriate middle path of integration, falling between the two extremes of isolation and assimilation, was concretised in Nehru's landmark Panchsheel (or five-fold path, a term derived from Buddhist philosophy which stresses the appropriateness of avoidance of extremes, always seeking the golden mean). The five principles that he advocated for tribal development and integration were enumerated as follows:

1. People should develop along the lines of their own genius and we would avoid imposing anything on them. 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 built 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 tribal territory.
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.

The Scheduled Areas and Scheduled Tribes Commission, headed by U.N. Dhebar (1960) later endorsed and elaborated this policy of integration as attempting 'not to disturb the harmony of tribal life and simultaneously work for its advance, not to impose anything upon the tribals and simultaneously work for their integration as members and part of Indian family'. Despite such progressive policy rhetoric, with the singular exception of the North-East Frontier Agency (NEFA), the policy of integration was not implemented with any notable success in tribal India. For the opening up of the hitherto isolated, and strategically sensitive, tribal highlands of NEFA, a committed and trained group of exceptional

officers were grouped into what was designated as the Indian Frontier Administrative Service. They closely interacted on a day-to-day basis with Nehru and Elwin. Elwin advised that, 'integration can only take place on the basis of equality: moral and political equality'. In a definitive biography, Guha paraphrases Elwin's advice to civil servants serving in tribal regions – 'They must know the people, he said, know what stirred them, moved them, and energized them. When on tour they must drink with the tribals... drink, he added significantly, from the same collective bowl.

It is significant that NEFA, now designated Arunachal Pradesh, remains the state in the north-east that is least convulsed with militancy. Its 'tribesmen now are able to interact with the outside world with confidence and ease. Incidentally this is the only state in India where certain tribes have attained a hundred per cent level of literacy '.

---

## **7.8 NATIONAL POLICY ON TRIBAL DEVELOPMENT**

---

The Ministry of Tribal Affairs prepared a draft of the National Tribal Policy in 2006. Sixty years after Independence, the Government has come out with a policy to look at the issue of development of STs in an integrated and holistic manner.

The proposed policy will address the issues such as enhancement of human development index of STs, improvement of infrastructure in STs dominated areas, ensuring their control over the natural resources base, displacement from their habitat and resettlement, distribution of wealth and opportunities among tribals and empowerment.

The then Minister for Tribal Affairs and DoNER, Kyndiah said that at a time when India has embarked on the path of 8-9% annual economic growth and opportunities are expanding for improving living standards, the Government is alive to the need that the tribal community gets all opportunities and that an enabling environment is created to improve their socio- economic conditions.

The objective of the policy is to bring STs at par with rest of the population in terms of their HDI, socio-economic conditions and basic infrastructure facilities in tribal areas. The policy provides for regulatory protection, socio-economic and political empowerment, development of infrastructure, increased livelihood opportunities, improved governance and administration, preservation of cultural and traditional rights and traditional knowledge, protection of traditional knowledge in the intellectual property rights regime and access to privileges.

The strategy for implementing the policy includes reorienting institutional arrangements in the Scheduled/ Tribal areas, strengthening and revamping of the administrative machinery; developing a quantifiable Tribal Development Index (TDI); linking devolution of funds to improvements in TDI so as to bring STs and tribal areas at par with national level by 2020; preparation of a separate tribal-centric strategy for each sector; strengthening ITDPs/ ITDAs, MADAs and Clusters in tribal

areas; introducing single line administration in the Scheduled/ Tribal areas; adopting area planning approach in the Scheduled/ Tribal Areas; adopting TSP Strategy in letter and spirit; converging efforts and resources; devising an appropriate personnel policy to ensure the presence of Government functionaries in far flung tribal areas; supporting voluntary action in the service deficient far flung areas; developing appropriate communication strategy to effectively reach the STs ; encouraging academic, anthropological and policy research; putting in place an institutionalised system of monitoring and evaluation mechanism for concurrent feedback and linked to outcomes; and, empowerment of the community in terms of the provisions of the PESA, Act to transfer resources and benefits directly to the Gram Sabhas. Issues covered in the draft policy to achieve tribal development include:

### **Alienation of tribal land (Tenurial Insecurity)**

Land is the most important source of livelihood for STs, however and in spite of State enactments to prevent alienation of tribal land, wrongful alienation of tribal land is the single most important cause of pauperization of tribals. Under the Policy, the issue of tenurial insecurity among tribals will be addressed by amending state anti-alienation land laws, amending the Indian Registration Act and establishing fast track courts to deal with tribal alienation.

### **Tribal Forest Interface**

Tribals have inalienable relationship with forests. Various steps are proposed to strengthen this bond and improve the natural resource base so that socio- economic conditions of STs improve including recognition of their age-old occupation rights, ownership over MFPs, conversion of forest villages into revenue villages, etc.

### **Displacement, Rehabilitation & Resettlement**

A legislative regime will be put in place that ensures the least displacement, exploration of all alternatives to displacement, and appropriate compensation including land for land, market value of land, concept of NPV of their assets, social impact assessment, etc. In industrial enterprises in Scheduled Areas, the community will get suitable benefits.

### **Enhancement of Human Development Index (HDI)**

The Government will take steps to improve education, sports and employment opportunities for STs by ensuring an annual increase of 3% in literacy growth rate, for both male and female; 100% enrolment of tribal children and reduction of dropout rates, especially tribal girls, to bring at par with others by the end of 11th Five Year Plan. These targets will be achieved by opening primary schools for boys and girls within a radius of 1 km. of tribal villages; opening residential facilities for primary sections at Panchayat level and residential high schools with hostel facilities in every block in tribal areas and other initiatives. Appropriate sports infrastructure will be provided in each school from primary stage. At least 5% of the

annual grant of the school may be kept aside for development of sports and sports events.

Health, hygiene, drinking water and sanitation: Poor quality of drinking water and absence of sanitation are major sources of water-borne diseases. Since tribal areas have different kinds of terrain, different methods for provision of drinking water and sanitation facilities will be adopted. Diseases endemic in tribal areas will be tackled. A synthesis of Indian systems of medicine like Ayurveda and Siddha with the tribal system and modern medicine will be promoted. Efforts will be made to devise new systems and institutions to enhance the access of tribals to modern health care systems. Special efforts will be made to enhance food security and compile tribal health indicators.

### **Livelihood Opportunities**

Livelihood opportunities will be enhanced through training, skill and design development, provision of market linkages and scientific inputs for enhancing agriculture and horticulture production.

### **Migration**

Steps taken to reduce migration will include enhancing land productivity and providing guaranteed employment under the National Rural Employment Guarantee Act, 2005.

### **Money Lending and Indebtedness**

Tribal people are easy victims of moneylenders. Steps will be taken to improve institutional flow of credit and provide consumption loans.

### **Creation of Critical Infrastructure**

Steps will be taken to effectively use the provisions under Article 275(1) of the Constitution to be taken to bring the infrastructure in the Scheduled and Tribal areas on par with the rest of the country by 2020.

### **Violent Manifestations**

STs have begun to feel a deep sense of exclusion and alienation, which has been manifesting itself in the form of tribal unrest in various tribal pockets. The solution lies in giving rights to the ST communities over natural and financial resources, and addressing the issue of economic deprivation. This includes treating the problem as not merely a policing problem.

### **Conservation and Development of PTGs**

Special and new initiatives will be taken for conservation and development of PTGs who are the most backward among tribal communities, through the adoption of approaches that will result in heritage conservation as well as socio-economic development. The term

Primitive Tribe Groups, which sounds derogatory, is proposed to be renamed as Particularly Vulnerable Tribal Groups.

### **Adoption of TSP strategy**

The TSP as originally conceived had a two-pronged strategy to promote development activities and protect the interest of tribals through legal and administrative support. Mechanisms will now be put in place for effective pooling of TSP funds and spending them under a tribal-centric strategy.

### **Empowerment - PESA Act, 1996**

The PESA, Act was passed to safeguard and preserve the traditions and customs of the people living in the Fifth Schedule areas, their social, religious and cultural identities, and traditional management practices of community resources. While many State Governments have passed laws these are not fully in conformity with the Central law. Actions will be taken to bring about conformity and promote decentralised decision making structures and actively encourage the Constitutional provisions relating to planning at the district level.

### **Gender Equity**

While ST women are in many aspects, better placed than their counterparts in the general population, in certain other areas, efforts will need to be made for the upliftment of tribal women, e.g. in education through special literacy programmes and the elimination of pernicious practices which result in the torture and oppression of women.

### **Enlisting Support of Voluntary Agencies**

NGOs have the ability undertake and promote family and community based programmes and mobilise resources in tribal areas on a long- term basis. They will be encouraged to get involved in tribal development activities that follow a participatory approach and empower the community.

### **Tribal Culture and Traditional Knowledge**

All efforts will be made to support and preserve the rich tribal culture, tradition heritage, arts and crafts, dance and music through documentation and dissemination, market linkages, cultural festivals and melas and encouragement and support of tribal artists, and folk art performers. Efforts will be made to preserve, document and promote traditional wisdom.

### **Administration of Tribal Areas**

The level of administration in Scheduled and other tribal areas has to be raised expeditiously. The Fifth Schedule of the Constitution envisages significant administrative, legislative, powers and protection to Scheduled Tribes in Scheduled Areas. The role and scope of Tribal

Advisory Council (TAC) is proposed to be increased. For delineation of Scheduled Areas, the four criteria cited by the Dhebar Commission, viz. (i) preponderance of tribal population, (ii) compactness and reasonable size of the area, (iii) underdeveloped nature of the area, and (iv) marked disparity in economic standards of the people and outside the area, will continue to be used. However, keeping in view the influx of people in tribal areas, percentage of less than 50%, ST population may be considered for declaration of Scheduled Areas on a case to case basis, and a Gram Panchayat in lieu of a Development Block may be taken as a unit. Sixth Schedule of the Constitution is to devolve autonomy of a wide magnitude on the district and regional councils – a Constitution within the Constitution. To improve the administration in Scheduled Area, various measures have been proposed.

### **Personnel Policy for Tribal Areas**

A large number of government posts remain vacant. An approach will be made to make the posts attractive through special incentives. The existing pattern of administration will be altered so that better services can be obtained from the limited personnel. In order to ensure compliance of this crucial personnel policy, flow of central funds to the States would be linked to filling up of the posts in tribal areas. Panchayati Raj Institutions to exercise control over staff posted in the villages of tribal areas.

### **Strengthening of the Regulatory and Protective Regime**

Efforts are to be made to strengthen the regulatory and protective regime through enforcement of relevant Acts, or their amendment, where necessary. ST's knowledge and wisdom will be protected through a proper legal framework of intellectual property rights. Reservations will be continued and strengthened. Steps will be taken to improve the quality of education given to tribal children and youth to empower them to compete in the modern world on equal terms. Alternative affirmative actions will be explored.

### **Scheduling and De-scheduling of Tribes**

Steps will be taken to ensure that the benefits granted to ST communities are evenly spread to all the ST communities and de-schedule, if so warranted, those populations that have caught up with the general population. A time bound programme will be initiated for identification of the needs of nomadic tribes and their development.

### **Research and Training**

Studies on different aspects of tribal culture will be encouraged and sponsored and Tribal Research Institutes and tribal museums will be strengthened.

### **Communication Strategy**

The Government will reach the STs through different kinds of media, audio and visual, electronic as well as traditional modes of



communication with the extensive involvement of state governments and Tribal Research Institutes.

### **Monitoring, Evaluation & Review Mechanisms**

The National Tribal Policy 2006 outlines several new and continuing initiatives for accelerating the pace of welfare and development of STs tribal areas in the country. An institutionalised mechanism for monitoring will be put in place at the National and State level. Powers will be given to the local communities to monitor and oversee planning and implementation of programme. The policy itself will be updated periodically. To make the policy a living document, the Cabinet Committee on Tribal Affairs (CCTA) will be requested to review of the Policy every three years and redefine the objectives and the guiding principles of the policy if necessary, and accordingly recast the strategy to address the new challenges that may emerge.

---

## **7.9 LET US SUM UP**

---

---

## **7.10 UNIT – END EXERCISES**

---

---

## **7.11 ANSWERS TO CHECK YOUR PROGRESS**

---

---

## **7.12 SUGGESTED READINGS**

---

---

# **UNIT – VIII TRIBAL AREA DEVELOPMENT PROGRAMMES**

---

## **Structure**

- 8.1 Introduction
- 8.2 Objectives
- 8.3 Tribal Area Development Programmes
  - 8.3.1 Economic Measures for the Upliftment of Scheduled Tribes
  - 8.3.2 Tribals and Finance
  - 8.3.3 Scheduled Tribes Finance Corporation
  - 8.3.4 Problems in Tribal Area Development Programmes
- 8.4 Hill Areas Development Programme
  - 8.4.1 Classification of Hill Areas
  - 8.4.2 Hill Areas Development Programme - Objectives
  - 8.4.3 Hill Areas Development Programme - Approaches and Strategies
- 8.5 Tribal Sub-Plan
- 8.6 Forest Land Cultivation
  - 8.6.1 Shifting Cultivation
  - 8.6.2 Characteristic of Shifting Cultivation
- 8.7 Need and Importance of Social Work Practice in Tribal Areas
  - 8.7.1 Theory of Tribal Social Work
  - 8.7.2 Role of Social Worker in Tribal Community Development
- 8.8 Application of Social Work Methods in Tribal Development
  - 8.8.1 Case Work Approach
  - 8.8.2 Group Work Approach
  - 8.8.3 Community Organisation
  - 8.8.4 Social Welfare Administration
  - 8.8.5 Social Work Research
  - 8.8.6 Social Action
- 8.9 Problems in Implementation of Tribal Development
  - 8.9.1 Realities in the Implementation of Constitutional Welfare Programmes
- 8.10 Let Us Sum Up
- 8.11 Unit – End Exercises
- 8.12 Answers to Check Your Progress
- 8.13 Suggested Readings

---

## **8.1 INTRODUCTION**

---

---

## **8.2 OBJECTIVES**

---

---

## **8.3 TRIBAL AREA DEVELOPMENT PROGRAMMES**

---

In the tribal development the following issues are significant

- a) The tribal areas are predominantly agricultural.
- b) The economic development of these areas envisages increased agricultural production. The emphasis has, therefore, to be on introduction of improved and modern agricultural technology.
- c) A major problem of tribal agriculture is that of inadequate provision of irrigation, the most important input for increasing agricultural production. The level of irrigation is extremely low in tribal areas, being less than 1 per cent. Most of the tribal areas situated in the upper reaches of the rivers and streams are left out from the areas to be benefited while planning major and medium irrigation projects.
- d) Tribes have been associated with forests. During the off-seasons, these tribes will depend upon minor products of forests.
- e) Credit and marketing facilities in the tribal areas are being adequately strengthened. Composite co-operative organizations such as LAMPS are being organized to channelize credit and to streamline marketing in the tribal areas.
- f) To free the tribes from bondage of indebtedness, protective legislation has to be vigorously introduced.
- g) In areas where Jhum cultivation is practiced necessary social services support given by the Government. Along with economic schemes are also being taken to improve sanitary conditions, drinking water facilities, education facilities in these tribal areas.

During the planning era there have been rigorous planning efforts and allocation of funds for the tribal development. Thus, while the Second Five-Year plan went for the forty-three experimental Special Multi-Purpose Tribal Blocks (SMPT), the Third Five-Year Plan Crystallized the approach to their development through the concept of Tribal Development Blocks with more funds and a systematic approach. By the Fourth Five-Year Plan period 43 per cent of the tribal population was covered under 504 Tribal Development Blocks. The Fifth Five-Year Plan brought in the concept of sub-plan for tribal development with adequate funds both from the Centre and the state resources. During the Sixth and the Seventh Five-Year plans higher degree of devolution of funds through the Special Component Plan and through Special Central Assistance than in socio-economic development to give them occupational mobility and economic strength. Programmes will be designed in order to fulfil their minimum needs together with emphasis on the integration of different sectoral development programmes, with a clear recognition of their needs. Special attention will be given to assist this segment of the population to cross the poverty line. The schemes of welfare for the backward classes in the Eighth Plan will continue to lay emphasis on strengthening of the educational base of the SC/ST and other backward classes.

### **8.3.1 Economic Measures for the Upliftment of Scheduled Tribes**

Efforts have been made since Independence to improve the condition of tribes. The following measures deserve our attention

- a) Recognizing traditional rights to land: Some States have enacted legislation to this effect. However, there is no uniform policy chalked out.

- b) Legal protection against alienation of tribal land and the protection of tribes from moneylenders: Legislation has been enacted in some States whereby land belonging to ST can be transferred only to other ST and that too with the prior permission. Similarly, various State measures have been instituted to put a stop to the exploitation of the tribes by moneylenders. However, available evidence suggests that the tribes prefer to take loans from private money lenders instead of cooperative societies, notwithstanding the lower interest charged by the later. The main reasons for the failure of the co-operatives have been (a) the co-operatives generally take too long to sanction the loans and have cumbersome procedures; and (b) the co-operatives do not give loans to landless people.
- c) Distribution of land to the tribes and development of land already in their possession: Surplus land released through imposition of ceiling on land holdings are distributed among tribals. Similarly, several schemes like provision of irrigation facilities, ploughs, bullocks, agricultural implements and distribution of improved seeds are in operation in order to help tribes improve the productivity of their land.
- d) Development of cottage industries: The scheme also includes giving financial aid to the ST to set up or improve their own trade or business. Similarly commodities sold by tribals are purchased from them at various centers and the articles they need to sold to them at fair price shops.
- e) Anti-poverty Programmes: One of the highlights of the major anti-poverty measures is their focus on socio-economic-progress, particularly of the SC and ST. According to IRDP guidelines, minimum 30% of the beneficiaries covered should belong to SC/ST. Similarly, at least 30% of investment in terms of subsidy and credit is to flow to SC/ST. Under JRY, preference is to be given to SC/ST for employment. It is also envisaged that 6% of the funds received by the districts is set apart for Indira Aawas Yojana, a housing program for the poor and SC/ST on 100% subsidy basis. At the village panchayat level, 15% of the annual allocation should be spent on items/works which directly benefit SC/ST, under the Accelerated Rural Water Supply Program (ARWSP), emphasis is on coverage of SC/ST.
- f) Tribal Development Blocks: Special multipurpose tribal development blocks have been established. The objects of these blocks have been established. The object of these blocks is to bring about significant changes in the economic and social life of the tribals. However, they have covered a limited population and in several cases the schemes have been launched without any benchmark data.

### **8.3.2 Tribals and Finance**

The tribals are faced with the problem of indebtedness and bonded labour. Tribals borrow money from moneylenders who charge them heavy rates of interest. Coupled with extreme poverty, heavy ritual expenses and drinking habits prompt them to borrow money from easily available and accessible sources. Indebtedness thus becomes a normal and unavoidable aspect of their existence. Various State measures have been instituted to

put a stop to the exploitation of the tribals by moneylenders. For instance, a number of co-operatives have been opened in various State to advance loans to the tribals at nominal interest.

Available evidence suggests that tribals prefer to take loans from private moneylenders instead of co-operative societies notwithstanding the lower interest charged by the later. The main reasons for the failure of the co-operatives have been

- i. The co-operatives generally take too long to sanction the loans and have cumbersome procedures.
- ii. The co-operatives do not give loans to landless people.

The Government of India appointed a "Study Team on Co-operative Structure in Tribal Development Project Areas" under the chairmanship of Shri K.S Bawa in 1973, to indicate a suitable institutional structure for development of tribal communities. The study team recommended that LAMPS should be organized in tribal areas on the lines of Farmer's Service Societies (FSS) providing all types of credit (short, medium and long-term) including credit for meeting consumption needs, their agricultural and consumer goods requirements ; providing technical guidance for modernization of their agriculture and arrange marketing of their agriculture and minor forest products. In pursuance of this, the LAMPS and the PACs were reformed at the primary level to serve as multi-purpose organization for the benefit of tribals. The LAMPS and the PACs are federated at the State level to form the Tribal Development Co-operative Corporations (TDCCs)/ Federations. So far 10 co-operative corporations /federations have been organized at the State level. The TDCCs have been organized in Andhra Pradesh, Bihar, Maharashtra, Orissa, West Bengal, Manipur and Tripura. The State Level Tribal Co-operative Federations have come into being in Kerala and Rajasthan. These TDCCs have been rendering very useful service to the tribals.

In the absence of national federation of tribal co-operative corporation/federations, the National Agricultural Co-operative Marketing Federation (NAFED) at the national level has set up a Tribals cell to extend marketing/technical intelligence and other support to the State Level Tribal Development Co-operative Federations.

Continuous efforts are being made by the State to put a stop to the exploitation of the money lenders, for indebtedness leads to the problem of bonded labour. The banking system, along with co-operatives, has to evolve banking procedures to suit the needs of the tribals, as it is doing for other weaker sections of society.

### **8.3.3 Scheduled Tribes Finance Corporation**

In 1988-89, the Scheduled Castes and Scheduled Tribes Finance and Development Corporation was set-up. This Corporation will play a critical role in developing schemes for employment generation and financing pilot programmes which can then be taken up by the State level corporations and other agencies active in this field. This corporation will also work with CBs and NABARD in improving the flow of financial

assistance to the SC and ST. The objective would be to innovate, experiment and promote rather than duplicate the work of existing agencies. This corporation has an authorized capital of Rs. 75 crores with a paid-up capital of Rs. 50 crores to be fully subscribed by the government.

### **8.3.4 Problems in Tribal Area Development Programmes**

In spite of concrete efforts made during the last six decades, there has not been much change in the socio-economic condition of tribals. The reason for the limited success can be identified as the planner's narrow concentration upon the technical problem of tribal development to the partial exclusion of other factors which are essentially non-economic, but human in nature.

The various barriers faced by tribals in adoption of agricultural innovations can be grouped as follows:

- a) Education barriers: These include ignorance of improved practices, lack of knowledge regarding these, or having wrong knowledge of the practice, etc.
- b) Economic barriers: These include higher cost of improved agricultural practices, lack of money to purchase required requisites, poverty, etc.
- c) Social-cultural barriers: Social barriers pertain to the farmer's in the social system use the same. Cultural barriers are related to different cultural values which come in the way of adoption of agricultural innovation, e.g. High yield entirely depends upon God's will rather than use of improved seeds or fertilizers. Fertilizers destroy the fertility of the soil. To kill insects is to suffer the gnawing of remorse. Diseases of plants are nothing but an astonishing event of nature and fight against these 'events' is to suffer the gnawing of compunction, etc.
- d) Practical barriers: These include the susceptibility of improved varieties of fertilizers and pesticides, lack of irrigation facilities after the application of fertilizers, major portion of the applied fertilizers leached away as the fields are located on stiff slopes of hills, and dusters and sprayers are not available on time.

---

## **8.4 HILL AREAS DEVELOPMENT PROGRAMME (HADP)**

---

The crucial environmental problems of the hills are deforestation and soil erosion, both leading to the drying up of water sources, flash floods and decline in the yield of food and cash crops, fodder, fuel and other minor forest produce. Poverty in the hills is directly related to shortages of materials for basic subsistence, specially where, under the traditional land and water management systems, the capacity of land to support the population has already been exceeded.

In many hill areas, intensive human and livestock pressures along with indiscriminate felling of trees for commercial purposes have already led to loss of soil and rapid depletion and destruction of forest cover.

Besides, to this, water retention capacity and productivity of land have been adversely affected. These factors have impaired the ecology significantly and also resulted in deterioration in the economic condition for the hill people. Traditional agricultural practices, especially shifting cultivation, have also contributed to destruction of forests and soil erosion. Seemingly harmless activity as prolonged grazing by livestock, especially goats and sheep, have further exposed many hill areas to serious ecological degradation. Development activities like construction of buildings, roads, dams, large and medium industries and mining etc., have aggravated environmental problems. Consequently, perennial sources of water springs and small streams have dried up in many areas. The major challenge, therefore, is to devise suitable location-specific solutions, so as to reverse the process and ensure sustain-able development of the growing population and ecology of the hill areas.

#### **8.4.1 Classification of Hill Areas**

The responsibility for balanced social and economic development of the hill areas rests primarily with the concerned State Governments. The hill areas covered under the HADP were the areas identified in 1965 by a Committee of the National Development Council (NDC) and those recommended by the High Level Committee for Western Ghats in 1972. The HADP would continue to be implemented during the Eighth Plan, only in those areas where it is already under operation.

The hill areas of the country fall broadly into the following two categories

- (i) Areas which are co-extensive with the boundaries of the State or Union Territory, i.e., Hill States/Union Territories, namely, Jammu and Kashmir, Himachal Pradesh, Sikkim, Manipur, Meghalaya, Nagaland, Tripura, Arunachal Pradesh and Mizoram.
- (ii) Areas which form part of a State, which are termed as “Designated Hill Areas”, namely :
  - a) Two hill districts of Assam - North Cachar and Karbi Anglong
  - b) Eight districts of Uttar Pradesh - Dehradun, Pauri Garhwal, Tehri Garhwal, Chamoli, Uttar Kashi, Nainital, Almora and Pithoragarh.
  - c) Major part of Darjeeling District of West Bengal.
  - d) Nilgris District of Tamil Nadu.
  - e) 163 talukas of Western Ghats area comprising parts of Maharashtra (62 talukas), Karnataka (40 talukas) Tamil Nadu (29 talukas), Kerala (29 talukas) and Goa (Stalukas).

#### **8.4.2 Hill Areas Development Programme (HADP) - Objectives**

The programme has been in operation since the inception of the Fifth Five Year Plan in the Designated Hill Areas. The basic objective of the Hill Areas Development Programme has been socio-economic development of the hills and the people living there in harmony with

ecological development, The programmes implemented under the HADP have, therefore, aimed at promoting the basic life support systems with sustainable use of the natural resources of the area covered by the programme.

The approach and the strategy of the HADP have evolved over time. The programmes implemented during the Fifth Plan period were mainly beneficiary oriented. While the emphasis shifted to eco-development in the Sixth Plan, the general tenor of the HADP remained substantially the same as that of the normal State Plan following the same sectoral approach. The Seventh Plan laid particular emphasis on the development of ecology and environment as summed up in three phrases, namely, eco-restoration, eco-preservation and eco-development. It aimed at evolving plans and programmes to take care of socio-economic growth, development of infrastructure and promotion of ecology of the areas covered by the HADP.

During the last three Five Year Plans, substantial effort and resources were channelised for the development of infrastructure. However, the corresponding growth in the productive sectors of most of the hill economies has not kept pace with the extent of efforts and resources channelised. During the Eighth Plan, attention will have to be focussed on this, especially, in modernising the agricultural practices and small scale industries at household, cottage and village levels. To achieve this, involvement of the people, would be of paramount importance. Actual basic needs of the people have to be met through improved management of their land and water resources.

#### **8.4.3 Hill Areas Development Programme - Approaches and Strategies**

Intensive efforts would be necessary at the implementation level to halt the process of degradation of the hills and improve productivity of land. Innovative approaches to family planning and welfare to contain the population growth to sustainable levels have to be adopted. Financial and physical monitoring of the HADP by the State Governments would help improve implementation of various programmes. A forestation programme may be popularised through village Panchayats or village authorities, schools and other local organisations, groups and clubs. Private nurseries, especially, of multi-purpose trees which yield benefits like fodder leaves, edible fruits or leaves or flowers, seeds, leaves of commercial value can be encouraged. Application of scientific inputs to agriculture and allied sectors, including identification of crops suitable for the agro-climatic zones, multi-purpose species of trees and bushes to meet requirements of the people from a well-developed small land area are of special importance. This approach is expected to spare considerable areas for permanent greening programmes, like social forestry or horticultural and serve the long-term objectives of enhancing production on sustainable basis.

Appropriate technologies to bring about localised self-sufficiency and generate alternative means of livelihood, as opposed to heavy dependence on forests, and livestock rearing, can be encouraged. Use of appropriate technologies to upgrade the traditional productive systems like



agricultural operations, livestock rearing, arts and crafts, household and cottage industries, etc., and to reduce drudgery of women in fetching water, fuel- wood, fodder and other demanding daily domestic chores needs to be encouraged on priority. The technologies have to be need-based, more productive, efficient, low-cost, and ecologically sustainable. Extension services should enlighten and educate people on how to enhance productivity of both cultivated and community land on a sustainable basis in the context of increasing human and livestock pressures. Consolidation of small and scattered land holdings would help in improving water and land management and ultimately, productivity of the limited land assets of the hills.

In many hill areas, land assets are held as common or community property. In such areas, people do not make permanent investments and several other problems also originate from this. To overcome these, local communities have to evolve suitable models of land management that would invite permanent investment and ensure both optimal returns and ecological safety and development. The State Governments may take a fresh look at their Plan and non-Plan Schemes, forest policies, the land tenure systems, land and water use policies and realign them to eradicate practices destructive to ecology and environment. In order to reduce pressure on land, quality of livestock, including goats, sheep, pigs and poultry birds has to be improved and their numbers reduced. There is an urgent need for relating livestock population to the bearing capacity of available land. Scrub animals could be systematically culled out. The livestock and cattle improvement programmes need to be integrated with fodder and cattle-feed development, stall feeding and scientific grazing. The land and livestock management systems have to improve rapidly.

The productivity of pastures and grazing areas needs to be restored and enhanced. The effort should be to meet the requirements of food, fuel-wood, timber and fodder through scientific utilisation of scarce hill resources on sustainable basis from the least land area. Development of non-conventional energy and use of non- wood based sources of energy could be encouraged. Development of watersheds that can meet water requirement of the people and conserve water and soil resources of the area can be taken up for integrated development. For this, a multi-disciplinary approach is considered most appropriate for creating conditions conducive to development of natural and human resources. Food security has to be ensured on top most priority. Development of horticulture, sericulture and plantation, especially cash crops having low volume, light weight, high value and long shelf-life, could play an important role in generating employment opportunities, higher incomes and ecologically sound development in hilly areas.

Area specific marketing infrastructure, especially for perishable produce and its processing, storage and packaging may be set up where such surpluses are imminent or evident. At the household level, kitchen gardens can be popularised to supplement and enrich the diet of hill people. Wherever transport linkages have been established and local cultivation of food-grains is not advantageous, strong Public Distribution System could be extended, provided other adequate income generating avenues exist. To reduce the use of wood for packaging of horticultural

produce, suitable non-wood based packaging materials such as plastics could be increasingly used on a viable basis. Incentives that would encourage formation of large viable hill villages might be built into the development effort, so that the overhead input costs to reach amenities and services to them, could be reduced. Many hill areas seem to be especially suited to industries that require pollution-free atmosphere, cool climate and precision skills like electronics, watch-making, optical glasses, sericulture, etc. A number of cottage industries like carpet weaving, handlooffis, handicrafts and other village and household based small-scale industries can be encouraged. Due to higher transportation costs in these areas, industries which reduce weight and volume, but add value and increase shelf-life to the locally available raw materials will be advantageous. Large and medium industries may not generally be considered suitable except under favourable circumstances.

Rubber plantations have proved successful in certain areas. Wherever degraded tree-free land could become available and where rubber plantations could thrive, these could be encouraged. Development of sericulture has good potential in hiU areas. A systematic programme of planting feedstock trees for silkworms on all spare patches of land can be taken up. Development of sericulture can provide employment to educated and skilled workers and generate value-adding activities and bring in foreign exchange. However, the programme will call for right quality of graine, prompt payment in cash for the cocoons and primary processing activities at local levels. Tourism can be organised as an industry, with due care taken to avoid exploitative use of scarce local resources, especially, water and fuel-wood. Location specific suitable code of conduct for tourists may be evolved so as to maintain the surroundings clean and disease free protect local ecology and respect local traditions, culture and heritage.

Special care needs to be taken to ensure that hill roads are constructed as per traffic needs, scientific design and specifications suited to hill areas, so that the loose soil is contained, proper drainage system is developed and chances of land slides minimised. In such hill areas where the population density is low and the villages are small and scattered over long distances, porter or pony tracks can be built and properly maintained. Road construction should be completed in all respects without delays. Mining can be carried out but with adequate safeguards in favour of ecology during and after the mining operations. Resources should not be thinly spread on a large number of projects and schemes. The priority for such ongoing and spillover schemes, projects and programmes which do not benefit people in improving their quality of life or are destructive to ecology, can be reduced down or terminated. Shifting cultivation, called 'jhum' is i mainly practised in nine States of country, ie., seven States of the North Eastern Region, Andhra Pradesh and Orissa. The continuation of 'jhum' cultivation reflects the inadequate attention paid to the development of agriculture. Improvement in agricultural practices, development of land for permanent cultivation, increase in "jhum 'land productivity and lengthening of 'jhum ' cycle, will help in blunting the destructive edge of the practice. In comparatively isolated areas, permanent cultivation on scientific lines for localised self-sufficiency in food seems to be a strong

viable solution to the problem. Simultaneously, development of location specific alternative income generating occupations can continue.

Media support for transfer of suitable modern agriculture technology and its extension need to be given. A separate special programme at about 1800 or 1900 hours needs to be telecast and broadcast for the hill people who usually go to sleep early. Some of the voluntary organisations doing commendable work in the hills can be encouraged, especially, those engaged in improving the ecological system besides economic and social conditions of the people. People have to be made aware of the far reaching implications of environmental degradation and their active participation has to be sought for reconstruction of ecology. Environmental aspects can be suitably woven into the curriculum of primary and high school classes.

Regeneration and development of the hill environment cannot be achieved without willing and active cooperation of the people. It will be forthcoming, only if, the benefits from improved land, water and forests resources reach directly and equitably to the people themselves. The hill areas prone to intense tectonic and seismic activities need to be identified; activities like indiscriminate road and building construction and creation of artificial large water bodies need to be minimised and earthquake-proof construction designs should be used. Large projects etc. which might endanger the ecological balance and displace large number of people, should be very carefully considered before investment decisions are taken. Families whose agricultural land is acquired should be settled with productive assets.

In many hill areas men folk have migrated to towns and plains in search of employment opportunities. In such areas, women are managing land and other economic assets. The approach and policies should keep this in view, especially for lightening their burdens of daily chores like collection of fuel-wood, water, and tending to livestock and other domesticated animals and birds. It will be of much advantage if women extension workers are appointed in such villages.

---

## **8.5 TRIBAL SUB-PLAN**

---

The Tribal Sub Plan strategy was developed by an Expert Committee set up by the Ministry of Education and Social Welfare in 1972 under the Chairmanship of Prof. S. C. Dube for the rapid socio-economic development of tribal people and was adopted for the first time in the Fifth Five Year Plan. The strategy adopted continues till this day. Its salient features are:

1. Preparation of plan meant for the welfare and development of tribals within the ambit of a State or a UT plan is a part of the overall plan of a State or UT, and is therefore called a SubPlan.
2. The funds provided under the Tribal Sub-Plan have to be at least equal in proportion to the ST population of each State or UT.
3. Tribals and tribal areas of a State or a UT are given benefits under the TSP in addition to what percolates from the overall Plan of a State/UT.
4. The Sub-Plans:
  - a. Identify the resources for TSP areas;

- b. Prepare a broad policy framework for the development; and,
  - c. Define a suitable administrative strategy for its implementation.
5. The TSP strategy has been in operation in 21 States and 2 UTs. In addition, Goa has been included in the list during 2006-07.
  6. TSP concept is not applicable to the tribal majority States of Arunachal Pradesh, Meghalaya, Mizoram and Nagaland and in the UTs of Lakshadweep and Dadra & Nagar Haveli where tribals represent more than 80 % of the population, since the Annual Plan in these States/UTs is itself a Tribal Plan.

### **Components of TSP**

The main components of tribal-sub plan strategy are:

1. Integrated Tribal Development Agencies/Integrated Tribal Development Projects
2. Modified Area Development Approach (MADA) Pockets
3. Clusters
4. Primitive Tribal Groups (PTGs) and
5. Dispersed Tribal Groups (DTGs)

---

## **8.6 FOREST LAND CULTIVATION**

---

As stated earlier, tribals' area at different levels of socio-cultural and economic development and thus have different problems. The tribes which are in food gathering and hunting stage have altogether different problems from those who practice shifting cultivation. Similarly, the later have different problems from those who are settled agriculturists. An integrated approach to development suited to varied need at different phases needs be evolved and implemented.

### **8.6.1 Shifting Cultivation**

Shifting cultivation in India is practiced by the Scheduled Tribes of the hilly and forest tracts. According to the latest information available on the extent of shifting cultivation in the country, an approximate 10.26 lakh hectares of land are under the system with a population of 36,170 depending on it. It is mainly concentrated in North-East India accounting for about half the total population practicing it. It is also found in the belt comprising Odisha, Bihar, Madhya Pradesh and Andhra Pradesh.

Shifting cultivation is on the way out in many States due to its inherent characteristics, one of them being primitive technology and low carrying capacity. It can, at best maintain 20 persons per square km. Almost all areas under shifting cultivation except Arunachal Pradesh in India have crossed that critical stage.

### **8.6.2 Characteristic of Shifting Cultivation**

1. Rotation of fields, not crops - or shifting to the fields over time and space;
2. Using of fire as the clearing agent.;

3. use of human labour as the chief inputs;
4. no animal or plough is used for cultivation;
5. use of simple tools like dibble stick or hoe;
6. practice of mixed cropping in the land; and
7. Shifting of homestead, it necessary.

---

## **8.7 NEED AND IMPORTANCE OF SOCIAL WORK PRACTICE IN TRIBAL AREAS**

---

The problem of defining a tribe has long defied administrators, anthropologists and sociologists, all of whom have given different definitions. The International Labour Organisation (ILO) in its report of 1953 stated that, “there can be no standard, which can apply to all indigenous or aboriginal groups throughout the world” (Deogaonkar, 1994). Traditional Institutions like the Ghotul, which helped in the socialisation of youth, is weakening, while modern structures are emerging. The Panchayati Raj System, Co-operative bodies, educational institutions and market structures are now slowly being formed in tribal areas. Many Government departments, some of which have specialised in tribal affairs, are functioning among tribal communities. In many tribal areas, social work organisations, mostly NGOs, have made important contributions in the field of education and health.

Social workers in India are faced with an extremely diverse reality. The interplay of social, cultural, economic, political and even geographical factors presents an extraordinarily complex context to engage with. Factors such as ethnicity, tribe, region, caste and religion greatly influence the culturo-historical and socio-political contexts often constructing intersections of realities that are difficult to decipher. India has more than two thousand ethnic groups with many more sub- groups.

With respect to social work education and practice, these intricate overlaps and forward-backward movements of “the pre”, “the current” and “the constantly emerging new” makes it almost impossible to construct one overarching formula of social work curriculum and practice. It is not surprising that within the social work sorority in India, this extremely untidy reality blurs, obfuscates and bewilders even the most experienced of social work educators and practitioners. In the context of “tribes” and social work, in the years when social work education became operational in India, there was openness to the ideas espoused by M. K. Gandhi around the notion of 'constructive work' which brought the tribes into some focus. However these and many acts counted as paternalistic and charitable only, rarely going beyond lip service treatment.

### **8.7.1 Theory of Tribal Social Work**

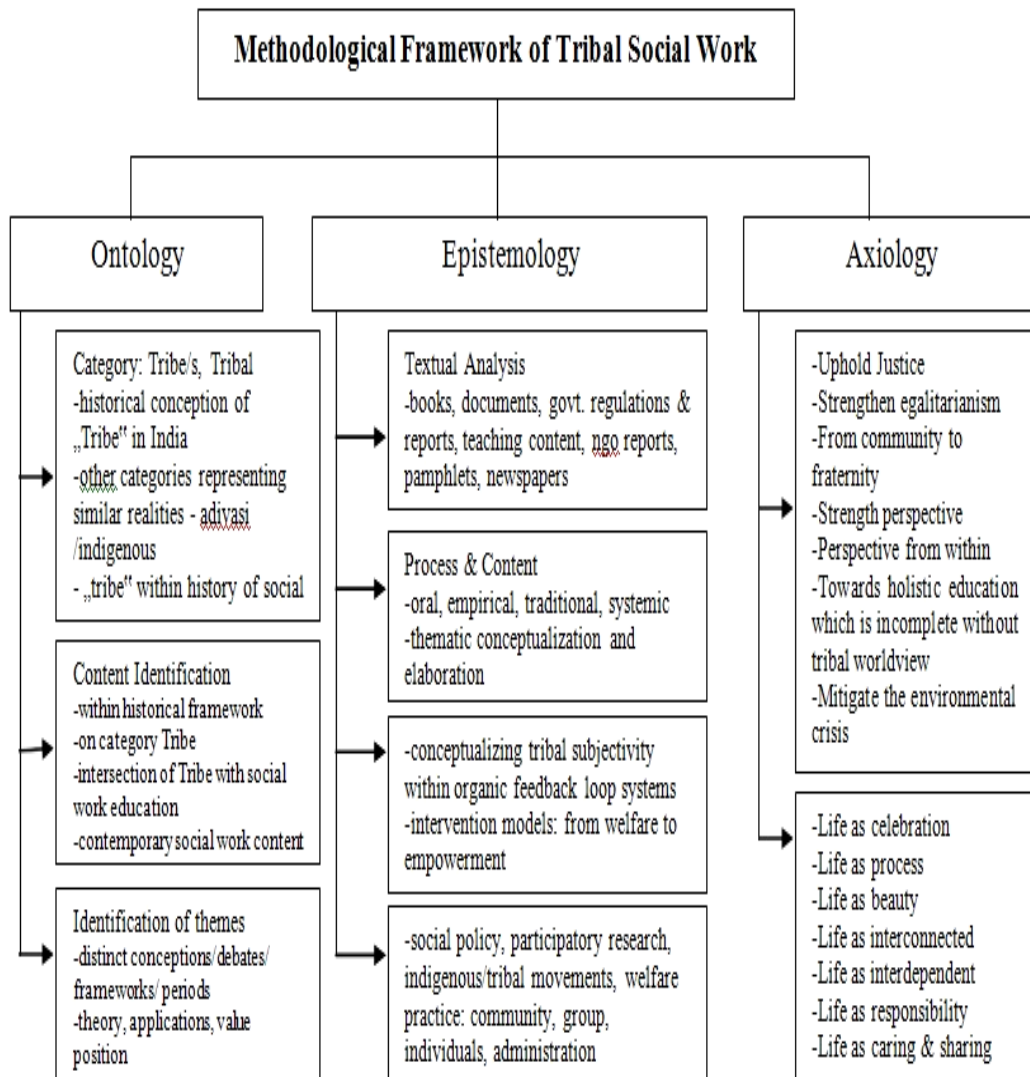
As it stands today, debates pertaining to Tribal Social Work theory revolve mainly around three interrelated components. One pertains to the source of tribal social work knowledge, another related to the characteristics of this knowledge and the practice paradigm emanating from this knowledge. While the source of knowledge are pointed by writers such as Castellano, (2000) as being tradition, experience and revealed and its characteristics being oral, personal, holistic, empirical and narrative, in the practice

domain four practice methods have emerged. These are (i) Policy Practice, (ii) Social Research (iii) Collective Action and (iv) Welfare Practice which includes an integrated model constituting of community work, group work and individual empowerment.

### Philosophical Foundations of Tribal Social Work

Assumption	Questions	Characteristics	Implication for Practice
Ontological	What is the category representing the reality?	-historically pejorative ascription, -socially and structurally distinct, -egalitarian, -ecologically embedded communities	Provides different perspective to social work practice
Epistemological	What are the processes involved in arriving at an understanding of the reality?	Informal knowledge systems, based on trust and respect, premised on community, traditional, experiential	Working „through“ as compared to working „for“ or working „with“
Axiological	What is the direction and for what purpose is the Process of knowledge acquisition committed?	Towards egalitarianism within a justice framework	Help comprehend the beauty of working towards preserving and promoting such realities
Rhetorical	What is the language that will allow the distinct articulation of the reality?	Literary informal style based on oral, personal, holistic, empirical and narratives	Uses engaging style of -narrative, -experiential, -at times in first person, -employing language that conceives humans as part of ecological system

Methodological	What are the premises, process and strategy of engagement within and without the reality?	-Focus on the immediate, thrust on the structural, -Universalize the particular and particularize the universal	Methods include -policy practice -social research -collective action -welfare practice
----------------	---	--	--



### 8.7.2 Role of Social Worker in Tribal Community Development

Social work is a vibrant profession; longitude and latitude of the profession are largely widened. Direct roles of social worker begin with the practicing primary methods of social work. Primary methods are the participatory method with the individual, group and community. Secondary methods are both participatory and non-participatory to be used for the benefit of society at large. Therefore role of social worker is widened for the betterment of individual, group and community.

## **Case Worker**

who look after the issues of individual, it is to help every problematic person in a holistic way. Case work is about to addresses the personal issues of the every individual, who seek help from case worker and solve them in a professional manner.

## **Group Worker**

looks after the treatment and fulfilling the psychosocial needs of the problematic groups of the tribal community. Constitutes Teams, Committees, and invite delegates to fulfill the tasks of psychosocial needs of group members. He tries to develop leadership quality; increase awareness levels of group members on varies issues, and educate them for sustainable development

## **Community Organizer**

Major role of social worker in tribal community development begins with the organising community on varies social issues. Initially it is all about extends and develops cooperative and collaborative attitudes and practices in the tribal community. Further tribal community organizer must concentrate on developing skills on interesting profession of the members and create the political awareness among them, thereby tribal community members will be more strengthen and they leads in to individual and community development.

## **Need Analyzer**

In order to fulfill the societal needs, scientific need analysis must be undertake, by which needs to be priorities. Therefore social workers analyses the needs of the tribal community with the help of community members and priorities them. Various client groups, NGO s govt officials of the community take active part in the process of need analysis and ideas of member to be incorporate with the proposals of needs of the community.

## **Project Manager**

Project or Programme sanctioned for tribal community benefit is always headed by the professional social workers. Social worker have vital role in the need analysis, implement and manage the project, as they trained in preparing and administrate projects and they know the every pulse of the individual, group and community. Active participation with the various groups of the tribal communities they can contribute extremely well for tribal community development.

## **Facilitator**

Social worker facilitate with the various benefits provided by the govt, NGOs, international agencies like WHO, UNICEF, WTO, UNO, etc to the poor, socially excluded, disadvantaged or disempowered individuals and groups and marginalized sections of the society.



## **Middle Manager**

Who help the tribal community members to take the services from government; especially he is middle manager in arranging social security programmes, general insurances and health insurances provided to various beneficiary of the society. He is the true middle manager between employer and employee in collective bargaining and in to get sanction with the various benefits from employer in the view of labor welfare.

## **Counselor**

Every individual of the society having unique character in nature, therefor individualizing the people and fulfilling their needs is the biggest task before social workers. Meaningful and scientific interaction between social worker and every individuals of the society is expected in the preview of counseling, which is the only solution to address the issues of tribal community members also individuals whose behavior is problematic. Such effort helps to improve tolerance among all and it leads in to tribal community development.

## **Researcher**

Social worker takes the scientific investigation of the social and individual issues. Tribal community have its own issues which are the major obstacles of the development, scientific as well as emotional investigation by the social worker may help every, individual groups community and forecasted community development may possible.

---

## **8.8 APPLICATION OF SOCIAL WORK METHODS IN TRIBAL DEVELOPMENT**

---

### **8.8.1 Case Work Approach**

Case work is when you are involved individually with a client who has a problem. It involves interaction with client or a family unit. Case work incorporates the methods like Problem-Solving, Functional Casework, Crisis-Oriented Short-Term Casework and Task-Centered Casework. It involves identifying the problem, sharing the task of problem-solving with client, and setting a deadline for achieving the goals. It is found that tribals are still to come out of the world as they are plugged by illiteracy and ignorance. Social workers can help the families in solving their problems to make it possible to lead satisfying and useful life. This method shall be used to solve problems of childrens like school dropout, poor academic performance and personality characters at school, ashram schools and hostels. Similarly addictions, bad habits, ignorance of legal procedure etc shall be solved among adults.

### **8.8.2 Group Work Approach**

The group work approach refers to a technique where you deal with groups of people either in centers or institutions, as opposed to individual persons or individual families. The group work approach, therefore, involves interaction between a client and a group of people with the same

needs. Such method can be useful for groups of farmers, labours and women for their empowerment. Youths and childrens shall be organized into groups for developing their communication, personality and life skills through undergoing training of vocational courses and competitive examinations preparation. Group work approach shall be used in institutions like anganwadi, school, ashram schools, colleges, hostels, de-addiction and youth centre etc. in tribal areas to make them participate in groups for their intellectual, emotional, social and physical growth.

### **8.8.3 Community Organisation and Tribal Development**

Community development is an integrated development process aimed at improving the overall economic, social, and cultural conditions of a community. It is an attempt to equip people who are unemployed or underemployed, with skills which will bring them a better life. In many tribal communities, community projects have been initiated by women, to enable them generate income. Different agencies support these efforts, especially if such efforts attempt to empower women to contribute towards economic development. Community organizations generally include the co-ordination of existing services, action to expand and modify services, and the creation and organization of new services. Community organizations are involved in many social issues, such as education, housing, health, alienation of youth, economic and social control, labour relations, child care, and immunization programmes. The role of the social worker in community development is important. It is not to tell the community what to do, or what they need. It is to help the community identify their needs, and find ways of satisfying them. This involves a lot of planning, hard work and good communication skills. Plenty of schemes are available for tribal development. Hence it is necessary to create awareness among the tribes to avail the schemes.

Community organization method may help to protect and support tribal culture, tradition, heritage, arts, crafts, dance and music. If invaluable knowledge of tribes like water harvesting techniques, agricultural practices, construction of cane bridges in hills and utilization of forest species like herbs and plants for medical purposes etc. needs to be documented and preserved to prevent it getting lost as a result of 'modernisation'. Then only tribal development measures will be move in proper gensis. Tribal community development strategy shall take efforts to increase production in agriculture through easy credit, market and assured irrigation facilities. Arrangements for processing of agricultural, horticulture and minor forest on large scale and its marketing shall be promoted. Horticulture, dairy, livestock development programme shall be envisaged on an extensive scale in trbal areas. Promotion of education, vocational training, sports, employment and improvement in health standard may bring empowerment of tribes in all facets.

### **8.8.4 Social Welfare Administration**

The main function of social welfare administration is to put into effect the social policy that has been established for the operations of the agency. Social services using a social welfare administration approach like institutions for the old age, children home, correctional centers, street gang

work, residential or day camping, alcohol abuse support groups, medical and psychiatric settings and AIDS support groups etc. can be implemented in the tribal areas.

### **8.8.5 Social Work Research**

Social work Research is the systematic, critical investigation of questions in the social welfare field with the purpose of yielding answers to problems of social work and of extending and generalizing social work knowledge and concepts. Hence, Social work research shall find purposeful solution for tribal problems such as economic exploitation, bankruptcy, unemployment, insufficient earning, bounded labour, school dropout, girl's education, addictions, malnutrition etc.

### **8.8.6 Social Action**

Social Action is an individual, group or community efforts, within the framework of social work philosophy and practice that aims to achieve social progress, to modify social policies and to improve social legislation and health and welfare services. The issues of conversion, development, forceful migration displacement, resettlement, ill treatment and corruption shall be executed by this method. Tribal groups shall be formed to take action on communal rights over forest and other natural resources, atrocities issues and use of fundamental rights. It is felt that folk art, handicrafts, literary movement, libraries network, Information and communication technology application shall be used by tribal in large scale for desirable social action.

---

## **8.9 PROBLEMS IN IMPLEMENTATION OF TRIBAL DEVELOPMENT**

---

1. Very inadequate allotment of funds in both general and special sectors to cover all aspects of development of the tribal areas. As for example, in the Third Plan the per capita expenditure on the tribals comes to Rs. 13.081 when both State and central sectors are added together.
2. The major programmes of Tribal Development Blocks with a coverage of 25,000 tribal population per block was not significant enough for carrying to the tribal areas all the services essential for their full developments;
3. Inadequate administrative machinery to integrate all the sectoral programmes. Coupled with it is the lack of coordination and integration and inter and intra departmental levels within the state, as well as at the sectoral levels of the state and the centre;
4. Lack of effective personnel policy of the government which is reflected in the frequent transfer of key personnel in administration, inadequate incentives to work in and for tribal areas, lack of specialised training in tribal culture as well as non-inculcation of the spirit of social service in them.
5. Failure on the part of the Government to adopt scientific planning and to ensure implementation based on research materials and findings; and
6. Excessive politicisation of the tribal issues and failure on the part of tribal societies to throw up dedicated, articulate and enlightened local leaders

### **8.9.1 Realities in the Implementation of Constitutional Welfare Programmes**

The constitution envisages a comprehensive and well – designed scheme of action for tribal protection and development. The Governor of a state having Scheduled Areas has been given regulation – making power for development of Scheduled Tribes and good administration of Scheduled Areas in consultation with the Tribal Advisory council.

Tribal advisory council is required to keep the President informed of the tribal situation in the state by submitting annual report. In order to protect the tribal interest, the Governor has been given power to exclude the application of any law or part thereof made by the Parliament or the State Legislature. These vast powers vested in the Governor by the Fifth scheduled are limited by Article 163 which says that the Governor will be aided and advised by the Council of Ministers in the exercise of his powers.

According to judicial opinion, the Governor is bound by the advice of the council of Ministers in the exercise of powers granted to him under the Fifth Schedule. Thus, it is the responsibility of the State Government to make effective use of the Provisions in the Fifth Schedule.

The Union Executive has been vested with vast powers of giving directions under Para 3 of the Fifth Schedule and Article 339 (2) for preparation and execution of schemes of tribal development and for good administration of Scheduled Areas. Financial provision has been made under first provision to Article 275 (1) to meet the cost of such schemes out of the Consolidated Fund of India. So far no directive has been issued by the union Government to any of the state Governments.

The Union Government’s persuasive approach with the state Governments regarding the measures to be taken for the protection and development off the tribes has not been very effective. The provisions contained in the Fifth Schedule have virtually remained non – operational. Land continues to pass out of the tribes to non - tribes. Money lenders continue to exploit them by charging exorbitant rates of interest. Prescribed minimum wages are yet to be enforced in tribal areas. Condition of migrant tribal labour particularly women continues to be vulnerable.

The special Central Assistance is released to the State Governments in a ritual way without any area – specific or people – specific schemes. In fact, it is critical gap filler in the planned efforts of State Government and should be utilised for schemes which are undertaken by the State Government with the prior approval of the Union Government. The Tribal sub – Plan strategy launched in 17 States and 2 Union Territories since the Fifth Five Year Plan as a new “package deal” for integrated development of tribal areas with specific focus on development of tribal communities has not been a success because of lack of orientation of the administration machinery.

The economic assistance given to family oriented programs is inadequate to lift a family above poverty line. No scientific data has been collected about the extent of impact of the programs.

In recruitment of services and posts under the government of India and the States, the Scheduled tribes are still under represented. Their representation in Central Government posts and services is below 2 % in Group "A" and "B" and below 5 % in Group C & D, as against 7 ½ % prescribed for each of these categories.

In the wake of development process, there has been heavy influx of outsiders in the tribal areas who have not only grabbed most of the resulting job opportunities but also settled down in those areas and have increased pressure among others, on the land resources. The power of imposing restrictions on the movement or settlement of outsiders in tribal areas as envisaged in Clause 5 of Article 19 of the Constitution has never been exercised. As a result, the tribal population in certain tribal majority areas has been reduced to minority. This trend is conspicuous in industrial areas where the tribes face a serious challenge to their existence in general and their culture in particular.

---

## **8.10 LET US SUM UP**

---

---

## **8.11 UNIT – END EXERCISES**

---

---

## **8.12 ANSWERS TO CHECK YOUR PROGRESS**

---

---

## **8.13 SUGGESTED READINGS**

---

---

# UNIT – IX INTRODUCTION TO PROJECT MANAGEMENT

---

## Structure

- 9.1 Introduction
- 9.2 Objectives
- 9.3 Project Management
- 9.4 Concept of Project Management
- 9.5 Objective of Project Management
- 9.6 Principles of Project Management
  - 9.6.1 Principle of Vision and Mission
  - 9.6.2 Principle of Business Objectives
  - 9.6.3 Principle of Standards of Engagement
  - 9.6.4 Principle of Intervention and Execution Strategy
  - 9.6.5 Principle of Organisational Alignment
  - 9.6.7 Principle of Measurement and Accountability
- 9.7 Scope of Project Management
- 9.8 Importance of Project Management
- 9.9 Methodologies of Project Management
- 9.10 Micro and Macro Level Planning
- 9.11 Project Dimensions
- 9.12 Project Identification and Formulation
- 9.13 Let Us Sum Up
- 9.14 Unit – End Exercises
- 9.15 Answers to Check Your Progress

---

## 9.1 INTRODUCTION

---

---

## 9.2 OBJECTIVES

---

---

## 9.3 PROJECT MANAGEMENT

---

Realization of these objectives requires systematic planning and careful implementation. To this effect, application of knowledge, skill, tools and techniques in the project environment, refers to project management. Project management in recent years has proliferated, reaching new heights of sophistication. It has emerged as a distinct area of management practices to meet the challenges of new economic environment, globalization process, rapid technological advancement, and quality concerns of the stakeholders.

---

## 9.4 CONCEPT OF PROJECT MANAGEMENT

---

Project management is the process of the application of knowledge, skills, tools, and techniques to project activities to meet project requirements. That is, project management is an interrelated group of processes that enables the project team to achieve a successful project. These processes manage inputs to and produce outputs from specific activities; the progression from input to output is the nucleus of project management and requires integration and iteration. For example, a feasibility report could be an input to a design phase; the output of a design phase could be a set of plans and specifications. This progression requires project management acumen, expertise, tools and techniques, including risk management, contingency development, and change control. In the project context, its conceptual boundaries, or scope lines, as well as the process groups required to manage the inputs and deliver the outputs.

---

## **9.5 OBJECTIVE OF PROJECT MANAGEMENT**

---

1. The successful development and implementation of all project's procedures. A project, regardless of its size, generally involves five distinctive phases of equal importance: Initiation, Planning and Design, Construction and Execution, Monitoring and Control, Completion. The smooth and uninterrupted development and execution of all the above phases ensures the success of a project.
2. Productive guidance, efficient communication and apt supervision of the project's team. Always keep in mind that the success or failure of a project is highly dependent on teamwork, thus, the key to success is always in collaboration. To this end, the establishment of good communication is of major importance. On one hand, information needs to be articulated in a clear, unambiguous and complete way, so everything is comprehended fully by everyone and on the other hand, is the ability to be able listen and receive constructive feedback.
3. The achievement of the project's main goal within the given constraints. The most important constraints are, Scope in that the main goal of the project is completed within the estimated Time, while being of the expected Quality and within the estimated Budget. Staying within the agreed limitations always feeds back into the measurement of a project's performance and success.
4. Optimization of the allocated necessary inputs and their application to meeting the project's pre-defined objectives, is a matter where is always space for improvement. All processes and procedures can be reformed and upgraded to enhance the sustainability of a project and to lead the team through the strategic change process.
5. Production of a complete project which follows the client's exclusive needs and objectives. This might mean that you need to shape and reform the client's vision or to negotiate with them as regards the project's objectives, to modify them into feasible goals. Once the client's aims are clearly defined they usually impact on all

decisions made by the project's stakeholders. Meeting the client's expectations and keeping them happy not only leads to a successful collaboration which might help to eliminate surprises during project execution, but also ensures the sustainability of your professional status in the future.

## **Project Characteristics**

Despite above diversities, projects share the following common characteristics.

1. Unique in nature.
2. Have definite objectives (goals) to achieve.
3. Requires set of resources.
4. Have a specific time frame for completion with a definite start and finish.
5. Involves risk and uncertainty.
6. Requires cross-functional teams and interdisciplinary approach.

---

## **9.6 PRINCIPLES OF PROJECT MANAGEMENT**

---

### **9.6.1 Principle of Vision and Mission**

In order to be successfully executed, every project or initiative should begin with the end in mind. This is effectively accomplished by articulating the Vision and Mission of the project so it is crystal-clear to everyone. Creating a vision and mission for the project helps clarify the expected outcome or desired state, and how it will be accomplished.

### **9.6.2 Principle of Business Objectives**

The next step is to establish two to three goals or objectives for the project. Is it being implemented to increase sales and profit, customer loyalty, employee productivity and morale, or product/service quality? Also, it's important to specifically quantify the amount of improvement that is expected, instead of being vague.

### **9.6.3 Principle of Standards of Engagement**

Simply put, this means establishing who will be part of the project team? What will be the frequency of meetings? What are the meeting ground rules? Who is the project owner? Who is designated to take notes, and distribute project meeting minutes and action steps? This goes along with any other meeting protocol that needs to be clarified.

### **9.6.4 Principle of Intervention and Execution Strategy**

This is the meat of the project and includes using a gap analysis process to determine the most suited intervention (solution) to resolve the issue you are working on. There are many quality management concepts that can be applied ranging from a comprehensive "root cause analysis" to simply "asking why five times." Once the best possible intervention has been identified to resolve the issue, then we must map out our execution



strategy for implementing the intervention. This includes identifying who will do what, when, how, and why?

### **9.6.5 Principle of Organisational Alignment**

To ensure the success and sustainability of the new initiative or process brought on by this project, everyone it will directly impact must be onboard. To achieve organisational alignment (or buy-in), ongoing communication must be employed in-person during team meetings, electronically via email and e-learning (if applicable), and through training. The message must include the WIIFM "what's in it for me" at every level; otherwise most stakeholders will not be interested or engaged around the new initiative.

### **9.6.7 Principle of Measurement and Accountability**

And last, how will we determine success? Well, a simple project scorecard that is visually interesting is a great way to keep everyone updated and engaged. A scorecard is an excellent resource for holding employees, teams, and leaders accountable for the implementation, refinement, and sustainability of the new initiative or project. Accountability means that consistently, top performers will be rewarded and recognised; while those needing improvement will be coached with specific expectations and consequences clearly outlined.

---

## **9.7 SCOPE OF PROJECT MANAGEMENT**

---

Product scope is defined as the functions and features that characterize a product or a service. Project scope, on the other hand, is the work that must be done in order to deliver a product according to the product's scope (required functions and features). Project scope is the common understanding among stakeholders about what goes into a project and what factors define its success. A project's scope is made up of the functionalities or specifications outlined in the requirements.

1. Planning management: A scope management plan is created based on input from the project plan, the project charter, and consultation with stakeholders.
2. Collecting requirements: A requirements management plan is created based on the scope management plan plus stakeholder input. Interviews, focus group discussions, surveys, and more will be used to understand requirements. This will all be documented.
3. Defining scope: A project scope statement is produced based on all the requirements documentation plus the project charter and the scope management plan. This definition will be the basis for all project activity.
4. Creating the Work Breakdown Structure: A Work Breakdown Structure (WBS) is built after analyzing the project scope statement and the requirements documentation. The WBS is basically the

entire project broken down into individual tasks, and deliverables are clearly defined.

5. Validating: Here, deliverables are inspected and reviewed. Either they're accepted as complete or further revisions are requested.
6. Controlling: As the project is executed, scope must be controlled. Performance reports are compared against project requirements to see where gaps exist, which may result in changes to the project plan.

---

## **9.8 IMPORTANCE OF PROJECT MANAGEMENT**

---

### **Strategic Alignment**

Project management is important because it ensures what is being delivered, is right, and will deliver real value against the business opportunity. Every client has strategic goals and the projects that we do for them advance those goals. Project management is important because it ensures there's rigor in architecting projects properly so that they fit well within the broader context of our client's strategic frameworks. Good project management ensures that the goals of projects closely align with the strategic goals of the business. In identifying a solid business case, and being methodical about calculating ROI, project management is important because it can help to ensure the right thing is delivered, that's going to deliver real value.

### **Leadership**

Project management is important because it brings leadership and direction to projects. Without project management, a team can be like a ship without a rudder; moving but without direction, control or purpose. Leadership allows and enables a team to do their best work. Project management provides leadership and vision, motivation, removing roadblocks, coaching and inspiring the team to do their best work.

Project managers serve the team but also ensure clear lines of accountability. With a project manager in place there's no confusion about who's in charge and in control of whatever's going on in a project. Project managers enforce process and keep everyone on the team in line too because ultimately they carry responsibility for whether the project fails or succeeds.

### **Clear Focus & Objectives**

Project management is important because it ensures there's a proper plan for executing on strategic goals. Where project management is left to the team to work out by themselves, you'll find teams work without proper briefs, projects lack focus, can have vague or nebulous objectives, and leave the team not quite sure what they're supposed to be doing, or why.

As project managers, we position ourselves to prevent such a situation and drive the timely accomplishment of tasks, by breaking up a project into tasks for our teams. Oftentimes, the foresight to take such an approach is what differentiates good project management from bad. Breaking up into smaller chunks of work enables teams to remain focused on clear objectives, gear their efforts towards achieving the ultimate goal through the completion of smaller steps and to quickly identify risks, since risk management is important in project management.

Often a project's goals have to change in line with a materializing risk. Again, without dedicated oversight and management, a project could swiftly falter but good project management (and a good project manager) is what enables the team to focus, and when necessary refocus, on their objectives.

### **Realistic Project Planning**

Project management is important because it ensures proper expectations are set around what can be delivered, by when, and for how much. Without proper project management, budget estimates and project delivery timelines can be set that are over-ambitious or lacking in analogous estimating insight from similar projects. Ultimately this means without good project management, projects get delivered late, and over budget.

Effective project managers should be able to negotiate reasonable and achievable deadlines and milestones across stakeholders, teams, and management. Too often, the urgency placed on delivery compromises the necessary steps, and ultimately, the quality of the project's outcome. We all know that most tasks will take longer than initially anticipated; a good project manager is able to analyze and balance the available resources, with the required timeline, and develop a realistic schedule. Project management really matters when scheduling because it brings objectivity to the planning.

A good project manager creates a clear process, with achievable deadlines, that enables everyone within the project team to work within reasonable bounds, and not unreasonable expectations.

### **Quality Control**

Projects management is important because it ensures the quality of whatever is being delivered, consistently hits the mark. Projects are also usually under enormous pressure to be completed. Without a dedicated project manager, who has the support and buy-in of executive management, tasks are underestimated, schedules tightened and processes rushed. The result is bad quality output. Dedicated project management ensures that not only does a project have the time and resources to deliver, but also that the output is quality tested at every stage.

Good project management demands gated phases where teams can assess the output for quality, applicability, and ROI. Project management is of key importance to Quality Assurance because it allows for a staggered

and phased process, creating time for teams to examine and test their outputs at every step along the way.

## **Risk Management**

Project management is important because it ensures risks are properly managed and mitigated against to avoid becoming issues. Risk management is critical to project success. The temptation is just to sweep them under the carpet, never talk about them to the client and hope for the best. But having a robust process around the identification, management and mitigation of risk is what helps prevent risks from becoming issues.

Good project management practice requires project managers to carefully analyze all potential risks to the project, quantify them, develop a mitigation plan against them, and a contingency plan should any of them materialize. Naturally, risks should be prioritized according to the likelihood of them occurring, and appropriate responses are allocated per risk. Good project management matters in this regard, because projects never go to plan, and how we deal with change and adapt our plans is a key to delivering projects successfully.

## **Orderly Process**

Project management is important because it ensures the right people do the right things, at the right time – it ensures proper project process is followed throughout the project lifecycle. Surprisingly, many large and well-known companies have reactive planning processes. But reactivity – as opposed to proactivity – can often cause projects to go into survival mode. This is a when teams fracture, tasks duplicate, and planning becomes reactive creating inefficiency and frustration in the team.

Proper planning and process can make a massive difference as the team knows who's doing what, when, and how. Proper process helps to clarify roles, streamline processes and an input, anticipate risks, and creates the checks and balances to ensure the project is continually aligned with the overall strategy. Project management matters here because without an orderly, easily understood process, companies risk project failure, attrition of employee trust and resource wastage.

## **Continuous Oversight**

Project management is important because it ensures a project's progress is tracked and reported properly. Status reporting might sound boring and unnecessary – and if everything's going to plan, it can just feel like documentation for documentation's sake. But continuous project oversight, ensuring that a project is tracking properly against the original plan, is critical to ensuring that a project stays on track.

When proper oversight and project reporting is in place it makes it easy to see when a project is beginning to deviate from its intended course. The earlier you're able to spot project deviation, the easier it is to course correct. Good project managers will regularly generate easily digestible progress or status reports that enable stakeholders to track the project.

Typically these status reports will provide insights into the work that was completed and planned, the hours utilized and how they track against those planned, how the project is tracking against milestones, risks, assumptions, issues and dependencies and any outputs of the project as it proceeds.

This data is invaluable not only for tracking progress but helps clients gain the trust of other stakeholders in their organization, giving them easy oversight of a project's progress.

### **Subject Matter Expertise**

Project management is important because someone needs to be able to understand if everyone's doing what they should. With a few years experience under their belt, project managers will know a little about a lot of aspects of delivering the projects they manage. They'll know everything about the work that their teams execute; the platforms and systems they use, and the possibilities and limitations, and the kinds of issues that typically occur.

Having this kind of subject matter expertise means they can have intelligent and informed conversations with clients, team, stakeholders, and suppliers. They're well equipped to be the hub of communication on a project, ensuring that as the project flows between different teams and phases of work, nothing gets forgotten about or overlooked. Without subject matter expertise through project management, you can find a project becomes unbalanced – the creatives ignore the limitations of technology or the developers forget the creative vision of the project. Project management keeps the team focused on the overarching vision and brings everyone together forcing the right compromises to make the project a success.

### **Managing and Learning from Success and Failure**

Project management is important because it learns from the successes and failures of the past. Project management can break bad habits and when you're delivering projects, it's important to not make the same mistakes twice. Project managers use retrospectives or post project reviews to consider what went well, what didn't go so well and what should be done differently for the next project.

---

## **9.9      METHODOLOGIES      OF      PROJECT MANAGEMENT**

---

### **9 Popular Project Management Methodologies**

1



Agile - collaborating to iteratively deliver whatever works

2



Scrum - enabling a small, cross-functional, self-managing team

---

## **9.10 MICRO AND MACRO LEVEL PLANNING**

---

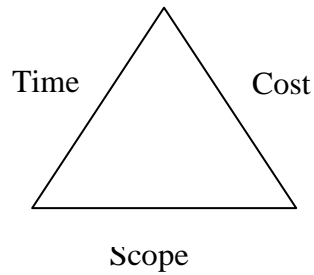
To the practice of keeping track and analyzing the progress of a single project. With this approach, the key factors that are being studied are visualization of change in data from the beginning of the process to the end and emphasis on data visibility. The opposite of this is called Macro project management, which refers to the process of keeping track of and analysing multiple projects spanning over a period of time, tackled by the same team. This process aims to look at the bigger picture. In this manner, managers can deduce various variables that represent their teams' performance, such as the velocity. Doing this enables them to look at the performance of their team based on their performance on multiple projects. However, the drawback of this method is that various smaller variables that occur on a single project level may be ignored.

---

## **9.11 PROJECT DIMENSIONS**

---

Three major dimensions that define the project performance are scope, time, and resource. These parameters are interrelated and interactive. The relationship generally represented as an equilateral triangle.



### **Project Performance Dimensions**

It is evident that any change in any one of dimensions would affect the other. For example, if the scope is enlarged, project would require more time for completion and the cost would also go up. If time is reduced the scope and cost would also be required to be reduced. Similarly any change in cost would be reflected in scope and time. Successful completion of the project would require accomplishment of specified goals within scheduled time and budget. In recent years a fourth dimension, stakeholder satisfaction, is added to the project. However, the other school of management argues that this dimension is an inherent part of the scope of the project that defines the specifications to which the project is required to be implemented. Thus the performance of a project is measured by the degree to which these three parameters (scope, time and cost) are achieved.

Mathematically Performance = f(Scope, Cost, Time)

In management literature, this equilateral triangle is also referred as the “Quality triangle” of the project.

### **Project Life Cycle**

Every project, from conception to completion, passes through various phases of a life cycle synonym to life cycle of living beings. There is no universal consensus on the number of phases in a project cycle. An understanding of the life cycle is important to successful completion of the project as it facilitates to understand the logical sequence of events in the continuum of progress from start to finish.

Typical project consists of four phases - Conceptualization, Planning, Execution and Termination. Each phase is marked by one or more deliverables such as Concept note, Feasibility report, Implementation Plan, HRD plan, Resource allocation plan, Evaluation report etc.

### **Conceptualization Phase**

Conception phase, starting with the seed of an idea, it covers identification of the product / service, Pre-feasibility, Feasibility studies and Appraisal and Approval. The project idea is conceptualized with initial considerations of all possible alternatives for achieving the project objectives. As the idea becomes established a proposal is developed setting out rationale, method, estimated costs, benefits and other details for appraisal of the stakeholders. After reaching a broad consensus on the proposal the feasibility dimensions are analyzed in detail.

## **Planning Phase**

In this phase the project structure is planned based on project appraisal and approvals. Detailed plans for activity, finance, and resources are developed and integrated to the quality parameters. In the process major tasks need to be performed in this phase are

- Identification of activities and their sequencing
- Time frame for execution
- Estimation and budgeting
- Staffing

A Detailed Project Report (DPR) specifying various aspects of the project is finalized to facilitate execution in this phase.

## **Execution Phase**

This phase of the project witnesses the concentrated activity where the plans are put into operation. Each activity is monitored, controlled and coordinated to achieve project objectives. Important activities in this phase are

- Communicating with stakeholders
- Reviewing progress
- Monitoring cost and time
- Controlling quality
- Managing changes

## **Termination Phase**

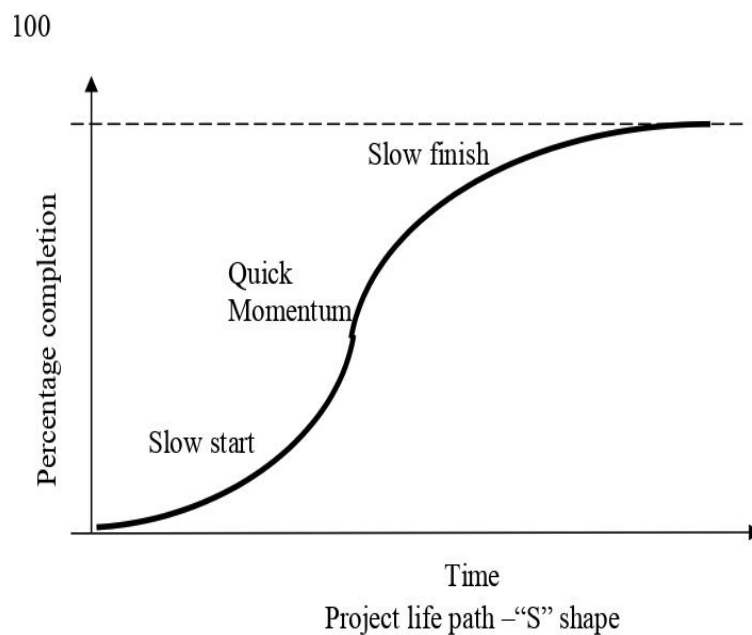
This phase marks the completion of the project wherein the agreed deliverables are installed and project is put in to operation with arrangements for follow-up and evaluation.



## Life Cycle Path

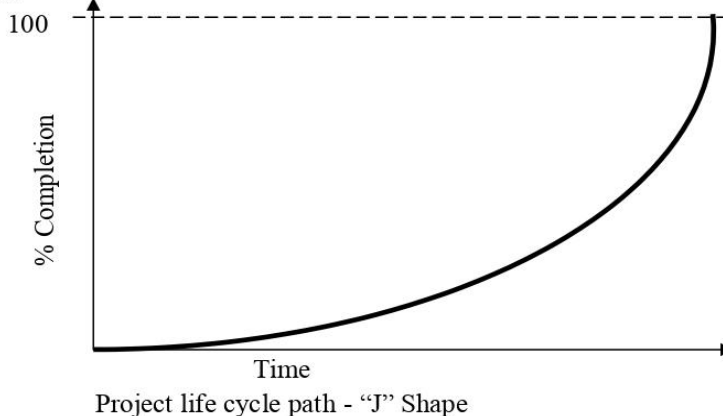
The life cycle of a project from start to completion follows either a “S” shaped path or a “J” shaped path. In “S” shape path the progress is slow at the starting and terminal phase and is fast in the implementation phase. For example, implementation of watershed project. At the beginning detailed sectoral planning and coordination among various implementing agencies etc. makes progress slow and similarly towards termination, creating institutional arrangement for transfer and maintenance of assets to the stakeholders progresses slowly.

Error!



In “J” type cycle path the progress in beginning is slow and as the time moves on the progress of the project improves at fast rate. Example, in a developing an energy plantation. In this the land preparation progresses slowly and as soon as the land and seedling are transplantation is under taken.

Error!



---

## **9.12 PROJECT IDENTIFICATION AND FORMULATION**

---

A project in the economic sense directly or indirectly adds to the economy of the Nation. However an introspection of the project performance clearly indicates that the situation is far from satisfactory. Most of the major and critical projects in public sector that too in crucial sectors like irrigation, agriculture, and infrastructure are plagued by tremendous time and cost overruns. Even in the private sector the performance is not all that satisfactory as is evident from the growing sickness in industry and rapid increase in non-performing assets (NPAS) of Banks and Financial Institutions. The reasons for time and cost over runs are several and they can be broadly classified under-technical, financial, procedural and managerial. Most of these problems mainly stem from inadequate project formulation and haphazard implementation.

Project identification is an important step in project formulation. These are conceived with the objective of meeting the market demand, exploiting natural resources or creating wealth. The project ideas for developmental projects come mainly from the national planning process, where as industrial projects usually stem from identification of commercial prospects and profit potential.

As projects are a means to achieving certain objectives, there may be several alternative projects that will meet these objectives. It is important to indicate all the other alternatives considered with justification in favour of the specific project proposed for consideration.

Sectoral studies, opportunity studies, support studies, project identification essentially focuses on screening the number of project ideas that come up based on information and data available and based on expert opinions and to come up with a limited number of project options which are promising.

### **Project Formulation Concept**

“Project Formulation” is the processes of presenting a project idea in a form in which it can be subjected to comparative appraisals for the purpose of determining in definitive terms the priority that should be attached to a project under sever resource constraints. Project Formulation involves the following steps like opportunity studies, identification of product/service, prefeasibility study, feasibility study, project appraisal and detailed project report.

---

## **9.13 LET US SUM UP**

---

---

**9.14 UNIT – END EXERCISES**

---

---

**9.15 ANSWERS TO CHECK YOUR PROGRESS**

---

---

**9.16 SUGGESTED READINGS**

---

---

# **UNIT – X Detailed Project Report**

---

## **Structure**

- 10.1 Introduction
- 10.2 Objectives
- 10.3 Detailed Project Report
- 10.4 Project Appraisal
- 10.5 Participatory Development
- 10.6 Participatory Planning
- 10.7 Participatory Rural Appraisal
- 10.8 Participatory Management
- 10.9 Participatory Evaluation
- 10.10 Let Us Sum Up
- 10.11 Unit – End Exercises
- 10.12 Answers to Check Your Progress
- 10.13 Suggested Readings

---

## **10.1 INTRODUCTION**

---

---

## **10.2 OBJECTIVES**

---

---

## **10.3 DETAILED PROJECT REPORT**

---

Once the projects are appraised and the investment decisions are made a Detailed Project Report (DPR) is prepared. It provides all the relevant details including design drawings, specifications, detailed cost estimates etc. and this would act as a blue print for project implementation.

### **Meaning of Detailed Project Report**

As the identification and intention for the implementation of the project grow, the depth of the study for the probable project increases. Further analyses of the details relevant to such a project become imperative. It is from the study of the pre-feasibility or feasibility report that approval is made by the project owner (an individual or a project director/manager or the management of a company) for the investment on the project or for a request to prepare the DPR.

Preparation of DPR is a costly and time-taking job (which may even extend to one year) when reports of specialists from different streams like market research, engineering (civil, mechanical, metallurgical, electrical, electronics), finance etc.—as relevant to the project itself—are considered in the DPR.

### **Objectives of Detailed Project Report**

The objectives in preparation of the DPR should ensure that

- a. The report should be with sufficient details to indicate the possible fate of the project when implemented.
- b. The report should meet the questions raised during the project appraisals, i.e. the various types of analyses - be it financial, economic, technical, social etc. should also be taken care of in the DPR.

### **Technology and Design Aspects of Detailed Project Report**

Experience suggests that some projects are launched with clear objectives but with considerable uncertainty as to whether or how they will be technically achievable, not leading to project overruns. The DPR should deal with minimum technical uncertainties and the specialists' findings/report in this area becomes helpful.

Innovative designs are found to be tougher than even the technical uncertainties designs, as such, may appear innocuous and less costly but later, in reality, may be found completely different. Hence the DPR should deal with Technology and Design which have already been tested, thus minimising the technical risk. Before going to overseas technical collaborator the repertoire of established technology available within the country should be explored.

### **Economic Aspects**

1. the location of the plant, the benefit for such location including the available infrastructure facilities;
2. the volume of the project, the capacity installed;
3. the availability of the resources and the utilisation of such resources in a comparatively beneficial manner, e.g. the 'internal rate of return' projected as compared to the possible rate of return on investment from the market without inherent risks.

### **Social and Political Aspects**

Public attitude towards a project is becoming increasingly important - the displacement of people and the concerned public attitude towards, the implementation of such a project can be very serious.

The environmental pollution, the ecological balance (or imbalance?), the potential employment all are of important considerations in the DPR. The importance of 'politics' in a major project cannot be ignored—where the political considerations dominate. The ideal condition is that the project owners/management should be left to manage while the government should provide the necessary conditions to make it a success. But, in reality, the assurance/commitments are often politically motivated even before the finalisation of the DPR. Accordingly, the DPR should recognise this risky game.

### **Financial Aspects**

The prime importance of a project is the assurance of the timely availability of funds/ resources. The availability of funds is to be ensured throughout, i.e. during the implementation period as well as during the second part of the project when it is supposed to start generating income/benefit.

Whether such generation of income/benefit will be sufficient for the servicing of the borrowed funds to pay interest and also the repayment of principal as also the expected income from the owner's capital invested in the project; whether such return on investment is adequate and, also, in excess of other possible incomes from such funds without taking the risk - these are the valid questions to be answered by the DPR. The report also provides the 'Break-even point' level of workings.

### **Background of Detailed Project Report**

When the project is found definitely feasible, the DPR should stand with a background dealing with the recommendation for the project, as supported by the forecasted details for the coming years when the project is put into operation.

1. Project at a glance,
2. Market Report,
3. Technical details with the process involved and the plant layout,
4. Plant and Machinery and other equipment as required for the project,
5. Project Schedule and
6. Organisation.

Total strength of personnel with their grades and the required training

1. Financial details of project costs, source of financing,
2. Cost of Production,
3. Projected Profit and Loss Account,
4. Projected Balance Sheet,
5. Fund Flow Statement,
6. Interest and Commitment Charges,
7. Working Capital Requirements and
8. Debt Service Coverage.

### **Break-Even Analysis**

As an illustration of a Detailed Project Report we would like to produce a DPR in a summarised form. The contents of this DPR is partly quoted from an actual report and is partly descriptive in nature indicating, in a summarised form, what should be the contents as under the relevant headings. The product names, the amounts in quantity and value are for illustration only with the idea to describe a model DPR. Some points are narrated by way of description within brackets, instead of the actual contents of the report.

### **Opportunity Studies**

An opportunity study identifies investment opportunities and is normally undertaken at macro level by agencies involved in economic planning and development. In general opportunity studies there are three types of study – Area Study, sectoral and Sub-sectoral Studies and Resource Based Studies. Opportunity Studies and Support studies provide sound basis for project identification.

### **Pre Feasibility Studies / Opportunity Studies**

A pre-feasibility study should be viewed as an intermediate stage between a project opportunity study and a detailed feasibility study, the difference being primarily the extent of details of the information obtained. It is the process of gathering facts and opinions pertaining to the project. This information is then vetted for the purpose of tentatively determining whether the project idea is worth pursuing furthering. Pre feasibility study lays stress on assessing market potential, magnitude of investment, technical feasibility, financial analysis, risk analysis etc. The breadth and depth of pre feasibility depend upon the time available and the confidence of the decision maker. Pre feasibility studies help in preparing a project profile for presentation to various stakeholders including funding agencies to solicit their support to the project. It also throws light on aspects of the project that are critical in nature and necessitate further investigation through functional support studies.

Support studies are carried out before commissioning pre feasibility or a feasibility study of projects requiring large-scale investments. These studies also form an integral part of the feasibility studies. They cover one or more critical aspects of project in detail. The contents of the Support Study vary depending on the nature of the study and the project contemplated. Since it relates to a vital aspect of the project the conclusions should be clear enough to give a direction to the subsequent stage of project preparation.

### **Feasibility Study**

Feasibility Study forms the backbone of Project Formulation and presents a balanced picture incorporating all aspects of possible concern. The study investigates practicalities, ways of achieving objectives, strategy options, methodology, and predict likely outcome, risk and the consequences of each course of action. It becomes the foundation on which project definition and rationale will be based so that the quality is reflected in subsequent project activity. A well conducted study provides a sound base for decisions, clarifications of objectives, logical planning, minimal risk, and a successful cost effective project. Assessing feasibility of a proposal requires understanding of the STEEP factors. These are as under Social, Technological, Ecological, Economic, and Political.

A feasibility study is not an end in itself but only a means to arrive at an investment decision. The preparation of a feasibility study report is often made difficult by the number of alternatives (regarding the choice of technology, plant capacity, location, financing etc.) and assumptions on which the decisions are made. The project feasibility studies focus on

- Economic and Market Analysis
- Technical Analysis
- Market Analysis
- Financial Analysis
- Economic Benefits
- Project Risk and Uncertainty
- Management Aspects

### **Economic and Market Analysis**

In the recent years the market analysis has undergone a paradigm shift. The demand forecast and projection of demand supply gap for products / services can no longer be based on extrapolation of past trends using statistical tools and techniques. One has to look at multiple parameters that influence the market. Demand projections are to be made keeping in view all possible developments. Review of the projects executed over the years suggests that many projects have failed not because of technological and financial problems but mainly because of the fact that the projects ignored customer requirements and market forces.

In market analysis a number of factors need to be considered covering – product specifications, pricing, channels of distribution, trade practices, threat of substitutes, domestic and international competition, opportunities for exports etc. It should aim at providing analysis of future market scenario so that the decision on project investment can be taken in an objective manner keeping in view the market risk and uncertainty.

### **Technical Analysis**

Technical analysis is based on the description of the product and specifications and also the requirements of quality standards. The analysis encompasses available alternative technologies, selection of the most appropriate technology in terms of optimum combination of project components, implications of the acquisition of technology, and contractual aspects of licensing. Special attention is given to technical dimensions such as in project selection. The technology chosen should also keep in view the requirements of raw materials and other inputs in terms of quality and should ensure that the cost of production would be competitive.

### **Environmental Impact Studies**

All most all projects have some impact on environment. Current concern of environmental quality requires the environmental clearance for all projects. Therefore environ impact analysis needs to be undertaken before commencement of feasibility study.

### **Objectives of Environmental Impact Studies**

1. To identify and describe the environmental resources/values (ER/Vs) or the environmental attributes (EA) which will be affected by the project (in a quantified manner as far as possible).



2. To describe, measure and assess the environmental effects that the proposed project will have on the ER/Vs.
3. To describe the alternatives to the proposed project which could accomplish the same results but with a different set of environmental effects
4. The environmental impact studies would facilitate providing necessary remedial measures in terms of the equipments and facilities to be provided in the project to comply with the environmental regulation specifications.

## Financial Analysis

The Financial Analysis examines the viability of the project from financial or commercial considerations and indicates the return on the investments. Some of the commonly used techniques for financial analysis are as follows.

- Pay-back period.
- Return on Investment (ROI)
- Net Present Value (NPV)
- Profitability Index(PI)/Benefit Cost Ratio
- Internal Rate of Return (IRR)

## Pay-Back Period

This is the simplest of all methods and calculates the time required to recover the initial project investment out of the subsequent cash flow. It is computed by dividing the investment amount by the sum of the annual returns (income – expenditure) until it is equal to the capital cost.

Example1. (Uniform annual return)

A farmer has invested about Rs. 20000/- in constructing a fish pond and gets annual net return of Rs.5000/- (difference between annual income and expenditure). The pay back period for the project is 4 years (20000/5000).

Example 2. (Varying annual return)

In a project Rs.1,00,000/- an initial investment of establishing a horticultural orchard. The annual cash flow is as under.

Time	Annual Income	Annual Expenditure	Annual return	Cumulative return
1 <sup>st</sup> Year	60,000	30,000	30,000	30,000
2 <sup>nd</sup> Year	70,000	30,000	40,000	70,000
3 <sup>rd</sup> Year	85,000	25,000	60,000	1,30,000
Pay-back period = Two and half years				

## **Return on Investment (ROI)**

The ROI is the annual return as percentage of the initial investment and is computed by dividing the annual return with investment. Its calculation is simple when the return is uniform. For example the ROI of the fish ponds is  $(5000/10000) \times 100 = 50\%$ . When the return is not uniform the average of annual returns over a period is used. For horticultural orchard average return is  $(1,30,000/3) = 43333$ .  $ROI = (43333/100000) \times 100 = 43.3\%$ .

Computation of ROI also suffers from similar limitation as of pay-back period. It does not differentiate between two projects one yielding immediate return (lift irrigation project) and another project where return is received after some gestation period say about 2-3 years (developing new variety of crop).

Both the pay-back period and ROI are simple ones and more suited for quick analysis of the projects and sometimes provide inadequate measures of project viability. It is desirable to use these methods in conjunction with other discounted cash flow methods such as Net Present Value (NPV), Internal Rate of Return (IRR) and Benefit-Cost ratio.

## **Discounted Cash Flow Analysis**

The principle of discounting is the reverse of compounding and takes the value of money over time. To understand this let us take an example of compounding first. Assuming return of 10%, Rs 100 would grow to Rs110/- in the first year and Rs 121 in the second year. In a reverse statement, at a discount rate of 10% the return of Rs.110 in the next year is equivalent to Rs100 at present. In other words the present worth of next year's return at a discount rate 10% is only Rs.90.91 i.e.,  $(100/110)$ . Similarly Rs.121 in the second year worth Rs 100/- at present or the present value of a return after two years is Rs. 82.64  $(100/121)$ . These values Rs.90.91 and Rs.82.64 are known as present value of future annual return of Rs.100 in first and second year respectively.

Net Present Value (NPV)

Net Present Value is considered as one of the important measure for deciding the financial viability of a project. The sum of discounted values of the stream of investments in different years of project implementation gives present value of the cost (say C). Similarly sum of discounted returns yields the present value of benefits (say B). The net present value (NPV) of the project is the difference between these two values (B- C). Higher the value of NPV is always desirable for a project.

## **Benefit-Cost Ratio (B-C Ratio) or Profitability Index (PI)**

The B-C Ratio also referred as Profitability Index (PI), reflect the profitability of a project and computed as the ratio of total present value of the returns to the total present value of the investments (B/C). Higher the ratio better is the return.

## **Internal Rate of Return (IRR)**

Internal Rate of Return (IRR) indicates the limit or the rate of discount at which the project total present value of return (B) equals to total present value of investments ( C ) i.e.  $B-C= \text{Zero}$ . In other words it is the discount rate at which the NPV of the project is zero. The IRR is computed by iteration i.e. Computing NPV at different discount rate till the value is nearly zero. It is desirable to have projects with higher IRR.

## **Risk and Uncertainty**

Risk and Uncertainty are associated with every project. Risk is related to occurrence of adverse consequences and is quantifiable. It is analysed through probability of occurrences. Where as uncertainty refers to inherently unpredictable dimensions and is assessed through sensitivity analysis. It is therefore necessary to analyse these dimensions during formulation and appraisal phase of the programme. Factors attributing to risk and uncertainties of a project are grouped under the following;

1. Technical –relates to project scope, change in technology, quality and quantity of inputs, activity times, estimation errors etc.
2. Economical- pertains to market, cost, competitive environment, change in policy, exchange rate etc.
3. Socio-political- includes dimensions such as labour, stakeholders etc.
4. Environmental – factors could be level of pollution, environmental degradation etc.

## **Economic Benefits**

Apart from the financial benefits (in terms of Return on Investment) the economic benefits of the project are also analyzed in the feasibility study. The economic benefits include employment generation, economic development of the area where the project is located, foreign exchange savings in case of import substitutes or earning of foreign exchange in case of export oriented projects and others.

## **Management Aspects**

Management aspects are becoming very important in project feasibility studies. The management aspects cover the background of promoters, management philosophy, the organization set up and staffing for project implementation phase as well as operational phase, the aspects of decentralization and delegation, systems and procedures, the method of execution and finally the accountability.

## **Time Frame for Project Implementation**

The feasibility study also presents a broad time frame for project implementation. The time frame influences preoperative expenses and cost escalations which will impact the profitability and viability of the project.

## **Feasibility Report**

Based on the feasibility studies the Techno economic feasibility report or the project report is prepared to facilitate project evaluation and appraisal and investment decisions.

---

## **10.4 PROJECT APPRAISAL**

---

The project appraisal is the process of critical examination and analysis of the proposal in totality. The appraisal goes beyond the analysis presented in the feasibility report. At this stage, if required compilation of additional information and further analysis of project dimensions are undertaken. At the end of the process an appraisal note is prepared for facilitating decision on the project implementation.

The appraisal process generally concentrates on the following aspects.

1. Market Appraisal: Focusing on demand projections, adequacy of marketing infrastructure and competence of the key marketing personnel.
2. Technical Appraisal: Covering product mix, Capacity, Process of manufacture engineering know-how and technical collaboration, Raw materials and consumables, Location and site, Building, Plant and equipments, Manpower requirements and Break- even point.
3. Environmental Appraisal: Impact on land use and micro-environment, commitment of natural resources, and Government policy.
4. Financial Appraisal: Capital, rate of return, specifications, contingencies, cost projection, capacity utilization, and financing pattern.
5. Economic Appraisal: Considered as a supportive appraisal it reviews economic rate of return, effective rate of protection and domestic resource cost.
6. Managerial Appraisal: Focuses on promoters, organization structure, managerial personnel, and HR management.

### **Social Cost Benefit Analysis (SCBA)**

Social Cost Benefit Analysis is a methodology for evaluating projects from the social point of view and focuses on social cost and benefits of a project. There often tend to differ from the costs incurred in monetary terms and benefits earned in monetary terms by the project SCBA may be based on UNIDO method or the Little-Mirriles (L-M) approach. Under UNIDO method the net benefits of the project are considered in terms of economic (efficiency) prices also referred to as shadow prices. As per the L-M approach the outputs and inputs of a project are classified into (1) traded goods and services (2) Non traded goods and services; and (3) Labor. All over the world including India currently the focus is on Economic Rate of Return (ERR) based on SCBA assume importance in project formulation and investment decisions.

---

## **10.5 PARTICIPATORY DEVELOPMENT**

---

Participatory development seeks to engage local populations in development projects. Participatory development has taken a variety of forms since it emerged in the 1970s, when it was introduced as an important part of the "basic needs approach" to development. Most manifestations of public participation in development seek "to give the poor a part in initiatives designed for their benefit" in the hopes that development projects will be more sustainable and successful if local populations are engaged in the development process. Participatory development has become an increasingly accepted method of development practice and is employed by a variety of organizations. It is often presented as an alternative to mainstream "top-down" development. There is some question about the proper definition of Participatory development as it varies depending on the perspective applied. Two perspectives that can define Participatory development are the "Social Movement Perspective" and the "Institutional Perspective":

### **Social Movement Perspective**

The mobilization of people to eliminate unjust hierarchies of knowledge, power, and economic distribution. This perspective identifies the goal of participation as an empowering process for people to handle challenges and influence the direction of their own lives. Empowerment participation is when primary stakeholders are capable and willing to initiate the process and take part in the analysis. This leads to joint decision making about what should be achieved and how. While outsiders are equal partners in the development effort, the primary stakeholders are *primus inter pares*, i.e., they are equal partners with a significant say in decisions concerning their lives. Dialogue identifies and analyzes critical issues, and an exchange of knowledge and experiences leads to solutions. Ownership and control of the process rest in the hands of the primary stakeholders.

### **Institutional Perspective**

The reach and inclusion of inputs by relevant groups in the design and implementation of a development project. The "Institutional Perspective" uses the inputs and opinions of relevant groups, or stakeholders in a community, as a tool to achieve a pre-established goal defined by someone external to the community involved. The development project, initiated by an activist external to the community involved, is a process by which problem issues in a community can be divided into stages, and this division facilitates assessment of when and to what degree a participatory approach is relevant. From an institutional perspective, there are four key stages of a development project: Research Stage, Design Stage, Implementation Stage, Evaluation Stage that are defined in later sections of this article. The institutional perspective can also be referred to as a "Project-Based Perspective".

### **Forms of participatory development**

1. Passive participation is the least participatory of the four approaches. Primary stakeholders of a project participate by being

informed about what is going to happen or has already happened. People's feedback is minimal or non-existent, and their participation is assessed through methods like head counting and contribution to the discussion (sometimes referred to as participation by information)

2. Participation by consultation is an extractive process, whereby stakeholders provide answers to questions posed by outside researchers or experts. Input is not limited to meetings but can be provided at different points in time. In the final analysis, however, this consultative process keeps all the decision-making power in the hands of external professionals who are under no obligation to incorporate stakeholders' input.
3. Participation by collaboration forms groups of primary stakeholders to participate in the discussion and analysis of predetermined objectives set by the project. This level of participation does not usually result in dramatic changes in what should be accomplished, which is often already determined. It does, however, require an active involvement in the decision-making process about how to achieve it. This incorporates a component of horizontal communication and capacity building among all stakeholders - a joint collaborative effort. Even if initially dependent on outside facilitators and experts, with time collaborative participation has the potential to evolve into an independent form of participation.
4. Empowerment participation is where primary stakeholders are capable and willing to initiate the process and take part in the analysis. This leads to joint decision making about what should be achieved and how. While outsiders are equal partners in the development effort, the primary stakeholders are *primus inter pares*, i.e., they are equal partners with a significant say in decisions concerning their lives. Dialogue identifies and analyzes critical issues, and an exchange of knowledge and experiences leads to solutions. Ownership and control of the process rest in the hands of the primary stakeholders.

---

## **10.6 PARTICIPATORY PLANNING**

---

Participatory planning is a process by which a community undertakes to reach a given socio-economic goal by consciously diagnosing its problems and charting a course of action to resolve those problems. Experts are needed, but only as facilitators. Moreover, no one likes to participate in something which is not of his/her own creation. Plans prepared by outside experts, irrespective of their technical soundness, cannot inspire the people to participate in their implementation. However, the training on participatory local planning and management of the three million newly elected local government Panchayati Raj officials, one-third of them women, is a major challenge. The handbook module on this topic is intended to be utilized by NIRD and State-level government and non-government agencies to build awareness of both government officials and grassroots representatives, elected to district, mandal and local village-level councils, including the village head, called the Sarpanch, who is often a woman.

### **Principles of Participatory Planning**

The development process should be managed as a natural organic process rather than according to plans, goals, objectives, targets and schedules, implying that goals and targets may change and, therefore, their timing should be tentative and flexible to make room for adaptation to local conditions.

Development programmes should aim to strengthen local organizations and not state and central government bureaucracies. New programmes should be chosen according to their ability to increase local development management capacity. Start with a few schemes to solve some immediate local problems to build local confidence and experience.

The development process is supported by local institutions with village panchayats, primary cooperatives, religious, youth, community-based users' and self-help groups playing a lead role. It is more important to make sure that the development process is rooted in a strong local institution than ensuring that local institutions have a grasp of all the finer technical points. It is comparatively easy to arrange technical services from outside than to bring about social involvement and willing popular participation in the development process. Strong local institutions are necessary as support posts quite independently of whatever technical skills and other background they may have.

---

## **10.7 PARTICIPATORY RURAL APPRAISAL**

---

Participatory rural appraisal (PRA) is a methodology to enhance

1. the development agent's understanding of the rural reality for the planning and development of projects; and
2. the feeling of a greater degree of ownership and responsibility in the rural poor for better results and social acceptance of the programme.

The effectiveness of participatory approaches has led donors, government organizations and NGOs to use PRA in their programmes.

### **Aims of Participatory Methods**

Different participatory methods are used for different ends. Sometimes participatory approaches are the means and ends as well.

In the case of decentralized development, the ends are:

1. peoples' active participation in prioritizing needs/micro-planning;
2. activating the key Panchayati Raj institution - the Gram Sabha; and
3. attitudinal and behavioural change in the bureaucracy.

Since village panchayats have to play an active role in initiating the micro-planning exercise, they need a locally relevant database that is validated by the local people. This will form the basis for setting local priorities. This should help, in turn, in the formulation of local action plans in the form of development activities/projects/programmes.

## **Scope of PRA**

PRA is used

1. To ascertain needs
2. To establish priorities for development activities
3. Within the scope of feasibility studies
4. During the implementation phase of projects
5. Within the scope of monitoring and evaluation of projects
6. For studies of specific topics
7. For focusing formal surveys on essential aspects, and identifying conflicting group interests.

## **Areas of application**

1. Natural resource management
2. Agriculture
3. Poverty alleviation/women in development programmes
4. Health and nutrition
5. Preliminary and primary education
6. Village and district-level planning
7. Institutional and policy analysis.



## Participatory Rural Appraisal

Principles and Methods		Benefits
From 'they learn from us' to 'we learn from them'.	. From 'we let them participate' to 'they take command of their own process'.	Empowering the poor and weak to assert their priorities, make demands and act.
From 'we've done a PRA' to 'we admit being corrected by people'.	From 'we use instruments from our toolbox' to 'they can map, model, estimate, score, analyse, plan themselves'.	Expression and harnessing of local diversity.
From 'we share our knowledge analysis with them' to 'we enable them to learn from each other and conduct their own analysis'.	Offsetting biases: spatial, project, gender/elite, seasonal calendar.	Community participatory appraisal, planning, implementation, monitoring and evaluation.
Rapid progressive learning, which is flexible, exploratory, interactive and inventive.	Triangulation: using different methods, sources and disciplines, and a range of informants in a range of places and cross checking to get closer to the truth through successive approximations.	Identification of research priorities; experts more receptive to the ability of rural poor to design, implement and evaluate.
Facilitation: to enable people to do more or all of the investigation themselves and own the outcome.		Insights gained from PRA leading to policy change.
Sharing: a culture of sharing information, methods, field experiences among NGOs, government and villagers.	Behaviour and attitudes: critical self-awareness in external facilitators, learning from errors.	A culture of open learning among govt., NGOs and community.

## Tools of PRA

Diagram		Priority matrix	Seasonal calendar	Time trends	Venn diagram
<b>Map</b> Provides alternative database Depicts differing local perception of local problems/needs	<b>Transect</b> Builds rapport with locals Supports maps of local resources/needs	Entire community involved in prioritizing needs and development initiatives	Helps to identify lean periods for resources and timing of supply of key farm inputs	Provides local perspective on time changes in natural resources/ecology/etc.	Helps to identify marginalized individuals and groups within the village

### Diagram

A diagram presents information in a readily understood visual form and has a dual use. First, the act of constructing a diagram is in itself an analytical procedure, which enables those preparing it to understand clearly the dynamics they are trying to record. Second, the diagram becomes a tool of communication and discussion among different people.

### Map

This is very useful for creating an alternative database for the design of village plans by the local people. People can draw maps of their village and locate the services, facilities and infrastructure according to availability and access to different groups, thus facilitating the identification of needs, problems and solutions. Different village groups can draw different maps to depict their perceptions, problems and needs. A number of maps by all sections of people in a village can help in prioritizing and preparing village plans of action. People in the village can draw maps on the ground, floor or on paper (these can later be transferred to paper by the facilitator/PRI actor). Social, demographic, health, natural resources or farm maps can be drawn to construct three-dimensional models of their land. Some examples of such maps constructed by villagers are shown as illustrations in this section. The part to be played by the decentralized development actors in this exercise is that of patient listening and motivating people to participate by accepting and respecting their knowledge.

### Transect

To substantiate and support a map, transect is a systematic walk with villagers through the village, observing, listening to villagers' descriptions, asking relevant questions, discussing ideas, identifying different zones, local technologies, introduced technologies, seeking problems, solutions and finally, diagramming/mapping the transect walk and its findings. This helps to:

1. Build rapport with local people;
2. substantiate and support the diagrammed facts; and
3. identify locations of the problems and opportunities for development.

### **Seasonal Mapping or Seasonal Calendar**

An extended version of the crop calendar representing all the major changes within the rural year, such as rainfall patterns and other major climatic changes, cropping, livestock cycles, labour demand, etc. This helps in identifying lean periods for resources and in timing the supply of farm inputs and alternative employment initiatives. Many participatory approaches have been used in India for this purpose, either the locally known Hindu calendar months or festivals and fairs. People in the Indian countryside are more familiar, comfortable and accurate with these benchmarks than the Western calendar. Seasons and months can be related to festivals that are known and generally celebrated by the large majority of the local population.

### **Other Diagrams Dealing With Time Trends**

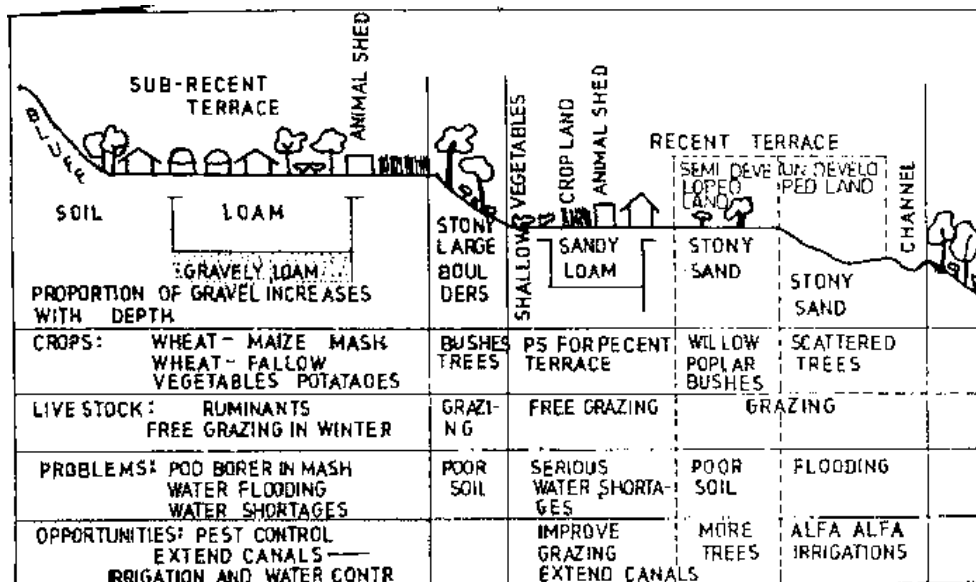
Long-term changes in rural areas can be represented in diagrams such as historical profiles and graphic time trends. The local people's accounts of the past, of how things close to them have changed - ecological histories, land use and cropping patterns, customs and practices, trends in fuel use, etc. - can be represented with approximate dates before and after well-known events. Although secondary data may be available on these, a local perspective facilitates the design of development initiatives. Another useful tool is the historical transect. This depicts local knowledge of the state of natural resources over a period of time. This can be initiated for various sectors of the rural economy to produce a series of diagrams reflecting people's perceptions and priorities.

### **Venn Diagram**

A Venn diagram shows the relationship between individuals, groups and institutions in a community as perceived by the people. It is made up of touching or overlapping circles of various sizes, with each circle representing an individual or institution. The size of the circle indicates their importance and the overlap indicates the degree of contact or inclusion in decision making. This will help in the formulation and implementation of development initiatives at the local level, as well as in identifying marginalized individuals/groups in the community.

### **Prioritization Matrix**

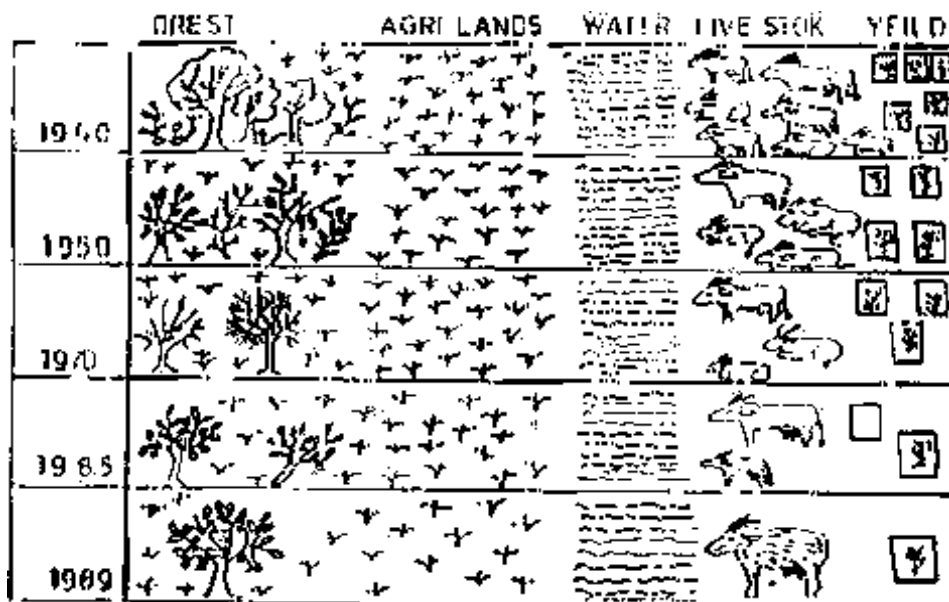
This is used to involve people in prioritizing their needs and type of development initiative suited to local needs. Villagers use seeds to give scores to development initiatives, either individually scoring or in small groups and aggregating for the community as a whole. This will facilitate a process of democratic prioritization by the entire community, ensuring people's involvement in their own development. This is a very important tool for micro-planning by the PRIs at village level.



GEOGRAPHICAL TRANSECTS: This is a transect of a village

SOURCE: Forest, Trees & People  
News Letter no. 25/75

### Geographical transect of a village



#### MYRADA STAFF

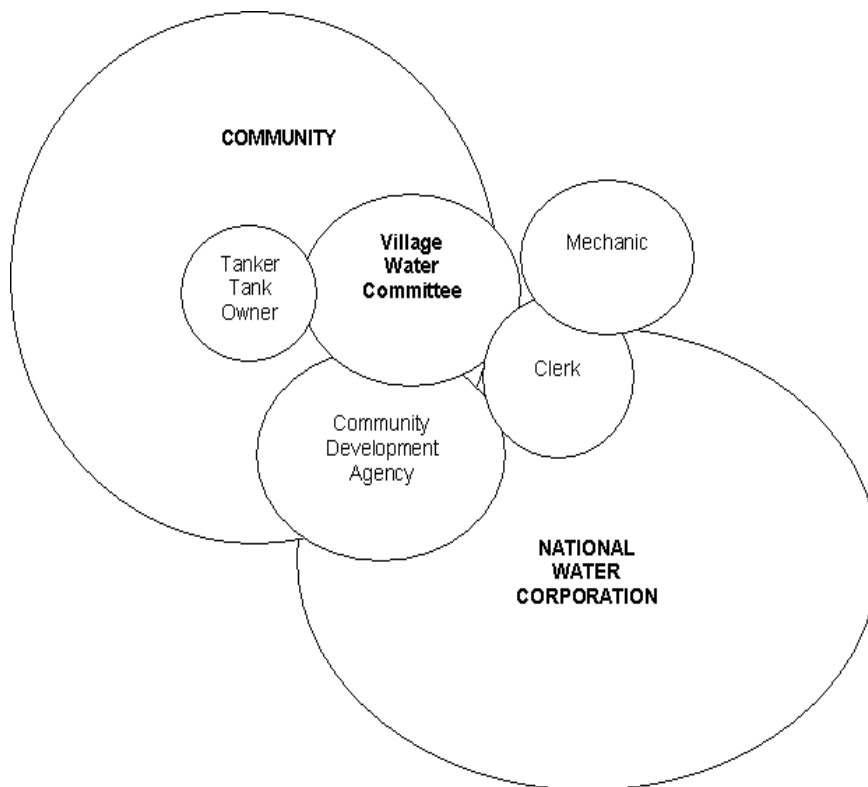
1. CHAKRA PARI
2. KIRAN
3. VINCENT
4. SHEELA

#### PARTICIPANTS

1. SHREEDARMA
2. MADAMA
3. MARE
4. DEBE MADAMA
5. SHIDAMA

### HISTORICAL TRANSECTS OF ARDHANARYPURA VILLAGE.

## Venn diagram of water use control in a Sudan village



### Multiple Role-Playing

This is an important tool that will help trainees understand situations they will face in their work. It aids understanding of other actors in the working situation, their points of view, their reactions and feelings. It also gives them an opportunity to practise their roles in a 'safe' environment. Most role-playing uses an improvised script, based on suggestions made by the trainees, either from their experiences or hypothetical situations that may arise in future. Trainees can be divided into two main groups, one enacting the script, the other observing the players/actors. The roles can be reversed after one performance, firstly, within the same group of actors playing different roles, secondly, with the observers acting out the script and the actors taking on the role of observers. The role reversals can be repeated to allow each trainee to play all the roles.

The role-playing can be followed by a group discussion to identify the most appropriate/effective behaviour/attitudes and mistakes to be avoided. This helps trainees learn in a risk-free environment with objective feedback from their peers and the facilitators, which is generally not possible in real life situations.

Role-playing tools can be a mirror for trainees to see themselves as others perceive them, encouraging insights into their own attitude and behaviour and sensitivity to the opinions, attitudes and needs of others. The benefits of change in attitude and behaviour are readily demonstrated, encouraging desired change. Role-playing is most effective for practising or learning face-to-face communication skills, which will be needed for

direct dealing with individuals/people in the decentralized development process.

Role-playing addresses basic aspects of face-to-face communication such as, listening, awareness and recognition of body language and appreciation of other points of view. Although often criticized for lacking realism, as it cannot accurately depict all the complexities of a real work situation, the strength of role-playing lies in the fact that it gives the trainees the confidence to try new approaches and innovate in the field. An important consideration to be kept in mind is that people feel inhibited in playing roles in front of peer observers and video cameras. This can be overcome by creating an atmosphere of mutual trust/support among the trainees. Role-playing can be introduced towards the middle of the training, giving the group enough time to know one another. The tool's effectiveness depends on the quality of feedback, which must be constructive, enabling a reinforcement of effective behaviour, instilling confidence and highlighting specific areas for improvement in a way that is not critical and readily acceptable.

### **Case Study**

By providing the opportunity for a focused, in-depth discussion of particular situations/events, a case study helps in the understanding of problems and events leading to more acceptable solutions and in relating field experience to training, making it more relevant. It gives insights into a) results of action/inaction in terms of policy/ programme /project implementation/ non-implementation; b) reactions, emotions and problems of people by following events over time and identifying key characteristics.

A case study can be based on appropriate real life/hypothetical situations. Or, it can be prepared as an exercise by the trainees before the start of the training. Trainees can also construct case studies during field visits planned as part of the training programme. A case study is especially useful for development functionaries as the problems are given a human face and can be dealt with more empathy, ensuring better acceptance and success.

### **Field Visit**

This is a very important tool for development functionaries and government officials who have to interact directly with the community. For e.g. the Janmabhoomi programme in Andhra Pradesh requires officials and functionaries to meet people in their own habitat as against the earlier practice of people visiting officials at their work place. This also facilitates the use of participatory tools learnt in earlier training sessions and can be used by the trainees to build up case studies of real life situations for discussion in later sessions.

Depending on the objectives, field visits can be of different duration and form the penultimate session of the training. This may also be used as a part of the evaluation, with trainees applying newly learnt participatory skills in real life situations. The evaluation should include a

self-appraisal based upon observations by the facilitator, with the trainees discussing the problems and solutions in practising participatory tools in real situations.

## **Participatory Methods Traditional Practices and Beliefs**

### **Objective**

1. To encourage field staff to consider and acknowledge the validity and relevance of local knowledge, practices and beliefs.

### **Material**

None

### **Time**

30 minutes

### **Procedure**

1. Early in the workshop, ask participants to think about intriguing traditional practices, beliefs and myths that they have come across. These will be the ones they may not be able to explain scientifically, but appear to have their own internal logic.
2. Ask participants to list some intriguing practices and beliefs from their own respective cultures. You should contribute a number of examples of your own.

## **Fruit Salad**

### **Objectives**

1. To make the group active, especially good after lunch or a long passive session.
2. To form sub-groups, each with an easily remembered name, for further group work.

### **Material**

Chairs arranged in a circle, one less than the number of participants and trainers. If there are enough chairs, these can be set up ahead of time in another area, such as in an adjoining room. The participants are asked to bring their chairs with them.

### **Time**

10 minutes

### **Procedure**

1. Decide on the number of groups, as this will determine the number of fruits selected. Set up a closed circle of chairs, one less than the

- number of people who will join the exercise.
2. Ask participants to sit on the chairs. The trainer begins the game by standing in the middle. Explain that this is an energizing exercise, which will require their active participation.
  3. Let the participants name as many fruits as you need sub-groups, for example, four fruits if you need four sub-groups. Ask one person to choose a fruit, his or her neighbour another fruit, the next neighbour another, and so on until the desired number of sub-groups is formed. The next person in the circle takes the first fruit, the next the second, and so on until everyone, including the trainer, has a fruit name (such as apple, melon, orange, etc.).

## **Sequence Analysis**

### **Objective**

1. To encourage use of participatory methods in sequence to address particular issues, topics or questions.

### **Material**

Pen and paper

### **Time**

30 minutes

### **Procedure**

1. Develop a flow diagram of a potential sequence of methods for investigating particular issue/issues.
2. Explore linkages between methods.
3. Discuss type of information to be learnt from each exercise.
4. Discuss how the group can facilitate fieldwork in terms of division of roles, revising interview guides, etc.

### **Comment**

Following the development of the checklist, it may be useful to have the group reflect on the use of sequences of participatory methods. This emphasises the flexibility and interaction of different participatory methods in a field setting. These should not be seen as isolated methods, but as the means to encourage learning. Method sequencing thus enhances learning.

## **Brainstorming for Interview Guide and Checklist Preparation**

### **Objectives**

1. To quickly develop an unconstrained, non-evaluated list of issues, topics and questions, using the group's collective insights, for later discussion, grouping and sorting.
2. Team building.



**Material**

Flip charts, small sheets of paper, cards

**Time**

5 to 10 minutes

**Procedure**

1. Ask the group to appoint a recorder who will not participate and only record ideas.
2. Ask the group to think of issues, topics and questions they want to tackle in the field or in relation to any particular issue.
3. Encourage them to think of everything that can be included, even the most outlandish idea.
4. Encourage quantity rather than quality, the more ideas the better.
5. There are two options for brainstorming.
  - People state their ideas and the facilitator notes each on a flip chart. No comments and evaluation can be made; it must remain a free flow of ideas.
  - Each group member notes issues, topics or questions on small pieces of paper or cards, which are then stuck up on the wall.
6. Evaluate the ideas after the brainstorming session and agree on a final list of issues by using another method (for example Delphi Technique).

People find it very difficult not to comment on or evaluate ideas during a brainstorming session. Emphasize that all judgements must be ruled out until after all ideas have been generated. However, it is very important that the 'rules' of brainstorming are clear before you start.

**Role-Playing of Good and Bad Interviews****Objectives**

1. To generate discussion on the merits of adopting good interviewing technique. To summarize the main good and bad elements of semi-structured interviewing. To energize the group.

**Material**

None, although groups can find props around the training area

**Time**

30 - 40 minutes

**Procedure**

1. Divide the participants into groups of four or five people
2. Ask half of the sub-groups to develop a 'bad' interview sketch and

the others to develop a 'good' interview sketch. Suggest that they reflect on all the do's and don'ts developed in earlier exercises as guidelines, and on the type of questions they can ask.

3. After 15 minutes, ask the 'bad' interview role-players to present their sketch first. These are much easier to do and result in much amusement.
4. After the 'bad' interview, ask the audience if there were still any good points. After the 'good' interview ask if there were any bad points.

### **Comment**

The role-player groups can concentrate on different types of interviews. For instance, one group can do an individual interview, another group interview, etc. In the subsequent discussion, highlight key points raised by the role-players and get participants to discuss their own experiences. You might need to tone down criticism of the attempted 'good' interviews by stressing how difficult it is to do a good interview. These should become reference points for the groups as the training progresses.

### **Delphi Technique**

#### **Objectives**

1. To generate ideas, issues, questions
2. To group, sort, rank, set priorities

#### **Material**

Small coloured paper/cards, masking tape, pin gum, etc.

#### **Time**

30 minutes or more

#### **Procedure**

1. Use the Brainstorming procedure to generate issues, topics, questions from individuals or small groups. Each idea is noted on a card/paper (only one per card/paper).
2. The cards/papers are placed on the wall and grouped, either by one or a number of volunteers, or by all of the participants. Cards with exactly the same idea are removed, but all others must remain.
3. The group must agree on how the cards are to be clustered, as this will form the basis for the sub-division of a checklist into theme areas.

### **Comment**

This method is quite flexible and can be used for a variety of purposes, including developing and revising an interview checklist, comparing strengths and weaknesses of various methods and preparing a

team contract. Use your imagination and you will find it a good way to involve all trainees in almost any discussion. By asking one or two trainees to do the sorting and clustering of cards, you can encourage them to take responsibility for their own learning.

## **Transect Walks**

### **Objective**

1. To demonstrate the importance of gathering and analysing local information. Material: A table for a group of five people and five envelopes containing paper/small cards.

### **Time**

About 1 hour (5 minutes for introduction, 20 minutes for task, 20-30 minutes for evaluation)

### **Procedure**

1. Identify the route for transect walks by several teams. This may be close to the workshop location (research station, neighborhood of the hotel); further away (a nearby village or community); or inside a large office building.
2. Provide for local key informants to accompany the teams.
3. Divide participants into small teams (using an energizing group-forming exercise).
4. Give the groups time to plan their transect walks. Use the group problem-solving exercise if you have time. Ensure that the groups focus on what they expect to find and the methods they will use. It is better if the subject of the inquiry is precisely defined, as groups will be able to compare findings on their return.
5. The groups return by an agreed time to prepare a diagram and present their findings.

### **Comment**

During the debriefing, focus discussion on both methodological issues and findings.

1. "What did you discover that was new?"
2. "How did you feel talking to informants on their own territory?"
3. "What methods did you use during the transect walk?"

## **Mapping Your Own Town or City**

### **Objectives**

1. To demonstrate that everyone has different mental maps of where they live or work, depending greatly on who we are and what information we have.
2. To practice mapping and modeling first hand.

### **Material**

Pens and large sheets of paper, any other available material

### **Time**

45-75 minutes

### **Procedure**

Divide participants into groups to produce map-models of the village, town or city where the training is being conducted. The exact mix of groups and nature of the task will depend on the participants' knowledge about the locality.

### **Seasonal Calendars**

### **Objective**

- To demonstrate ways to explore changes during the year.

### **Material**

Stones, sticks, seeds, beans, pens, etc.

### **Time**

20 minutes to one hour

### **Procedure**

1. Divide participants into small groups of between three and five people, using a group-forming exercise.
2. Either you or the participants select one or two 'key informants' from each group. Although not essential, these informants may be interviewed about some specialized knowledge they have of the local area or a particular subject. An agronomist may be asked to make calendars of cropping patterns of major crop pests and diseases; a public health officer may be requested to prepare calendars of major diseases.
3. The remaining members of each group are then asked to interview their key informant(s) about a theme assigned by you or selected by them. The informants are then asked to make a diagram or set of diagrams to illustrate trends and changes in those activities and/or events over the course of a single day, week, or year.
4. For example, if you have five working groups, each with their own key informant, they may be asked to create. (a) rainfall calendars - days of rain/month, relative amount of rain over a year, inches of soil moisture/month, etc - for a particular area, comparing these with the situation 20 years ago; (b) major crop production and price calendars - average - of area; (c) agricultural labour, income and expenditure calendars for men and women in an area; (d) daily activity diagrams for particular groups - young men, young women, older men, older women; and (e) daily activity calendars - before

and after some intervention or introduction of a new technology.

5. After the diagrams have been completed (usually 20-30 minutes), ask each group to present its 'findings' to the others. Encourage the groups to focus their presentations on the process they went through (how they interviewed their key informants, the way the diagram developed, and so on), not just the final product. The important point to highlight in these presentations is the possible applications and limitations of these methods in real world situations.
6. After the group presentations, ask the participants to reflect on the advantages, disadvantages and the analytical potential of seasonal calendars. Issues to be raised include:
  - use of intra and inter-household differences in daily activities (which can lead to the identification of constraints and appropriate times of day to schedule meetings with various groups);
  - value in identifying trends and changes over time;
  - utility in discovering correlation and connections between different seasonal patterns (such as precipitation and income and expenditure) which might help to understand causes and effects;
  - power in conveying useful information that everyone - literate and non-literate - can understand and assess; and
  - value in monitoring the impact of project interventions.

A quick variation, which can also be used as an introduction, is to show the group how to establish quantitative information by conducting an analysis of the periodicity of human conception. Make a circle with 12 large cards with the months of the year written on these. Ask participants to line up behind the month of their birth. See if there is a pattern to the month of conception.

## **Venn Diagram**

### **Objectives**

1. To teach the value of visuals in understanding institutional linkages and relationships.
2. To reveal important linkages and constraints in the participants' own organization according to the perceptions of different participant groups (senior management, junior management, department heads, field staff. etc.).

### **Material**

Pens, paper, scissors, tape or glue

### **Time**

45 minutes to one hour

### **Procedure**

1. Divide participants into groups to produce Venn diagrams of a known institution, usually the one they belong to. Form groups,

either according to what they know about the institution or according to hierarchy or department.

2. Describe the process of making a Venn diagram (you can use the examples below). Circles of different sizes are allocated to different institutions, groups, departments or programmes. These overlap, depending on the degree of contact in the real world. They are contained within a circle if they are part of that circle's institution. A large circle means an important institution.
3. Explain that there are two processes: cutting circles out of paper sheets and laying these on or against each other, or drawing on paper or on the ground. The former takes longer, but is better as changes can be made. The latter is quicker, but changes can be messy.
4. Ask the groups to exhibit their Venn diagrams. Analyse key differences between groups and the underlying causes for this.

### **Comment**

This can be an extremely illuminating exercise for the participants as certain aspects of their own institution and work may be revealed for the first time. It will also show the different perceptions of different groups. It may help to highlight contrasting perceptions of different roles, responsibilities and linkages, pointing to areas of conflict and dispute as well as ways to resolve these.

Following the construction of a series of diagrams of the existing situation as seen by different actors, participants can discuss ways of resolving conflicts, filling institutional gaps, or encouraging linkages. A shorter variation is to give each participant a copy of the Venn diagrams below and ask them to identify key differences. These examples are quite striking but also very complex. If participants feel frustrated about not understanding the context, stop and summarize the main points. Different people will have a different understanding of the same organization depending on their role in the institution, and this might cause difficulties in communication.

### **Flow Diagrams for Systems and Impact Analysis**

#### **Objectives**

1. To teach how to depict farm and livelihood systems in a diagram, leading to better understanding of the complexities of linkages and relationships at the local level.
2. To teach how to depict the impact of an intervention or process, leading to better understanding of the anticipated and unexpected effects from the local people's perspective.
3. To describe the basic principles and procedures of flow diagrams.

#### **Material**

Large sheets of paper, pens

#### **Time**

One to two hours

## **Procedure**

Divide participants into groups (using a group-forming exercise) For system diagram

1. Ask participants to consider a typical farming system in an area they know well. The first step is for them to identify and represent the components of the farming system.
2. Then ask them to show the linkages and flows between different components (such as manure from livestock to field, fuelwood from trees to homestead).
3. Next, they should show the farm's links with markets, seed stores, towns, etc.
4. Discuss with the groups whether the system they have depicted has changed over time. What happens if certain linkages break down?

## **Impact Diagram**

Ask the teams to select an activity or event, the impact of which they wish to explore. This may be a programme or policy change (such as a structural adjustment programme) or a household change (such as a disabling illness in a family). They could also consider the impact of training on their lives or work.

1. Ask them to represent the impact on paper, and identify the consequences of the activity or event. This could be both positive and negative. Ask them to link the consequences, using arrows to indicate the direction of flow.
2. Encourage them to think of primary, secondary and tertiary effects, grouping these into different sub- systems.
3. Ask them to exhibit their flow diagrams and organize a debriefing session.

Exhibit the results of the group work, with all participants visiting each group in turn. Use the presentation to allow participants to reflect on the actual findings and on the methodology:

1. How will the process differ in the field?
2. What have you learned as a group from this exercise?
3. What problems do you anticipate?
4. What possible applications can you think of for your work?

## **Flip charts**

1. Useful for comprehending organizational patterns of different networks/systems.
2. Have the advantage of providing a condensed and holistic outlook, which does not require much explanation and highlights key issues.
3. Facilitates discussion on all aspects of the topics represented.

## **Audio-Visual**

These are very important and can be used in a number of ways.

1. During general training or role-playing, to provide feedback by playing video recordings in subsequent sessions. This will facilitate identification of dominant/subservient attitude/behaviour from body language, voiced opinions, voice modulations, etc.
2. During review of the training for evaluation at a later stage.
3. Some aspects/situations are better shown/understood through audio visual aids than by discussion or lecturing.

Audio-visual aids have the advantage of being understood even by illiterate people. Learning to use these is essential for resource persons/master trainers who have to train lower level functionaries and interact directly with communities.

## **Flannel Boards and Diagrams**

1. Important for facilitating participation in all issues discussed during training sessions.
2. Useful with training tools like matrix ranking/scoring in training sessions.

Diagrams like graphs, maps and other models are basically supportive aids for better comprehension of issues/problems discussed in training sessions.

---

## **10.8 PARTICIPATORY MANAGEMENT**

---

In any organisation or development activity not only the designated managers but also the other support staff exercise their influence over the decisions that affect the organisation, project or any development activity. In this process, participation of all the stakeholders is assured, throughout the project cycle, starting from the visualisation and planning to the implementation and final evaluation and assessment.

Participatory management can improve the effectiveness and capacity of an organisation involved in the development management thus contributing to good leadership by the management. It also contributes to an increased transparency in organisational decision making and implementation of the project activities.

Social organisation is a process of organising the community in-groups to achieve any collective objective or to fulfill the community needs. Community mobilisation is a process of mobilising the community for participation in the social, human and community development process.

Though these terms are always used inter-changeably, they are different from each other in substance and practice despite having many



common features. While social change is an integral part of development, development facilitates and leads towards social change.

Development implies improvement, growth and change. It is concerned with the transition of cultures, societies, and communities from less advanced to more advanced social stages.

Development involves a broader perspective. It is regarded as a form of social change. While social change can be considered as a concept that charts the transformation of societies, states and communities, development is often seen as a planned and directed social change.

Development, as a form of social change, has two dimensions:

1. It is the vision of those who adhere to the law of non-intervention and argue that social change will have its own natural evolution where the state will adopt non-interventionist policies and the market forces will determine the social change. This perspective has evolved from the natural law and the “invisible-hand” ideology of the laissez-faire doctrine. It is based partially on economic analysis and partially on ideological beliefs.
2. The idea of development stems from the vision of society in terms of a planned intervention, which stresses on the utilisation of knowledge and technology to help solve the problems of individuals and groups. It is based on the philosophical idea that in applying systematic and appropriate knowledge to the problems confronting the social system, we can facilitate purposefully directed change for the betterment of all.

### **Philosophy of the Participatory Approach**

The effectiveness of the participatory approach to management and development, depends on the tools we use. Communities cannot be lectured about participation. They know when they are excluded. So for development workers, for a more meaningful and sustainable relationship with the poor, listening to what the poor have to say, allowing them to make them sense the reality, enabling them to put it in a shape what is workable and supporting the actions they decide to take, is part of the development workers’ job today. Since it is different from the development work of the past, it requires other skills and tools.

Participatory Rural Appraisal (PRA) and Participatory Learning and Action (PLA) are among the basic methods, which are commonly used in the participatory development and management. These methods make use of specific tools to enable people to analyse their situation. The tools of PRA and PLA come with a philosophy, which ensure that knowledge of the people is used to empower them, rather than the development worker. Both together form part of the participatory process towards involving people in their own development.

### **Participation as a Process of Consultation**

Participation is a process of consultation and willingness to share something and to do something collectively. Participation is a process, in which, everything, from the concept through planning, implementation, monitoring, evaluation, and maintenance, should be in the ownership of the people.

In order to elaborate the concept and process of participation, let us review some of the characteristics of the participation:

1. Participation is a way of life.
2. Individuals are like the components of machinery.
3. Participation demands equality in decision-making.
4. Change in the attitude is required for participation.
5. Commonality of interest provides basis for participation.
6. Combined thinking and struggle promotes participation.
7. Participation is need-based.
8. Two-way learning process leads towards participation.
9. Someone has to initiate the process of participation as an activist

### **How to Promote Participation**

1. Involve people's time/money to ensure their interest.
2. Listen and learn where to support.
3. Consult, take collective decisions without hierarchy.
4. Follow up.
5. Identify common interests.
6. Promote solution.
7. Reaching the poor.
8. Allocate works, promote leadership, and convene meetings.
9. Provide appropriate technology to solve and manage collective social and economic problems.
10. By giving equal chance of opinion to all the members of the community or group.
11. Call meetings, select activists / people by criteria.
12. Take burning issues to mobilise the people.
13. Organise people around their rights.
14. Form Village Development Organisations (VDOs).
15. Mobilise, be punctual, make no promises.
16. Set personal examples through actions and deeds.

### **Constraints of Community Participation and Mobilisation**

It is evident that there are a number of constraints which hinder the process of community participation and mobilisation. At the same time there are strong networks in the communities in terms of interdependence or cooperation amongst friends, families, and neighbours. Unfortunately, however, in most of the communities there is little formal organisation and strategising around community organisations, which could potentially serve as a means to address their needs.

This sense of immobility and trends to avoid participation in the development process arises from a number of factors:

1. The misperception among the community members that politicians and bureaucrats will alleviate their problems, despite the fact that the problems of corruption and poor administration are evident throughout the world;
2. Lack of expertise amongst the community to facilitate such organisation;
3. Lack of will and interest amongst the community members to enhance the required skills for facilitation of such social organisation;
4. Illiteracy, social problems, especially lack of access to social and economic resources/services and poverty among the majority of people living in rural areas and among the marginalised groups in the urban areas;
5. The unwillingness of the community as a whole to give up individual interests to form a broader cooperative;
6. An extreme shortage of available resources to facilitate the community mobilisation process;
7. Politicisation of the development and management procedures and processes;
8. Traditional cultures, social systems; and
9. Adherence to authoritarian and non-democratic societies and political systems.

### **Solutions to Community Participation**

The solutions to resolve such problems are rooted within the resource capacities and social organisational structures of the communities. The organising structure presented here to resolve the problems related to the community mobilisation is based on the concepts of self-help, encompassing various distinguishing features of community development theory, practice and ideology. While it is not assumed that all the problems of the communities can be resolved by community's efforts alone, it is seen as a means of achieving broad community participation and effort. Through this means, it is suggested that the living conditions, facilities and services of the community will improve, along with the empowerment of the community.

### **Visual Tools and Materials for Participatory Modes of Interaction**

Visual tools that reflect local reality help overcome class and literacy barriers and facilitate the involvement of those usually excluded: women, the poor and the less powerful. At the agency level, visual materials help participatory modes of interaction, break hierarchical and disciplinary barriers and forces staff to explore new ways of doing things. It also demystifies planning and researches. Additionally it often marks the beginning of people realising such materials could be used to involve community people in the decision making.

Almost all materials can be used in a participatory way. It is easy to use innovative, visual materials to extract information from communities for external planning rather than to empower people to undertake action. Readers are encouraged to relate and utilise the ideas in the book to meet their own specific needs.

In participatory activities, facilitators keep a low profile after introducing a task or activity and ultimately they become invisible and withdraw their support at an appropriate time. The tasks should be simple and the need for instructions should be minimal. This necessitates much time preparing the materials and thinking through the process. However during the actual activity, good facilitators ensure that the process be controlled and taken over by the group to the greatest extent possible. Tasks that are open-ended allow the emergence of local perspectives, beliefs, values, and reality rather than eliciting the “one correct answer”.

When the intention is to empower participants, it is helpful to keep the following questions in mind while designing and conducting activities:

1. Is the task open-ended or over-structured?
2. How much time and instruction are needed to clarify the task?
3. Who is controlling the process?
4. Who plays the dominant role in managing the task?
5. Who is controlling the outcome?
6. Does the task search for the correct answer?
7. Who is talking the most? (Facilitator or participants).
8. Does the task generate discussion, thinking, energy, excitement and fun?
9. Does the activity lead to changing perspective, group spirit or discussion of “what next?”

### **Approaches to Participatory Management**

The bases for participatory management and development should be ‘communities first’ approach and planning/action which leads to the formation of sustainable Community Organisations (COs). Field workers using participatory methods achieve community involvement and empowerment. The methods we use come from a large set of tools developed for Rapid Appraisal and Participatory Assessment (RA & PA), which have evolved into a dynamic people-centred Participatory Learning and Action (PLA) approach to development.

The premise of participatory development is that when community members plan and act as a group, in local associations, the result is more lasting and sustainable (as compared to the results using top-down methods of development, defined and dictated by outsiders). Full participation of the community members in social organisation and mobilisation from the beginning will lead to their empowerment and self-sufficiency as members of the Community Organisations.

The use of participatory tools to empower communities not only helps them to develop sustainable associations and take action on their own behalf, but also helps field workers, agency and government workers to understand and appreciate local communities, local people and local institutions; thus, a participatory approach is many-sided. The understanding and information gained by the participatory process are more useful for local development rather than those gained by using other methods. The active involvement of local people in the process is more

productive, realistic, appropriate, dynamic and empowering than the questionnaire survey approach to research or the dependency-creating methods of top- down development.

There are many tools for participatory development. The following are especially good for creating rapport, generating a participatory process, and collecting information for use in planning and action. Some tools are based simply upon common sense and are improved by experience. By using combined techniques and strategies of PLA and rapid appraisal, the field worker -facilitator is armed with a powerful, flexible and creative tool kit for the field.

Some of the common tools and strategies for participatory social mobilisation are given below for the guidance of the social organisers:

1. conduct semi-structured interviews (SSI) and focus group discussions with farmers;
2. conduct key informant interviews;
3. probe for better understanding;
4. practice participant-observation;
5. use observation skills based on experience to make social viability judgments;
6. promote simple community resource sketch mapping by farmers;
7. plot water accessibility and distribution patterns and discuss problems with farmers;
8. map water distribution systems with farmers;
9. conduct watercourse transect surveys with farmers;
10. give farmers a pen and encourage them to do the mapping, plotting and transects;
11. conduct a watercourse or community SWOL analysis with farmers, identifying the local “Strengths, Weaknesses, Opportunities and Limitations ” (SWOL), especially encourage discussion on the ‘opportunities’ and be positive;
12. document water utilisation history and practice from oral histories;
13. create social profiles and farmer profiles through discussion and social mapping; and
14. conduct simple eye- ball measurements of watercourse systems etc.

These participatory tools and observation-based judgment methods are useful for gathering information and mobilising farmer associations. But because they are subjective and qualitative, the data is not very much ‘enumerated’ or ‘counted’. Similarly, precision and accuracy of information is not essential and fixed blueprints for mobilisation do not exist. Approximate understanding and flexibility are undoubtedly, assets.

Certain helper questions are useful to ask at the initial stages of both consultative and participatory fieldwork (see below); they are open ended and excellent for probing a topic:

1. Use them to avoid simple yes/no answers (yes and no tell you very little).

2. Avoid leading questions in which the answers are suggested in the questions (they are usually misleading or leading).
3. Follow up by silently asking yourself; so what? “What am I learning? What am I hearing about this issue or situation? What is really important there?”
4. Use probing techniques, then analyse the answer and use your accumulated insight, judgment and good sense based on experience, along with the clues which farmers give you, to raise more questions.

The field worker strives to be a true facilitator and catalyst for development. He practices a soft, low-key approach that is courteous, informative, supportive, and helpful. He avoids behaviour that is showy or elitist (For example, he rides a motorcycle, not in a flashy jeep. He wears village style clothes, not a city suit. He speaks the local language, not showing off his English). Thus the field worker is a helper and not boss.

Below are two comparative lists of terms and ideas about the ideal facilitator's role as compared to the undesirable ruler or boss like style and attitudes.

<b>Helper or Facilitator</b>	<b>Ruler or Boss</b>
An expediter and assistant	Bureaucratic, authoritarian
A humble helper and consultant	A bossy director, autocratic
Dresses simply like a community member and walks or rides local transport or a bicycle or motorcycle; walks, talks and respects farmers	Likes to look superior (wears urban dress, is driven in a flashy jeep, shows of his mobile/cell phone etc.); disregards community members.
Maintains a low-key, soft approach to his work, focusing attention on the community members and not on himself	Likes a flashy approach; drives too boldly and noisily drawing attention to him.
Likes to learn from local experience	Opinionated, has all the answers
Respects local knowledge and skills	Disrespects local knowledge and skills
Encourages participation, self-confidence and independence, helps community members do it themselves	Does not appreciate or encourage participation, perpetuates beneficiary dependency
Prefers working with community members, enjoys their company	Does not really like working with community members, not living in villages
Understands civil society and appreciates its importance in local and national development.	Does not appreciate civil society, nor its significance for local or national development
Is people centred	Is technology/bureaucracy-

## Use of Participatory Approach

The participatory methods are used in every activity associated with social mobilisation, group organisation and planning, operation, and management. You may wish to start with a community mapping exercise to become familiar with the place, the people and the issues. But give farmers the lead. Walk, talk and draw a transect map, to focus attention on resource issues and their management. Let them make the maps and lead the discussion. Collect information for community profiles. Learn the community.

Put the communities-first. All decisions about forming an association, how to run it, and how to manage the watercourse resources must be the decisions of the community members. Encourage and enable them take action to address local issues, solve their problems and manage their resources. Our goal is formation of community based associations that are community- led and self-sufficient.

As a facilitator, guide and catalyst, you encourage innovation. The more the rural development is conducted by, with and for communities, the more sustainable it becomes. Development by intervention is directed by the outsiders, and for outsiders. Communities have little say in the matter. This old-style development promotes dependence on outsiders and outsider solutions. Perpetuating dependent beneficiaries should not be the goal.

Participation encourages innovation. Innovation promotes positive development. In innovative development, progressive ideas and actions are based upon local experience, local leadership and local management on what works, locally! Innovative development reduces dependency. In fact, it empowers.

Ultimately, mobilisation will be successful and development sustainable when the farmers say in a positive voice, with conviction:

“This is our association - we will run it!”

“This is our watercourse - we will manage it!”

“These are our resources - we must look after them!”

---

## 10.9 PARTICIPATORY EVALUATION

---

Participatory evaluation is an approach to program evaluation. It provides for the active involvement of stakeholder in the program: providers, partners, beneficiaries, and any other interested parties. All involved decide how to frame the questions used to evaluate the program, and all decide how to measure outcomes and impact. It is often used in international development. Participatory evaluation in development, is part of the new wave of grassroots development in which local stakeholders have a more valuable role in the development process. Participatory evaluation methods, in comparison to more mainstream evaluation

practices, make space for input from locals who have a specialized and more personal set of knowledge on the community's needs.

In this context, the term "locals" can include local governments, local non-governmental organizations, local civil society organizations, and local citizens, among various other actors. In the past, evaluation methods in development have been more quantitative in nature, placing more importance on donor-needs and measurable indicators, but participatory evaluation creates more room for multiple stakeholders to provide much needed input. This strategy can increase the overall accuracy and complexity of monitoring and evaluation in development projects, generating more sustainable outcomes. The key idea is that stakeholders, meaning all groups with both an interest and that are affected by the project, are given an opportunity to provide feedback. The hope is then that the feedback will be implemented in good faith.

Participatory evaluation is an extension of participatory development theory. Participatory evaluation methods have been used at all scales of development projects, including in small-scale businesses as well as large-scale projects. Within these contexts, stakeholders are involved at all levels of the development process, including planning, implementation, and monitoring and evaluation.

Other benefits to applying participatory evaluation to international development include an increase in local ownership, higher empowerment rates for all involved parties, more diverse analysis methods, increase in accuracy to local realities, improvements in impacts of development efforts. Participatory evaluation has also been applied beyond international development aid, and having been involved in humanitarian intervention and aid efforts thus increasing the transparency, accountability, and opportunities to learn.

Depending on contexts, participatory evaluation methodologies can vary. Projects can involve active stakeholder participation at every step of the evaluation process; they can control the evaluation process while keeping stakeholders informed and discussing when needed; or projects can train and prep stakeholders to take on development initiatives by learning throughout the evaluation process.

Within the international development context, participatory evaluation is not without challenges. Since stakeholders are such a crucial element to participatory evaluation, a major challenge to this method is ensuring that the right groups have been included in evaluation methods. Further still, the challenge is identifying what practices and data collection methods work best when collaborating with stakeholders, especially when working with multiple stakeholder groups that have clashing values and objectives. Another challenge to implementing participatory evaluation methods is maintaining the balance in power dynamics between different stakeholders of the development project, including the evaluation team itself. As part of project teams, evaluation teams hold an authoritative position and these evaluators have the potential to hold more power than local stakeholders. Ultimately, this power balance can be reflected by skewed results.



## **Participatory Evaluation Advantages**

1. Identify locally relevant questions.
2. Improve program performance
3. Empower participants
4. Build capacity
5. Develop leaders and build teams
6. Sustain organizational learning and growth

## **Participatory Evaluation Disadvantages**

1. Time and commitment of all involved
2. Resource-intensive during evaluation
3. Conflict resolution may be needed

## **Characteristics of Participatory Evaluation**

1. Participant focus and ownership
2. Negotiation
3. Learning Flexibility

## **Applications**

It is a form of community-based participatory research and participatory action research. The evaluation is designed for the people involved in a program as well as its funders, with the hope that results of the evaluation get used rather than sitting on a program funder's shelf. Tools for monitoring and evaluation in program development, including international development, such as creating a logic model or outcome mapping, can be forms of participatory evaluation if stakeholders are involved. This method is endorsed by the United Nations and is used in the development programs of many countries including Canada, the US and New Zealand. Practitioners of participatory evaluation in academia include Clemencia Rodriguez and Barry Checkoway.

---

## **10.10 LET US SUM UP**

---

---

## **10.11 UNIT – END EXERCISES**

---

---

## **10.12 ANSWERS TO CHECK YOUR PROGRESS**

---

---

## **10.13 SUGGESTED READINGS**

---

---

# **UNIT – XI PLANNING AND MANAGEMENT OF PROJECT IMPLEMENTATION**

---

## **Structure**

- 11.1 Introduction
- 11.2 Objectives
- 11.3 Project Implementation Plan
- 11.4 Management of Project Implementation
- 11.5 Activity Planning
- 11.6 Network Analysis
- 11.7 Monitoring of Development Projects
- 11.8 Let Us Sum Up
- 11.9 Unit – End Exercises
- 11.10 Answers to Check Your Progress
- 11.11 Suggested Readings

---

## **11.1 INTRODUCTION**

---

---

## **11.2 OBJECTIVES**

---

---

## **11.3 PROJECT IMPLEMENTATION PLAN**

---

The Project Implementation Plan is a representation of the project in a structured format provided by the Financial Mechanism and completed by the Project Promoter. The Project Implementation Plan is an annex to the Grant Agreement signed between the donors and the beneficiary state; therefore it constitutes a legally binding document. Regardless the type of project assistance (i.e. individual project, programme or block grant), the same Project Implementation Plan format is to be used. In addition, there will always be one valid Project Implementation Plan per project even if the project is financed by both the EEA and Norwegian Financial Mechanism. If there are modifications in the project during the implementation phase, and changes are above certain limits defined in the Terms and Conditions of the Grant Agreement, it triggers the submission of an updated Project Implementation Plan by the Project Promoter. According to the Financial Mechanisms' legal framework, the Project Implementation Plan forms an integral part of the project planning and reporting structure.

---

## **11.4 MANAGEMENT OF PROJECT IMPLEMENTATION**

---

Strategy implementation is the activities within a workplace or organisation designed to manage the activities associated with the delivery of a strategic plan. The term first became well known following the publication in 1984 of "Strategy Implementation," a highly-regarded book on the topic by Lawrence G. Hrebiniak and William F. Joyce. Strategy implementation thinking has strongly influenced writing and work on the related topic of Strategy execution - a term that has been used to associate strategy implementation with the Balanced Scorecard approach to strategic performance management.

Strategy implementation requires the following activities to be undertaken:

1. Strategy articulation - Building consensus within the team responsible for delivery of the strategy about the outcomes to be achieved
2. Strategy validation - Engaging with stakeholders and others to confirm strategic outcomes being pursued are acceptable
3. Strategy communication - Convert strategic objectives into clear short-term operating objectives that can be assigned to groups for delivery
4. Strategy monitoring - Monitor the progress of the organisation in delivering the strategic objectives
5. Strategy engagement - Managerial interventions designed to ensure organisation successfully achieves chosen strategic outcomes

### **Strategy Validation**

Validating the strategy is an essential part of the implementation. This validation can be both internal to the organisation and external. In addition, when implementing a strategy, the human aspect also needs to be considered. And an implementation can be done only if the organisational members are engaged.

#### **Internal Validation**

Validation of the strategy is needed from within the organisation - in particular from members of the organisation with implementation responsibilities. Organisational members must be aware of and support the strategic goals of the firm. Without this knowledge of the strategy, organisational members will not be able to place the strategy being implemented within a broader context and assess its importance. One way the communication can be done, is by cascading down the strategy into the organisation, where the strategic activities and outcomes are broken down into smaller set of change programmes and operational goals specific for each management teams, with the focus to achieve them in the near term - combining critical operational outcomes with the most urgently required change initiatives. This kind of validation overlaps with strategy communication activities.

#### **External Validation**

Sometimes, especially in non-commercial organisations, it is also necessary to confirm strategic goals with external stakeholders in

commercial organisations it is common for the achievement of financial outcomes to be used to guide strategic choices, but this does not diminish the need for validation with other key stakeholders.

### **Strategy Communication**

To be usable, a strategic needs to be translated into a set of actionable operational steps. The concrete and clear strategic objectives should be translated into operational implementation sub-objectives, be linked to departmental and individual goals, and be measurable. An essential part is to make sure that people understand what is they need to do and why.

In other words, the business strategy must be translated into a set of clear short-term operating objectives (activities and outcomes) in order to execute the strategy. Key issues, elements, and needs of strategy must be translated into objectives, action plans, and “scorecards” and this translation is an integral and vital part of the execution process. Developing this set of clear objectives, that relates logically to the strategy and how the organisation plans to compete, is an important aspect of an effective implementation process. Having a concrete, detailed and comprehensive implementation plan can have a positive influence on the level of success of an implementation effort. In addition it helps identify what will be required in terms of resources, capabilities and time.

Part of this strategy translation is to assign responsibilities across the organisations members, not only as to engage them but also to monitor and control that each of the operating objectives is being taken care of. Therefore to achieve strategic objectives, the short-term operating objectives need to be measurable. Performance appraisal and measurement of strategic progress simply cannot function without the existence of these critical metrics or measurable performance criteria. Progress measurement points or ‘milestones’ should be established. In addition, goal setting provides a sense of direction and pace setting for the implementation effort.

The pace of the strategy implementation can affect its success:

1. The strongly committed decision teams lead to more effective implementation but slow down strategy implementation.
2. Implementation should occur incrementally so that organisations are not overwhelmed by trying to implement too many changes simultaneously.
3. A radical implementation pace in which large changes are quickly made may not allow organisations the time to carefully plan and execute successful reorganisations or to engage organisational member participation and commitment. Moreover operations can be dramatically disrupted and other unintended consequences may occur
4. The pace of the implementation: a slow implementation with small steps usually has a positive influence on implementation performance.

## **Strategy Monitoring**

Monitoring or evaluation should begin early on in order to cut an errant strategy before losses or negative impacts become too costly or damaging. As mentioned in the Strategy translation, each short-term operating objectives needs to be associated with a measure whether it be an action plan with milestones or a metric. These small numbers of high-level measures with associated targets will track the implementation activities being undertaken and their consequences. Monitoring these measures will help the organisation members in controlling that the strategy is being implemented successfully and if not in making them take decisions that will allow them to achieve the strategy. Strategy control, in turn, provides timely and valid feedback about organisational performance so that change and adaptation become a routine part of the implementation effort. Controls allow for the revision of execution-related factors if desired goals are not being met.

## **Strategy Engagement**

To achieve that there needs to be an agreed mechanism of intervention to enable the management to efficiently and effectively engage with their organisation to ensure the required actions are being carried out, and where these actions are not working as expected, to be able to change the actions as required. For example a best practice for strategy implementation monitoring and control is to meet regularly in structured and time-limited sessions. As mentioned previously, a slow implementation with small steps usually has a positive influence on engaging the management resulting in a better implementation performance.

---

## **11.5 ACTIVITY PLANNING**

---

Activity planning is working on the schedule of the project. Several automated tools are available so project managers can schedule the work with efficiency. Activity Planning breaks down into two processes like defining activities and sequencing activities.

The first task is defining the term activity. In reference to project management, the term activity means a specific event or occurrence. Team members are required to participate in an activity. This can also mean the project as a whole. Activity planning begins with outlining the structure of work breakdown. The goal of activity planning is pinpointing activities required to achieve deliverables. It addresses this question: “What activities are to be performed to meet the requirements of the work package?” The data gathered to answer this question is the line up of activities arranged in a sequence. This sequence is known as activity planning in project management.

Every project cycles through a process known as progressive elaboration. As work progresses, corresponding knowledge is acquired. Additional knowledge indicates an adjustment in planning which means details will need to be reviewed or reworked. Progressive elaboration is the unfolding of project progression and details worked through. Project plans

should be revisited and reviewed as the project moves forward. This assures the project will meet expectations and plans remain flexible if details need to be changed. Ongoing planning as the project moves forward is termed rolling wave planning.

---

## **11.6 NETWORK ANALYSIS**

---

Network analysis helps the manager to calculate the duration and identify critical activities in a project. Critical activities are those activities, which determine the overall duration of the project. The duration of the project is not necessarily the simple arithmetical sum of the individual activity durations because several activities occur concurrently in the project. Project duration would be equal to the sum of all individual activity durations only when all the activities in the project are sequential. The starting and finishing time for each individual activity is calculated through the network analysis. These computations provide a strong base for determining the work schedule. The network analysis includes the following.

1. Event numbering
2. Computation of the Earliest Start Time (EST)
3. Computation of the Latest Start Time (LST)
4. Computation of Earliest Finish Time (EFT)
5. Computation of the Latest Finish Time (LFT)
6. Identification of Critical Path
7. Computation of Slack or Float

### **Event Numbering**

It is common practice to number every event in the network so that they are not duplicated, every event is identified with a reference number in the network and every activity is identified by its preceding and succeeding event numbers. There are two systems in vogue for numbering events:

1. Random numbering system
2. Sequential numbering system

Random numbering system; In this system, events of a network are numbered randomly, thereby avoiding the difficulty in numbering extra events due to insertion of new jobs.

### **Sequential Numbering System**

In this system the events are numbered successively from the beginning to the end of the network. For any individual job, the head (succeeding) event must bear a higher number than the tail (preceding) event.

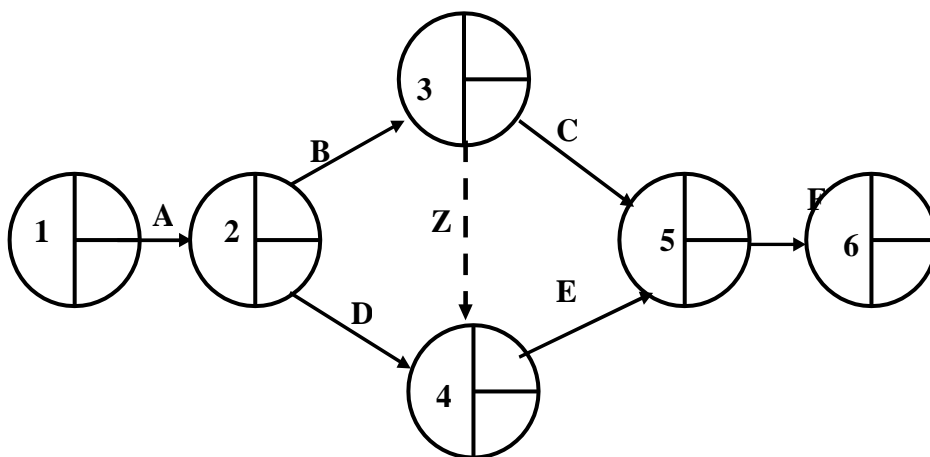
Fulkerson has reduced this sequential numbering to the following routine;

1. Find the initial event and number it '1' (An initial event is one which has arrows emerging from it but none entering it).
2. Now delete all the arrows emerging from the already numbered event(s). This will create at least one new initial event.
3. Number all the new initial events '2', '3' and so on till the final event is reached (the final event is one which has no arrows emerging from it).

The complete sequential numbering system described above is inconvenient when extra jobs have to be inserted. Extra jobs often mean extra events; when these events are numbered, all the events following them must be renumbered. One way to overcome this difficulty is to use tens only like 10 for the first event, 20 for the second event and so on. The event numbering of the network diagram for the project.

Lift Irrigation in the farm.

S. No	Activity	Symbol	Preceding activity	Time (Days)
1.	Site selection	A	----	7
2.	Digging well	B	A	3
3.	Laying field channels	C	B	15
4.	Procurement of Pump	D	A	7
5.	Installation of pump	E	D, B	3
6.	Test run	F	C, E	2



### Computing Earliest Start Time (EST) and Latest Start Time (LST)

The EST represents the time before which the activity cannot begin and LST refers to the latest time by which the activity must begin. The EST and LST are computed in two phases. The EST is calculated first in the forward pass beginning from the start event. For the start event the EST is always set to zero so that it can be scaled to any convenient calendar date at a later stage. The EST at the last event is generally considered to be the project duration i.e. the minimum time required for project completion. Therefore, EST and LST are equal at the end event. LST for other events is

then calculated through backward pass starting from the end event. Steps involved in computation are listed below.

<b>EST</b>	<b>LST</b>
Through forward pass	Through backward pass
Calculation begins from start event	Calculation starts from end event
Proceeds from left to right	Proceeds from right to left
At start event EST is Zero	At end event LST equals to EST
Adding the activity time to EST	Subtracting the activity time from LST
At a merge event take maximum value	At a burst event take minimum value

Computation of the Earliest Finish Time (EFT) and the Latest Finish Time (LFT)

The EFT for each activity is calculated starting from the first activity, which commences after the start event. It is given by

EFT of an activity + EST of preceding activity + activity duration.

The calculation of LFT starts from the last activity of the network or from the computed LST and is given by,

LFT = Latest Starting Time (LST) of succeeding event

### Calculation of Slacks / Floats

Slack or float is used to indicate the spare time available within a non-critical activity.

However, in general slack relates to an event and floats to an activity. These are important for smoothening the resource utilization in a project. The various floats and slacks are computed as follows:

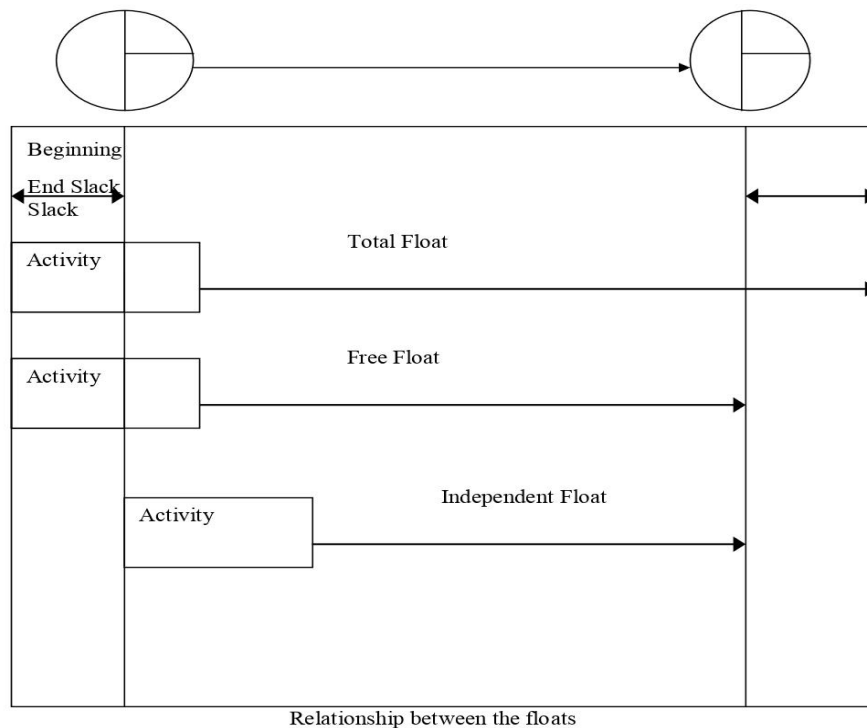
1. Event Slack = LST-EST
2. Total Flot is the time available for an activity over and above the requirement for its completion.
3. Total Float = LST of end event – EST of Starting event- Duration of reference activity
4. Free Float is the time available for an activity to expand without influencing the later activities.
5. Free Float = EST of end event – EST of starting event – Duration of reference activity.



6. Independent Float is the time with which an activity can expand without influencing the preceding or succeeding activities. Seldom the independent float could be negative. In such cases it would be considered to be equal to zero.
7. Independent float = EST of end event – LST of starting event – Duration of reference activity.

### Floats and their relation ship

It may be observed that Total Float is more than or equal to free float. And free float is more than or equal to independent float. I.e.  $TF \geq FF \geq IF$



### Identification of Critical Events

The critical events of the project are identified by the event slack i.e. the difference between LST and EST. For critical events this slack is zero i.e. the value of LST and EST are equal. The event slack computed for all the events of the project.

Event Slacks				
Event No	LST	EST	Event slack	Critical / NC
1	0	0	0	Critical
2	7	7	0	Critical
3	10	10	0	Critical
4	14	22	0	Not Critical
5	25	25	0	Critical
6	27	27	0	Critical

With above values of EST, LST and event slack the Critical Events are 1,2,3,5, and 6.

## **Identification of Critical Activity**

An activity can be called as critical activity if the following conditions are satisfied.

1. LST and EST are equal at the head event
2. LST and EST are equal at tail event
3. Difference between EST at head and tail event of the activity equals to the activity time.
4. Difference between LST at head and tail event of the activity equals to the activity time.

Review of computation results suggests that the critical activities in the project are A, B, C, and F.

## **Identification of Critical Path**

The critical path is the chain of critical activity spanning the network from start to end i.e. the path joining all the critical events. It is also the longest path from start to end of the project network. Alternatively therefore comparing all the possible path lengths can identify the critical path (see flow diagram). The critical path time is the shortest duration of the project. The critical path is denoted preferably by denoting the critical events on the path.

Critical path for the project is, A – B – C – F.

The critical path of the project can also be denoted in terms of the event numbers. In the present project it is 1- 2-3 – 5-6. To distinguish the critical path from other paths in the project, it is preferable to use a thicker line to demarcate the critical path. It is quite possible that a project can have multiple critical paths. In such case the length of all the critical paths will be equal.

## **Critical Path and Project Management**

The critical path time being the shortest project time any delay in completion of any of the activity on the critical path would delay the entire project. Therefore it is the critical activity that needs to be monitored for timely completion of the project. However, the activities with positive event slack could be rescheduled within the available time frame for efficient utilization i.e. smoothing of the demand on the available resources. If the duration of the project requires to be reduced, activities on the critical path will be the ones to be considered for completion at an early date with allocation of additional resources.

---

## **11.7 MONITORING OF DEVELOPMENT PROJECTS**

---

With the development of on-line computer systems, it is now possible to collect data about 'what is happening' while it is happening. These data can also be used for measuring performance, evaluating it and identifying the deviation. However, analysing causes of deviation,

developing remedial action plan and implementing it takes time. Real-time data can be converted into real-time information but still, it is not possible to have a real-time control. However, it does not mean that timeliness of feedback information is not important on the contrary, it is vital. That is why we say that information received 24 hours late is 'stale'; if is 48 hours late, it is 'rancid' and if it is seven days late, it is 'ancient' history.

However, management by network analysis focusses on identifying and highlighting checkpoints which stand out like lighthouses for the shipping lines. Checkpoints help in preparing route map of the project journey from start to finish. One can measure one's location from time to time. Besides, it prevents losing way enroute.

Feedback with respect to progress is useful for monitoring; it helps people to be more responsible and accountable. It gives project personnel a clear direction on where they are, going, how they are being tracked and what needs to be done enroute.

Feedback is called the breakfast of the champions it helps project personnel to stay committed and motivated and beckons them to double up their efforts to reach the finishing line or to the next milestone as the case may be. Feedback and monitoring enables tracking down one's location with respect to the targets and keeps everyone excited. In the event of delays and problems, it promotes decision route to follow and to reach the next milestone on time. Monitoring facilitates developing contingency / alternate plans well before the unforeseen events for bringing it back on track.

Monitoring helps the project manager to assure himself that the team members stay committed to the project objectives and goals. Motivation is the desire to satisfy a want e.g., achieving an outcome and satisfaction is experienced when the outcome has been accomplished. Project work provides ample opportunities by pre-specifying milestones and if they are achieved as per the target persons experience satisfaction which normally propels them to work harder for the next target. Monitoring, therefore, tickles both the head and the heart and leads to motivated individuals and teams.

---

## **11.8 LET US SUM UP**

---

---

## **11.9 UNIT – END EXERCISES**

---

---

## **11.10 ANSWERS TO CHECK YOUR PROGRESS**

---

---

## **11.11 SUGGESTED READINGS**

---

---

# UNIT – XII MANAGEMENT INFORMATION SYSTEM

---

## Structure

- 12.1 Introduction
- 12.2 Objectives
- 12.3 Management Information System
- 12.4 Project Evaluation
- 12.5 Programme Evaluation and Review Technique
- 12.6 Critical Path Method
- 12.7 Let Us Sum Up
- 12.8 Unit – End Exercises
- 12.9 Answers to Check Your Progress
- 12.10 Suggested Readings

---

## 12.1 INTRODUCTION

---

---

## 12.2 OBJECTIVES

---

---

## 12.3 MANAGEMENT INFORMATION SYSTEM

---

A major project encompasses numerous areas and disciplines. Each operates as a separate autonomous unit. Integration is the approach of bringing them together. It is the key to effective project management. Project success is completely dependent on adequate planning, direction, scheduling, monitoring and control. These project functions must be closely bound together by an adequate information and control system if project performance is to be adequately measured and controlled. For efficient project operation, a single information and control system should be used, not separate project and functional department cost control systems. The integrated information and control system should be compatible with the needs of the project and the functional managers.

The success of timely implementation of projects depends on the availability of essential information at appropriate time. Normally, the information needed at different levels would depend on the hierarchical structure in a project. In large projects, there could be three distinct levels, viz., the top or corporate level, the general or executive management level and the functional or operating management level. The information needs of all these three levels are not the same. Therefore, the information system has to be designed in such a way that the needs of all these three levels are adequately taken care of. In a project, the information reports are basically used for project monitoring and control with the idea to ensure that the projects are executed as per schedule and at minimum cost. The social cost of delay can be of a very high order and, therefore, the need for timely

completion of the projects is of paramount importance.

### **Objectives of Management Information System**

The project information/monitoring system would have to have the following objectives.

1. Record and report relevant information and the status of various components of the project in such a manner as to bring the most critical activities directly to the attention of concerned managers at appropriate level.
2. Highlight deviations from the plan, if any, in respect of every component of the project and also to indicate the effects of such, deviations on the overall status and completion of the project as a whole.
3. Form the basis of updating of project schedule wherever necessary.
4. Identify and report on critical areas which are relevant to different levels of management and to highlight the corrective action that needs to be taken.
5. Sift the information and report on an exception basis. In other words, emphasis is focused on those activities that are not going according the plan.
6. Provide a basis for the evaluation of the performance of the functions of various managers and departments by regular comparisons with budgets/plans/schedules.

### **Planning By Network Analysis**

The basic premise of the project network planning method is that a network can be used to reasonably represent performance sequence of a project. Complexities of modern projects have made network scheduling mandatory for adequate project control. Experience shows that total project duration derived by breaking project down into discrete activities and basing each activity estimate on the planner's experience and historical data is valid and useful.

### **Project Management and Information System**

#### **Resource Allocation**

By using positive float available on non-critical path through the project, the project planner can arrange a schedule of work that accomplishes the result in the same time while smoothing or levelling the peaks and valleys in the resources to be consumed.

#### **Work Breakdown Structure (WBS)**

Project WBS breaks the total task into a logical series of smaller tasks, each of which is chosen for size and scope to fit in with the management structure of the project so that it can be subject to efficient planning and execution. The WBS of a large construction project is depicted. It may be observed that work package is a logical chosen to suit the requirement of engineering, planning, and contract administration and

cost control. Each 'work package carries a duration and cost control.

The essentials of WBS are:

1. Work packages are related to organizational break down for effective control and performance measurement.
2. Cost estimates are built up by aggregating the cost of work packages following a logical WBS of the project.
3. Work packages must be related logically to the code of account applicable to the project to enable exercise of effective cost control function.

### **Cost Control System**

Effectiveness of the project cost control system' is largely dependent upon the following:

1. Realistic estimation of cost at initial stages.
2. Adequate provisions for contingencies at initial stages.
3. Effective cost reporting system.
4. Timely identification and implementation of effective cost control measures.

Realistic estimation of cost at initial stages practically' forms the back-bone of any effective cost control system. Typical elements that affect estimate accuracy are generally known and well documented in technical publications and elsewhere, although their effect may be difficult to quantify. There will be an element of risk in a cost estimate for there is no such thing as an "Accurate cost estimate". What exactly contingencies are intended to cover should be made perfectly clear. The efficacy of the project cost control system is largely dependent upon the cost reporting system. Effective cost reporting system should not only incorporate information on actual cash flows but also full information on commitments being made or likely to be made by various responsible executives for the activities under their control.

Periodic review of estimated cost to completion (ECTC) is an essential feature of an effective cost control system. ECTC for each package or activities according to responsibility centres, should be compiled on the basis of actual commitments entered into, likely commitment under, processing as well as anticipated commitments to completion of the package/activity during every reporting cycle, The ECTC for all the packages/activities comprising the total project scope will give the latest estimated cost to completion for the project. Adoption of best possible methods for realistic estimation of cost, making adequate provisions for contingencies at initial stages as well as' having appropriate cost reporting system alone is not enough for controlling the project cost, Identification of problem areas and timely implementation of effective remedial measures only can help in keeping the project cost in check.

Periodicity of project cost review should be established on the basis of the ability of the organization to furnish h information required for the cost reporting system as well as the extent of delays that can be tolerated

by the management in the identification and implementation of cost control measures. In case it is practical to install effective cost reporting system for weekly cost reporting, the same would be ideal.' However, for a large organization, collection and compilation of reliable information related to project cost for various package/activities for all ongoing projects and forwarding the same to the Corporate Head-quarters becomes an problem in the absence of effective channels of communications. In such cases at least a monthly review should be undertaken. Periodicity should certainly not be less than once a quarter to be able to exercise any meaningful control on project cost.

---

## **12.4 PROJECT EVALUATION**

---

Project evaluation is a systematic and objective assessment of an ongoing or completed project. The aim is to determine the relevance and level of achievement of project objectives, development effectiveness, efficiency, impact and sustainability. Evaluations also feed lessons learned into the decision-making process of the project stakeholders, including donors and national partners.

### **Evaluation as Part of Managing for Impact**

Design, monitoring and evaluation are all part of results-based project management. The key idea underlying project cycle management, and specifically monitoring and evaluation, is to help those responsible for managing the resources and activities of a project to enhance development results along a continuum, from short-term to long-term. Managing for impact means steering project interventions towards sustainable, longer-term impact along a plausibly linked chain of results: inputs produce outputs that engender outcomes that contribute to impact.

Outcomes are defined as medium-term effects of project outputs. Outcomes are observable changes that can be linked to project interventions. Usually, they are the achievements of the project partners. They are logically linked to the intended impact. Outcomes are the results that link to the immediate objectives as described in the project document. Impact is defined as the positive and negative, primary and secondary long-term effects produced by a development intervention, directly or indirectly, intended or unintended.

Impact is the result that links to the development objective as described in the project document. It is often only detectable after several years and usually not attained during the life cycle of one project. For this reason, there is a need to plan for impact, recognizing that the project will likely achieve outcomes. A project is accountable for achieving outcomes and contributing to development impact. Since the achievement of broad, long-term development changes depends on many factors, it is usually not possible to attribute impact to one project. All outcomes of a project should contribute to the intended impact. Along the chain of results of a project, the relative influence of the project decreases while the relative influence of the project partners increases as they develop capacity and take over ownership of the project. Only when the project is gradually handed over to the local partners can it achieve broader, longterm, sustainable impact.



This process also implies a shift in responsibilities during the course of the project.

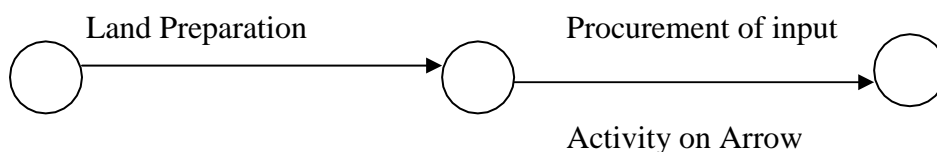
Evaluation assesses how well planning and managing for future impact is being done during the project cycle. Because projects are collaborative efforts, partners have co-responsibility for achieving outcomes and, ultimately, impact. During the course of the project, the local partners ideally take on increasing responsibility for converting the project's outputs into outcomes and, often after the project itself has ended, for making the outcomes contribute to broader, long-term impacts. Project management is accountable for facilitating this transition process. It is therefore important that an exit strategy is negotiated at project start-up.

The network is a logical extension of Gantt's milestone chart incorporating the modifications so as to illustrate interrelationship between and among all the milestones in an entire project. The two best-known techniques for network analysis are Programme Evaluation and review Technique (PERT) and Critical Path Method (CPM). These two techniques were developed almost simultaneously during 1956-1958. PERT was developed for US navy for scheduling the research and development activities for Polaris missiles programme. CPM was developed by E.I. du Pont de Nemours & Company as an application to construction project. Though these two methods were developed simultaneously they have striking similarity and the significant difference is that the time estimates for activities is assumed deterministic in CPM and probabilistic in PERT. There is also little distinction in terms of application of these concepts. PERT is used where emphasis is on scheduling and monitoring the project and CPM is used where emphasis is on optimizing resource allocation. However, now-a-days the two techniques are used synonymously in network analysis and the differences are considered to be historical.

Both CPM and PERT describe the work plan of project where arrows and circles respectively indicate the activities and events in the project. This arrow or network diagram includes all the activities and events that should be completed to reach the project objectives. The activities and events are laid in a planned sequence of their accomplishments. However, there are two types of notations used in the network diagram. They are as under,

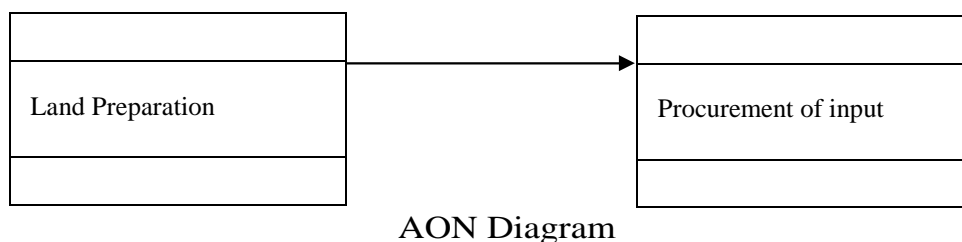
1. Activity-on-Arrow (AOA), and
2. Activity-on-Node (AON).

In AOA notation, the arrow represents the work to be done and the circle represents an event – either the beginning of another activity or completion of previous one.



For AON notation, a box (or node) is used to show the task itself

and the arrow simply show the sequence in which work is done.



Most project management software usually uses AON diagram. AOA network diagram are usually associated with the PERT diagram. This would be used in the following sections.

---

## **12.5 PROGRAMME EVALUATION AND REVIEW TECHNIQUE (PERT)**

---

The PERT technique is a method of minimizing trouble spots, programme bottlenecks, delays and interruptions by determining critical activities before they occur so that various activities in the project can be coordinated.

### **PERT Terminology**

Some of the terms frequently used in PERT are as follows.

#### **Activity**

A recognizable work item of a project requiring time and resource for its completion.

#### **Dummy Activity**

An activity that indicates precedence relationship and requires neither time nor resource.

#### **Critical Activity**

Activities on the critical path having zero slack / float time.

---

## **12.6 CRITICAL PATH METHOD**

---

The longest time path connecting the critical activities in the project network. The total time on this path is the shortest duration of the project.

#### **Event**

An instantaneous point in time signifying completion or beginning of an activity. Burst Event: An event which gives rise to more than one activity.

#### **Merge Event**

The event which occurs only when more than one activity are accomplished.

### **Expected Time**

The weighted average of the estimated optimistic, most likely and pessimistic time duration of a project activity:

$$\text{Expected Time (T}_E\text{)} = \frac{T_o + 4 T_M + T}{6}$$

where  $T_o$  is the Optimistic time,  $T_M$  is the Most likely time  
 $T$  is the Pessimistic time

### **Earliest Start Time (EST)**

The earliest possible time at which the event can occur. The EST also denotes the Earliest Start Time (EST) of an activity as activities emanate from events. The EST of an activity is the time before which it can not commence without affecting the immediate preceding activity.

### **Latest Start Time (LST)**

The latest time at which the event can take place. Also referred as the Latest Start Time (LST) indicating the latest time at which an activity can begin without delaying the project completion time.

### **Slack**

The amount of spare time available between completion of an activity and beginning of next activity.

### **Steps for Network Analysis**

The six steps of network analysis are as follows.

1. Prepare the list of activities
2. Define the inter relationship among the activities.
3. Estimate the activity duration
4. Assemble the activities in the form of a flow diagram
5. Draw the network
6. Analyze the network i.e. compute EST and LST; identify critical events, critical path and critical activities.

#### **Step – 1 : Prepare the list of activities**

An activity in a project is the lowest level of resource consuming, time-bound work having a specified beginning and endpoint. It should be quantifiable, measurable, costable, and discrete. The total project is subdivided into activities and each activity is given an alphabetical symbol / code. When the number of activities is more than 26, alphanumeric or multi -alphabet codes can be used. This involves a detailed delineation of

the activities to be performed to complete the project. There is no limit to the number of activities to which the project should be splitted. However, it is advisable to limit the number to the minimum required from managerial consideration for avoiding unnecessary complexity. In a simple project it may be easier to identify the activity. In complex projects project activities are identified by splitting it into different hierarchical levels (sub-projects). For example in the activities of a watershed project could be broken down in to sub-projects such as agricultural sub-projects, Soil & water conservation sub-projects, Aforestation sub-project etc. For each of these subprojects the activities could be identified. Depending on the size and nature of the project sub-projects could be further divided into sub-sub project.

For illustration of the process, a simple example of creating facility for lift irrigation in a farm would be used in the following text. Some of the assumptions are as under.

1. It is assumed that the competent authority has approved the project and the project scheduling starts with the activity of “Site selection”.
2. Irrigation would be provided from a newly dug well.
3. Field channels from the well would be laid after its digging.
4. Suitable pump would be procured and installed for lifting water.
5. Specification for the pump is finalized based on the groundwater prospecting data before digging.
6. Pump and other inputs would not be procured until the site is selected.
7. Pump would be installed after digging the well.

With above assumptions, the activities of the project. It may be noted the list is not exhaustive. The list would be different with different set of assumption or the perception of the project manager. More activities could be added to the list or some of the activities could be further subdivided. The number of activities in this example has been delineated and limited to only six numbers with objective of simplicity and to demonstrate the process of networking.

List of activity

S. No	Activity	Symbol / Code
1.	Site selection	A
2.	Digging well	B
3.	Laying field channels	C
4.	Procurement of Pump	D
5.	Installation of pump	E
6.	Test run	F

### Step - 2: Define the inter relationship among the activities

The relationship among the activities could be defined by

specifying the preceding and succeeding activity. Preceding activity for an activity is its immediate predecessor, i.e. the activity that needs to be completed before the start of the new activity. In the given example, selection of the site precedes digging of well. In other words the site needs to be selected before digging of the well. Thus the activity “Selection of site” becomes preceding activity to the activity of “Digging the well” Succeeding activity is the one that immediately starts after completion of the activity. “Digging well” is the succeeding activity to “Selection of site”.

In PERT the interrelationship is generally defined using the preceding activity. Only the terminating activities will not have any preceding activity. And all other activities must appear at least once as a preceding activity in the table. The inter relationship among the activities listed in below.

Interrelationship of activities

S. No	Activity	Symbol	Preceding activity
1.	Site selection	A	----
2.	Digging well	B	A
3.	Laying field channels	C	B
4.	Procurement of Pump	D	A
5.	Installation of pump	E	B, D
6.	Test run	F	C, E

### Step - 3: Estimation of activity time

The activity time is the time, which is actually expected to be expended in carrying out the activity. In deterministic cases as in CPM one time estimate is used. In probabilistic cases as in PERT, the activity time has some kind of probabilistic distribution and is the weighted average of three time estimates (Optimistic time, Pessimistic time and Most likely time) for each activity. The expected time for each activity is computed as following:

$$\text{Expected Time (T}_E\text{)} = \frac{T_o + 4 T_M + T}{6}$$

where  $T_o$  is the Optimistic time,(minimum time assuming every thing goes well)

$T_M$  is the Most likely time, (modal time required under normal circumstances)

$T$  is the Pessimistic time, (maximum time assuming every thing goes wrong)

Example: Estimation of estimated time for the activity “Site selection”

For this activity the tree time estimates i.e., Optimistic, Most likely and

Pessimistic times are 4, 6 and 14 days respectively.

i.e.  $T_O = 4$ ,  $T_M = 6$ , and  $T_P = 14$ .

$$T_E = \frac{4 + 4*6 + 14}{6} = \frac{4+24+14}{6} = \frac{42}{6} = 7 \text{ days}$$

Three time estimates, optimistic, pessimistic and most likely, could be decided on past experiences in execution of similar activities or from the feedback from individuals with relevance experience. The three time estimates and computed estimated time for the project activities are given in below.

Activity Time Estimates

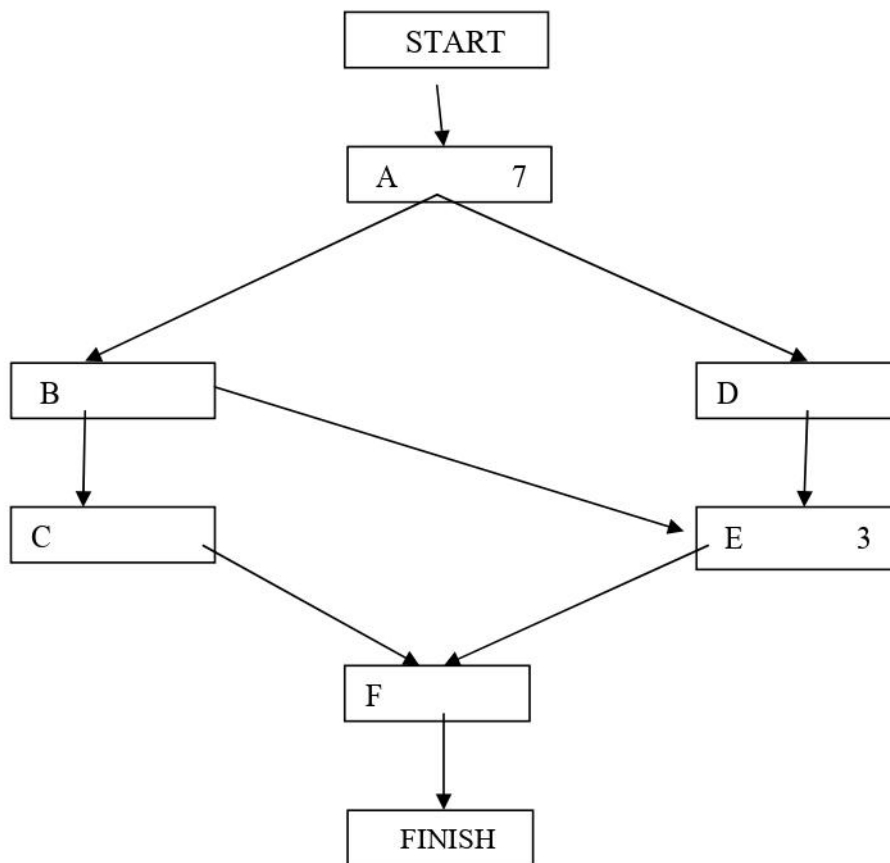
Sr. No	Activity	Symbol	Preceding activity	Time (Days)			
				Optimistic Time $T_O$	Most likely time $T_M$	Pessimistic time $T_P$	Estimated time $T_E$
1.	Site selection	A	----	4	6	14	7
2.	Digging well	B	A	2	3	4	3
3.	Laying field channels	C	B	7	16	19	15
4.	Procurement of Pump	D	A	4	7	10	7
5.	Installation of pump	E	D, B	3	4	11	3
6.	Test run	F	C, E	1	2	3	2

## Network Diagram

Having decided on activities, their relationship and duration (estimated time of the activity), next step is to draw the network diagram of the project. PERT network is a schematic model that depicts the sequential relationship among the activities that must be completed to accomplish the project.

### Step - 4: Assemble the activities in the form of a flow chart.

In a flow chart the activity and its duration is shown in a box. The boxes are connected with lines according to the preceding and succeeding activity relationship. The flow charts do not give details like start and completion time of each activity until unless it is super imposed on a calendar. It also does not facilitate computation of various slacks. However, the critical path for the project can be identified by comparing the various path lengths (sum of activity time, from start to finish, on any path). The longest path in the chart is the critical path.



The flow diagram

- Path I A-B-E-F  $7+3+3+2 = 15$
- Path II A-B-C-F  $7+3+15+2 = 27$
- Path III A-D-E-F  $7+7+3+2 = 19$

Path II i.e., A-B-C-F being the longest path (27 days) is the Critical path.

### Step - 5: Draw the Network

This graphical representation of the project shows the precedence relationship among the activities. An arrow generally represents activities in the diagram while a circle represents event. Each activity starts with an event and end in an event. Activities in a project are performed either sequentially i.e. one after another or they are undertaken concurrently i.e. simultaneously. To draw the network it requires the knowledge of specifying which activities must be completed before other activities can be started, which activities can be performed in parallel, and which activities immediately succeed other activities.

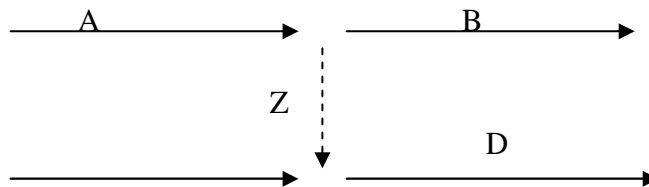
### Dummy Activity

For example in a project Crop 2 is to be raised in same plot of land after harvesting of Crop 1. The activities and there inter relation could be as under

S No	Activity	Code	Preceding activity
------	----------	------	--------------------

1	Harvesting of Crop-1	A	-
2	Sale of Crop – 1	B	A
3	Raising nursery of Crop-2	C	-
4	Transplanting Crop-2	D	A, C

The network diagram of the above project would be as follows



The activity “Z”, represented by dashed arrow in the diagram, is a dummy activity. This does not consume any resource i.e. have zero time and zero cost. This only represents the logical relation among the activities.

### Rules for Drawing the Network

1. Each activity is represented by one and only one arrow in the network
2. All the arrows must run from left to right.
3. Dotted line arrows represent dummy activities.
4. A circle represents an event.
5. Every activity starts and ends with an event.
6. No two activities can be identified by the same head and tail event.
7. Do not use dummy activity unless required to reflect the logic.
8. Avoid Looping and crossing of activity arrows by repositioning.
9. Every Activity, except the first and the last, must have at least one preceding and one succeeding activity.
10. Dangers, isolated activities must be avoided.
11. For coding use alphabets for all activities including the dummy activity and numbers for events.

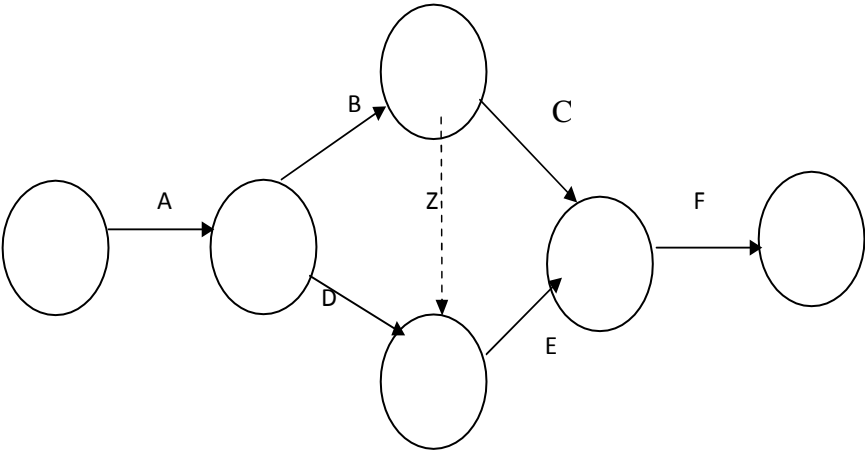
EST

1. Standard representation of the event :
 

Event	
Code	LST



The network diagram for the project detailed as follows



Activity inter-relationship

---

---

**12.7 LET US SUM UP**

---

---

**12.8 UNIT – END EXERCISES**

---

---

**12.9 ANSWERS TO CHECK YOUR PROGRESS**

---

---

**12.10 SUGGESTED READINGS**

---

# **UNIT – XIII RESOURCE MOBILIZATION AND FUND RAISING**

---

## **Structure**

- 13.1 Introduction
- 13.2 Objectives
- 13.3 Resource Mobilization
- 13.4 Techniques of Fund Raising
- 13.5 Statutory Requirements for the Formation of Society
- 13.6 Statutory Requirements for the Formation of Trust
- 13.7 The Foreign Contribution (Regulation) Act
- 13.8 Let Us Sum Up
- 13.9 Unit – End Exercises
- 13.10 Answers to Check Your Progress
- 13.11 Suggested Readings

---

## **13.1 INTRODUCTION**

---

---

## **13.2 OBJECTIVES**

---

---

## **13.3 RESOURCE MOBILIZATION**

---

Resource mobilization is the process of getting resources from resource provider, using different mechanisms, to implement an organization's pre-determined goals. It deals in acquiring the needed resources in a timely, cost-effective manner. Resource mobilization advocates having the right type of resource, at the right time, at right price with making right use of acquired resources thus ensuring optimum utilization of the same.

It is a major sociological theory in the study of social movements which emerged in the 1970s. It emphasizes the ability of a movement's members to 1) acquire resources and to 2) mobilize people towards accomplishing the movement's goals. In contrast to the traditional collective behaviour theory that views social movements as deviant and irrational, resource mobilization sees them as rational social institutions, created and populated by social actors with a goal of taking political action.

### **Theory of Resource Mobilization**

According to resource mobilization theory, a core, professional group in a social movement organization works towards bringing money, supporters, attention of the media, alliances with those in power, and refining the organizational structure. The theory revolves around the

central notion of how messages of social change are spread from person to person and group to group. The conditions needed for a social movement are the notion that grievances shared by multiple individuals and organizations, ideologies about social causes and how to go about reducing those grievances. This theory assumes that individuals are rational: individuals weigh the costs and benefits of movement participation and act only if benefits outweigh costs. When movement goals take the form of public goods, the free rider dilemma has to be taken into consideration.

Social movements are goal-oriented, but organization is more important than resources. Organization means the interactions and relations between social movement organizations (SMOs) and other organizations (other SMOs, businesses, governments, etc.). Efficiency of the organization infrastructure is a key resource in itself.

Resource mobilization theory can be divided into two camps:

1. John D. McCarthy and Mayer Zald are the originators and major advocates of the classic entrepreneurial (economic) version of this theory, while
2. Charles Tilly and Doug McAdam are proponents of the political version of resource mobilization called political process theory.

The entrepreneurial model explains collective action as a result of economics factors and organization theory. It argues that grievances are not sufficient to explain creation of social movements. Instead access to and control over resources is the crucial factor. The laws of supply and demand explain the flow of resources to and from the movements, and that individual actions (or lack thereof) is accounted for by rational choice theory.

The political model focuses on the political struggle instead of economic factors. In the 1980s, other theories of social movements such as social constructionism and new social movement theory challenged the resource mobilization framework.

## **Types of Resources**

Edwards and McCarthy identified five types of resources available to social movement organizations.

### **Moral**

Resources available to the SMO such as solidarity support, legitimacy and sympathetic support. These resources can be easily retracted, making them less accessible than other resources.

### **Cultural**

Knowledge that likely has become widely, though not necessarily universally, known. Examples include how to accomplish specific tasks like enacting a protest event, holding a news conference, running a meeting, forming an organization, initiating a festival, or surfing the web.

## **Social-Organizational**

Resources that deal with spreading the message. They include intentional social organization, which is created to spread the movement's message, and appropriable social organization, which is created for reasons other than moving for social change. Examples include spreading flyers, holding community meetings and recruiting volunteers.

## **Material**

Includes financial and physical capital, like office space, money, equipment and supplies.

## **Human**

Resources such as labor, experience, skills and expertise in a certain field. More tangible than some of the others (moral, cultural and social-organizational) and easier to quantify.

## **Purpose of Resource Mobilization**

How can an organization raise the income needed to carry out its mission? Where are the required resources? How do you sustain organization and work? These are the key questions confronting organizations when they consider how to maintain their work and strengthen organizational sustainability.

Developing a plan or strategy for resource mobilization can lead to creative efforts in using own local assets to gain support for organization. Multiple sources of funding can increase independence and flexibility to implement programs and reduce reliance on external (or foreign) funding. With increased competition for scarce grant resources, thinking of, and creating options for new, diverse, and multiple funding streams will help organization manage its programs. This brief starts with aspects to consider prior to mobilizing resources.

## **Preparing for Fundraising**

Before you start fundraising, you should lay the foundation to have a compelling reason for donors to give. A plan that weighs options can help save time and effort and have a better chance of success. Some of the key elements that will strengthen case include:

Clear sense and commitment to vision and mission -- who you are, where you are going, and how mission relates to the communities served  
Promising program that will yield results

1. Evidence of past accomplishments
2. Effective management and leadership by board members and staff who will ensure the accountability and transparency of the organization
3. Financial systems that will safeguard the resources raised,

including adequate financial controls that demonstrate good management and builds trust Solid reputation, credibility, and positive image Mutual respect and knowledge sharing between the organization and the community it benefits, as well as other stakeholders

4. The ability to attract, create, and sustain new resources, especially based in the local community

### **Researching the Current Situation**

Fundraising requires knowledge of the country's current situation, including legal and tax structures, as well as what kind of fundraising activity could succeed in unique environment, for example:

1. The legal situation in country may allow or restrict certain types of activities for type of organization. Be familiar with any special permission that is required for fundraising activities
2. Tax consequences may affect how organization reports the income and should be a consideration for selecting the appropriate activity
3. Tax relief for individual or corporate donations may be an incentive for giving
4. Successful fundraising efforts of other civil society organizations (CSOs) may be replicated. On the other hand, creating innovative and fresh ideas may also inspire people to contribute
5. Building on local cultural and religious practices and traditions may help to attract a certain audience

### **Mapping Community's Assets**

Each community has a unique set of assets upon which to build its future. The first step in a fundraising strategy is to identify and inventory the range of financial and non- financial resources of the individuals, community (including NGOs, groups, and associations), and local institutions (including local government agencies). Non-financial resources include skills, talents (such as handicrafts), and capacities.

Mapping can help organization consider alternate and efficient resources for proposed project. You may rediscover innovative solutions by mapping traditional technologies and practices, in areas such as pest control or conflict resolution. By being aware of community members' skills, you may be able to use a local resident to deliver services or training, rather than hiring an external consultant.

Focusing on the community's assets could help to localize fundraising and engage the local citizens to invest in their own future and create a sense of hope and control. Knowing one another's assets could also help to build relationships among local residents, associations, and institutions.

### **Volunteers as Resources**

Volunteers can provide great resources and benefits to organization. Volunteering is generally done by choice, without monetary

reward (apart from expenses), and benefits the community. To recruit and keep volunteers, you need to recognize the motivations and expectations of a volunteer. People give their time because they get something out of the service they provide. For example, a young person may gain skills or experience to apply for future opportunities.

Volunteers can be retirees, technical experts, young people, or student interns. They can serve for a long term, such as on board or short term, such as providing labor to build a health facility. They may be a local resident or someone from another country. Regardless of who they are and what skills they bring, you may want to think systematically about managing volunteers to get the most of this valuable human resource. Some steps are:

1. Identify tasks that need to get done, outline a job description, duration of the volunteer service, and profile or skills required.
2. Depending on needs, recruit volunteers from places such as local schools or universities or inquire about foreign volunteer programs for placement of volunteers in CSO. Corporations, local government offices, community associations, and other agencies may have skilled human resources to fill gaps in organization. Mapping community's assets may help you to identify local residents with specific skills and capacities.
3. Ensure quality of the work by interviewing, selecting, and hiring the person with the appropriate qualifications. Managing volunteers can be as time consuming as managing staff.
4. Retain volunteers by supervising them and providing support and mentorship as required. Volunteers usually desire opportunities that are meaningful and can fulfill their own needs (such as skills development, social environment, networks, learning).
5. Recognize and acknowledge the volunteer in staff meetings and in public (in a newsletter or public event). Appreciation goes a long way.
6. Keep track of volunteer hours and record this in reports to funders and other stakeholders. This is a demonstration of in-kind support.

### **Leadership Responsibilities**

A strong governance structure, such as a board of directors, is important to have in place to lead the organization in resource mobilization efforts. Funders may ask about the governance structure and composition (for example, gender breakdown or community member involvement) and board members' names and affiliations. The Board of Directors typically consists of volunteers with specific skills, knowledge, and experience. In many cases, they will be the body that is responsible and accountable to funders for the governance and finances of the organization.

### **Income Generation Activities**

#### **Membership Dues**

Organization may have members who form, own and operate the organization. The organization can generate cash from membership dues or

subscriptions. The amount should be spelled out in the original charter or bylaws and may be done on a sliding scale. Members are also a good source of volunteers and spokespeople for cause. In return, the organization will be accountable to the membership base and provide benefits to them.

## **Special Events**

Special events, also known as benefits, are a popular fundraising activity. The organization sells tickets to a social event, concert, dance, or sports tournament and adds a margin of profit. You can also sell crafts, T-shirts with logo, or food at the event to make more money. You can have a “work party” where you bring the community together for a day to help renovate houses or a community library.

Special events can be a fun way to publicize cause, raise awareness of a specific issue, introduce a new program, create a positive image of organization, outreach to community about services, mobilize constituency, and celebrate accomplishments.

Special events can also be labor-intensive, take staff time, and lose money. To maximize chance of success, some tips in planning the event are:

1. Tie the event to mission or cause
2. Choose an event that people want to attend
3. Choose a date that does not conflict with seasonal duties
4. Repeat event annually if successful -- the first year may be the hardest and you may have learned lessons for the next one
5. Set an appropriate price
6. Recruit a local celebrity or dignitary to serve as an honorary chair
7. Nominate a volunteer to serve as the manager of the event and enlist other volunteers - this could be a way to test new leadership skills and build a team
8. Find a local business sponsor to donate cash or goods in exchange for free advertising.

## **Cost Recovery**

CSOs may choose to charge a nominal fee for their products or services. This helps the CSO to recover some of their costs and be accountable to their paying “clients.” However, in reality, many of the CSOs work in areas where the poor do not have the ability to pay. An alternative could be to subsidize some of the costs by charging those who can pay. To determine people’s ability to pay, CSOs will need to analyze their clients, market, and other competition.

## **Business Ventures**

As part of their mission statement, many CSOs work to improve the economic conditions of a targeted group by helping to create new sources of income. The strategies employed to realize these goals can also be

useful in generating income for CSOs directly. A business plan can have a significant impact on the success and mission of a venture.

Generating resources from the sale of goods and services could be a type of business venture. The goods and services may be directly related to the mission or not. A common source of fees is to charge for training workshops or consulting in a technical field. Other ways could be to sell produce from a vegetable garden or nursery.

Before you venture into a commercial or business proposition, some of the aspects to consider and to develop into a business plan are:

Conduct research on the business venture

1. What for-profit activities are allowable by law for organization?
2. If a for-profit venture is not possible, can you spin-off the enterprise with the sole purpose of financing the non-profit, mission driven organization?
3. What are the potential philosophical conflicts between organization's mission and the profit-making venture?

**Think strategically**

1. How is the mission of organization related to the proposed venture?
2. What are the goals and objectives of business?

**Conduct a market analysis**

1. What is the potential market for product or services based on a market analysis, pricing structure, and strategy describing niche?
2. Have you identified a buyer for services or products?
3. What are the global, regional, or local trends affecting product or services?
4. What is the competition from other companies, including their coverage, market share, pricing, etc?

**Develop a financial and operating plan**

1. What is the capacity of organization and staff to run a business? What are the gaps and how will you fill them? A business venture requires specific skills in accounting, marketing, financial management, personnel management, and quality control.
2. How and who will you operate business, including daily activities?
3. What are the start-up costs, monthly operating expenses, investment capital required, and profit and loss projections?
4. How will you raise funds to cover these costs?
5. What reserves do you have in case you cannot meet the costs?
6. What is timeframe?
7. What are contingency plans, in case you cannot raise the capital or if there are any unforeseen circumstances, such as a natural disaster or political instability?



The plan could be used to obtain capital from outside sources or serve as a guide for internal use. A business venture can be profitable, but it can also be risky, taking an investment of time and money that could have gone into programs.

## **Identifying Foundation Support**

Foundations, trusts, and other grantmaking entities that make grants are another major source of funding for development projects. The first step in seeking a grant from a foundation is to identify those foundations that operate in geographic area and support work on specific issue. Foundations have priorities, guidelines, and requirements detailing what they support. Usually foundations require a letter of inquiry or proposal demonstrating that organization or project is a good investment. Many foundations require additional sources of funding, including a demonstration of community or in-kind support. If you are awarded a grant, send a thank you note immediately. Respond promptly to the foundation's request for reports and work with bookkeeper to ensure that the financial records are sent on time.

Funders have their own guidelines, requirements, and application procedures. The grant proposal is a written description of project plan based on the key questions described in the tips on "Grant Proposal Writing." Before writing the proposal, think through and outline the key components below:

## **Components of a Grant Proposal**

### **Contact Information**

Responsible person's name, organization, address, email, telephone.

### **Overview**

Summary of proposal, including a statement on the purpose of the project and why funds are being requested. Context Description of critical issues affecting community and why project is necessary. Funders may ask for a needs statement which provides a scope of the problem, including statistics. Focus this section on what intended project is addressing.

### **Project Description**

How project will be implemented, including: measurable goals and objectives, activities, beneficiaries' involvement, anticipated results, timeframe, collaborating organizations or agencies

### **Monitoring and Evaluation**

How project will be monitored and evaluated to ensure that the project is on track and that the results are being achieved.

### **Budget**

Costs for project, amount requested, in-kind contributions, and other sources of funding. State currency and exchange rate on which budget is based.

### **Organization Information**

Background, governance structure and composition, mission, past accomplishments, staff qualifications, internal controls, legal status.

### **Cultivating Individual Donors**

Organization can raise funds from individuals and present or past beneficiaries who give of their money and time. Individual solicitations require unique approaches depending on the person's interests, motivations, and ability support.

Do not be discouraged if request is declined; most foundations receive many more proposals than they can to give. For example, professionals can give regular, moderate amounts and may consider membership fees. The general public may want to give loose change at public collection boxes or buy a ticket for a special event.

Developing a list of potential individual donors who can give substantial sums (also called "prospect list") starts with understanding what motivates them to give. It is important to recognize the motivations and incentives of the prospects so that you can tailor how you ask for a donation.

For donors to keep giving, it is critical to ensure that you continue to meet their expectations and continue to educate and inspire them about cause. Depending on the donor, this may be a report with photos describing achievements and how the funds were used. Treat donors with respect and honor their commitment by using their donations appropriately. Strongest supporters are those who you have already convinced to give once.

### **Soliciting Business Contributions**

Corporations or local businesses may be interested in contributing more than just funds. Ask for their expertise, volunteers, products, or services. Small businesses located in the community's neighborhood may have a personal interest in the organization's work and may sponsor events or provide prizes for raffles. A business may want to be associated with organization because:

1. organization's reputation
2. expertise on a specific issue or services you offer
3. organization offers advertising for the company's product or services to a new market segment
4. organization provides an avenue to improve the company's image in the community or country

Accessibility to the decision makers of a company may be the biggest challenge you face. As with individual donor solicitation, building a relationship will require time and effort. Use board members and network of friends to open doors. Use best marketing tactics to convince them that forming an alliance with organization will be beneficial to them. Corporations may provide grants to those organizations their employees are affiliated with.

Alliances with businesses also come with risks. Ensure that the company's values are aligned that funding does not distract you from mission.

### **Other Sources of Donations**

Professional associations, such as the Rotary or Lions Clubs, can provide excellent opportunities to network and connect to international sources of funding. Local associations or community clubs may also provide donations or be a partner to organize charity events. Expatriate associations or international schools may also be interested in donating goods, such as books, toys, or furniture.

Intermediary CSOs, that may be funded by bilateral governments or individual donors, could be a source of grant funding or fee for service. They frequently sub- contract with smaller organizations, paying them to help implement part of a broader development program or initiative, utilizing the unique skills of the particular group. For example, community organizations may be able to provide popular education programming, mobilize the community, organize volunteers, administer micro-credit programs, and offer other critical services.

Faith based organizations could be another source of support depending on locale. Religious leaders may be approached for their support, usually through a member of their congregation. They may be able to provide a venue for meetings, workshops, or even an event such as a theatrical performance, talent show, or art exhibit on their property.

Local authorities, government agencies, multilateral or bilateral agencies, and foreign embassies could be a source of direct grants, fees for service, technical assistance, or in- kind contributions. These sources may require discussion regarding respective missions, values, and development priorities. Access for smaller, rural organizations to these agencies may be difficult, but building a strong reputation for work, networking with diverse groups, and serving in leadership positions representing constituency can help you and organization be recognized.

### **Creating a Positive Reputation**

Reputation or the way others view organization and work is built by many years of credible results and relationships that make a difference to community and by processes that are transparent to the public and accountable to stakeholders. A positive image can help funders feel confident about supporting organization. Image is based on the effectiveness of programs, the organization's technical expertise, staff and

board credibility, and relationships with the community and other stakeholders.

In addition to being a solid organization, you will need effective communication tools to share organization's results and strategies or "messages." Message should not only share what you are doing, but also educate the public about the issues you care about. It should also demonstrate the value you are adding to society. Message should be targeted towards audience and clarify distinct niche.

Organization will need to tailor method of communication to situation and budget. Some types of communications tools are: annual reports, brochures, newsletters, public bulletin board, media coverage, advertising on community radio stations, and public or special events launching new program.

## **Fund Raising**

Fund raising is a valuable part of the strengthening of CBOs, NGOs and communities; cash (and non cash) contributions are needed by them to carry out their desired and planned activities. The obtaining of resources is therefore a desired and honourable task; fund raisers should be acknowledged and praised. Fund raising is a job to which all should contribute, and for which all should be responsible.

Many of the techniques and skills of fund raising (some of which are included here) can be or have been adapted from the commercial profession of "marketing" (in fact, fund raising is referred to as "marketing" by many NGOs). While marketing and sales skills can be valuable, they must always be applied in an ethical manner. Every fund raiser (paid or volunteer) must first and foremost be completely convinced of the value, integrity and benefits of the organization, and the activities for which the raised funds will be used. These guidelines, must be modified in each community so as to be adapted to the differences that characterize every community

---

## **13.4 TECHNIQUES OF FUND RAISING**

---

### **The Profession of Marketing**

Many of the skills and techniques of fund raising used by NGOs and some UN agencies have been developed by, and adapted from the commercial profession of marketing. Some people (often those outside or unsuccessful at the profession of sales and marketing) see this as a cynical and insincere activity. Maybe that is so as it is practised by some, but it does not have to be, and often is not. If a sales or marketing professional sincerely believes in the value of the product, sales can be effected honestly and ethically.

The principles of sincerity and ethical integrity especially apply to fund raising. Fund raising should be the responsibility of all members of the organization, although they may participate in different ways. It should not be simply left to the professionals. All of us/you, therefore, should

know about principles as well as techniques of fund raising. The fund raiser, first and foremost, must be honestly convinced in the integrity of the organization, and in the benefit and value of the activity or project of the organization. Potential and past donors very quickly spot insincerity, dishonesty, and diversion of “their” donated resources.

### **Acknowledgement of Donations**

Acknowledgement is a must. Many donors use their donations to gain prestige and honour in their communities. It is a small price to praise every donor. Ensure that communities we assist are aware of the need to acknowledge all donations, and praise the donors for their loyalty to the community and their much needed and appreciated donation (cash and kind).

### **Thank You**

The most important two words in obtaining funds, and running a successful NGO, CBO or community project, are the words, “Thank you!”. Many NGO staff have wondered why enthusiasm for their activities has dried up, and funds cease to roll in; and the simple cause is often found to be that the NGO forgot to acknowledge and thank the donors.

### **Progress Reports**

Further to a simple “thank you,” donors want to know what was achieved with their donated money. The most effective form of thank you is a progress report. Donors are less interested in your activities; they are more interested in the results of your activities; have you reached, or partially reached, the objectives you stated when you asked for the donation?

CMP has prepared other documents about report writing; use them and integrate report writing with obtaining resources. Fund raising and report writing are not independent activities.

### **Integrity**

A high level of integrity must be maintained at all times. This applies to the set up and activities of the organization in general, and specifically to its fund raising activities. An important aspect of that integrity is full accountability. All actions must be accountable; all funds must be accountable. This means accurate, complete, understandable and honest narrative reports and financial reports, available at any time to any member of the public.

Along with accountability is transparency. The group must not have any secret agenda, and must be public and honest about all its activities and all its expenditures. Account records must be open, that is available to any member of the public to inspect at any time. Honesty can not be compromised. The good ends (goals or objectives) of the organization must not be compromised by questionable means used to get to those ends. Those people responsible for implementing the activities of the group, including the activity of obtaining funds, must be honestly and totally

convinced of the goodness of the group and its objectives, and the worth while values and benefits of the project. This level of integrity is essential for the sustainability of the group, the completion of the project, and the benefit of the community.

### **The Importance of a Positive Attitude**

Not everybody is a donor. Some of the people, agencies or groups can or will not give to your community or organization. If you do not recognize that failure to obtain a donation from one source does not imply that you or your organization is a failure, you may be tempted to be discouraged and give up. Do not give up. You can not allow yourself to be discouraged; it is a luxury that you, your organization and your community can not afford. You may experience eight rejections; do not give up because the ninth and tenth may bring the needed donation.

### **Calculating and Recording Project Inputs**

It is important to maintain accurate records of all resources used in a community project. Too often some donations (especially communal labour and gifts in kind) are forgotten or under-valued, and the correct amount of the community contribution is higher than what is recorded and reported. This under valuation is detrimental for several reasons: (a) the community members have a lower estimate of self worth and this lowers confidence, (b) the outside donors have a lower estimate of community contribution and will be more reluctant to contribute more or (c) will not recognize the worth of the community inputs.

You/we must ensure that the CBO or the executive committee of the community that is planning to undertake a community based project, recognizes the value of hidden community resources. An accurate estimate of the cash value of donated resources — eg communal labour for construction, donated skilled labour, time spent by community members and leaders in meetings for planning, or non cash physical donations — must be made by the community. You/we should encourage the community to identify and record these. These financial estimates should be included in the cost estimates of the project proposal, and should be recorded during the actual construction activities.

When the total costs of a community based project are calculated, they should therefore include the actual cash contributions of donors, international and local, Governmental and non-Governmental, and others, plus the cost estimates of all non-monetary donations, whether in the form of non-cash physical items or services, or human time and energy.

### **Types and Sources of Donations**

Donations from a wide range of potential donors, except those from donor agencies which require formal proposals. (Those are discussed in the document, Resource Acquisition). That wide range of potential donors means there is a wide range of specific techniques that can be applied to the process of (a) identifying donors, (b) getting a message to them, and (c) collecting the donations. Don't forget the (d): thanking them.

A good workshop handout to accompany this section is: Internal Resources Checklist.

### **Urban Versus Rural Communities**

There are several differences in emphasis in techniques of raising project resources, based on the different characteristics of communities. Urban communities, for example, are usually larger, and therefore fuller of factions and schisms. Small rural communities are easier to organize and unite, but there is no guarantee. Urban communities have more social schisms (divisions/factions), and are harder to organize than rural ones, although within urban areas slums are easier to organize than rich neighbourhoods. Donations in cash are easier to obtain in urban than rural communities, donations of food and agricultural products are more common in rural communities.

### **Public Fund Raising Events**

These take many forms. Large community fund raising events can be quite elaborate, with high profile officials making speeches, and rich persons making ostentatious donations. There may be several bands, drummers, dance groups, including singers and dances from the community schools. In East Africa, the word “harambee” is used to describe such a fund raising event. Footnote: A harambee is not always necessarily a community event; nowadays it is often used by a single family to raise money for a student’s school fees or a medical bill. In West Africa, especially in rural towns, the town chief may preside, and the entertainment may include dancing, drumming and spirit possession from the local gods or cults.

Such events may draw urban migrants back to their rural home towns and, like funerals, also serve purposes other than fund raising, notably for the migrated and extended community members to keep in touch with each other and to maintain their identity as community members even though residing outside the community. Many liaisons are made on these occasions, for example, that may later lead to marriages or business partnerships.

### **Urban Donors to Rural Communities**

Urban migrants maintain links to their home communities. This can be exploited by rural CBOs. A small percentage of the urban migrants make fortunes in the cities, and can be persuaded to contribute to their home community development. A feeling of guilt at not being home, or of loyalty in spite of absence, may result in some very large donations from rich urban migrants.

### **Commercial Donations**

Commercial donations include gifts from firms and businesses that want to advertise their good will and support of the community. (They should be acknowledged and thanked in public meetings). The community

should be encouraged to identify ways they can convince the commercial donors that it is in the interest of the commercial donor to assist the project (increased publicity and good will for the commercial donor, for example).

### **Communal Labour**

This is an important internal resource (sometimes includes labour of volunteers from outside). Communal labour involves time and labour donated by community members, some unskilled (like clearing grass, laying bricks), some skilled (carpentry, masonry), management, leadership, meetings, planning, supervision. It is important that you/we encourage the planners and designers of community based projects that they should carefully evaluate the cash value of donated communal labour. Too often that contribution is undervalued, because of ignorance of its worth or, more importantly, an indication of a low level of confidence and a low self evaluation of the worth of the community by the community members.

Sometimes some community members wish to hide their resources on the mistaken assumption that we or others will only bring outside resources if we believe that the community is very poor, and that we or other donors may withhold funds if the community is thought to have too many of its own resources. You/we must ensure that all community members understand that they are more likely to obtain outside resources if they demonstrate that they are committing internal resources.

### **Agricultural Donations**

Farmers may donate food for the project: (a) to communal workers who are working on the project, or (b) to the executive committee to sell to raise cash for the project. They may also donate other resources off their farms (eg timber, sand, limestone, non-food crops) which may be used directly or indirectly for the project.

### **Donated Food Preparation**

While a farmer may donate food to the project, it still needs to be prepared for eating. Other donors may include people who donate the preparing of food and refreshments to the community members on communal working days. Do not forget to thank the people who cook and prepare food for communal labourers.

### **Contributions and Pledges**

Contributions and pledges may be made at public community fund raising events. Participants make their decisions to donate in a public meeting or event.

### **Raffles and Lotteries**

Raffles and lotteries, gambling-based fund raising techniques. are better suited to well organized, sophisticated urban NGOs, rather than new, rural, small CBOs.



## **Anonymous Donors**

Anonymous donors are benefactors who remain unknown. They often have private ideological or religious reasons, but wish to remain unpublicized.

---

### **13.5 STATUTORY REQUIREMENTS FOR THE FORMATION OF SOCIETY**

---

A society may be defined as a company or an association of persons united together by mutual consent to deliberate, determine and act jointly for some common purpose. Minimum seven persons, eligible to enter into a contract, can form society. When a charitable organisation intends to have an open participation of large number of people in its functioning and decision making, it must be registered as a Society. Societies have been envisaged as welfare and charitable associations of people having a broad based membership and comparatively more democratic and transparent set up as compared to such set ups as public charitable trusts.

According to Section 20 of the Societies Registration Act, 1860, the following societies can be registered under the Act: ‘charitable societies, military orphan funds or societies established at the several presidencies of India, societies established for the promotion of science, literature, or the fine arts, for instruction, the diffusion of useful knowledge, the diffusion of political education, the foundation or maintenance of libraries or reading rooms for general use among the members or open to the public, or public museums and galleries of paintings and other works of art, collection of natural history, mechanical and philosophical inventions, instruments or designs.’

The chief advantage of forming a society is that it gives a corporate appearance to the organization, and provides greater flexibility as it is easier to amend the memorandum and bye laws of the society than in case of trust, terms of which are strictly manifested in the trust deed. However, formation of a society requires more procedural formalities than in case of a trust. The main instrument of any society is the memorandum of association and rules and regulations (no stamp paper required). All promoters should sign each page of the memorandum and the signature should be witnessed by an Oath Commissioner, Notary Public, Gazetted Officer, Advocate, Chartered Accountant or Magistrate First Class with their rubber/official stamp and complete address.

The Memorandum should contain name, registered office, area of operation, objects, name of members of governing body and names of promoters. The Rules and Regulations should include all the provisions that would regulate functioning of the proposed Society; it should comprise membership, powers and responsibilities of office-bearers, meetings, quorum of meetings, termination of membership, operation of bank account and financial year, procedure of dissolution or merger of Society if so required, and other general rules required to manage the society.

According to the provisions of Societies Registration Act, 1860, minimum seven or more adult persons can form a Society. For a national level Society eight persons from seven different states would be required as promoters. An authorised person from among the promoters must apply to the concerned Registrar with preferably three alternative names of the proposed Society so as to avoid any inconvenience if the envisaged name has already been allotted to some other Society. Individuals (excluding minors but including foreigners), partnership firms, companies and registered societies are eligible to form a Society. Registration can be done either at the state level (i.e., in the office of the Registrar of Societies) or at the district level (in the office of the District Magistrate or the local office of the Registrar of Societies).

### **Procedure for Registration of Society**

Societies are registered under the Societies Registration Act, 1860, which is a federal act. In certain states, which have a charity commissioner, the society must not only be registered under the Societies Registration Act, but also, additionally, under the Bombay Public Trusts Act. The procedure varies from state to state. However generally the application should be submitted together with:

1. Covering letter requesting for registration stating in the body of letter various documents annexed to it;
2. Memorandum of association;
3. Rules and regulations / Bye-laws;
4. An affidavit of the President/Secretary on a non-judicial stamp paper of prescribed value, stating the relationship between the subscribers/ promoters, duly attested by an Oath Commissioner/Notary Public or First Class Magistrate;
5. Proof of registered office, rent receipt or no objection from the landlord;
6. Authority letter duly signed by all the members of the managing committee;
7. A declaration by the members of the managing committee that the funds of the society will be used only for the purpose of furthering the aims and objects of the society.

All the aforesaid documents which are required for the application for registration should be submitted in duplicate, together with the required registration fee. Unlike the trust deed, the memorandum of association and rules and regulations need not be executed on stamp paper. If the registrar is satisfied with the documents filed, then the applicant should deposit the registration fee, normally it is Rs. 50, payable in cash or by demand draft. On completion of all the formalities the Registrar will issue a Certificate of Registration and copies of the Memorandum and Rules & Regulations certified.

### **Effect of Registration of a Society**

A society registered under the Act enjoys the status of a legal entity apart from the members constituting it. A society so registered is a legal person just as an individual but with no physical existence. As such it can

acquire and hold property and can sue and be sued. The society should be registered under the Act to acquire the status of juridical person.

When the society is registered, it and its members become bound to the same extent, as if each member had signed the memorandum. A society, registered under this Act, must confine its activities to the sphere embraced by its objects. An unregistered society cannot claim benefits under the Income-tax act.

All societies in India have to be registered under the Societies Registration Act 1860. By and large, the registration and filing procedures are similar in all the states. The only difference is that in some states there is a little more paperwork than the others. It is possible to register a society in New Delhi under the Central Act, or register in any state capital or district headquarters with the Local Registrar of Societies. In the states of Gujarat and Maharashtra, under the provisions of the Bombay Public Trust Act, 1950 all societies that have a charitable purpose have to be registered with the Charity Commissioner. Although societies are registered by the Charity Commissioner's office as trusts, they are given two registration numbers: one under the Bombay Public Trust Act and another under the Registrar of Societies.

Under the Societies Registration (Uttar Pradesh) Act, 1974 there is a stipulation of renewal after a period of two years and in the Societies Registration (Kerela) Act, registration is valid for 18 months and thereafter the registration is to be renewed. In the state of Tamil Nadu, as per the provisions of the Tamil Nadu Societies Registration Act, 1975 societies have to renew their registration every five years. Renewal of registration has not been provided for under Societies Registration Act, 1860.

---

## **13.6 STATUTORY REQUIREMENTS FOR THE FORMATION OF TRUST**

---

Public Trust means an express or constructive Trust for either public or charitable purpose or both and includes a temple, a math, a wakf, church, synagogue, agiary or any other religious or charitable endowment and a society formed either for religious or charitable purpose or both and registered under the Societies Registration Act, 1860.

### **Charitable Purpose**

A charitable purpose includes

1. Relief of poverty or distress
2. Education
3. Medical relief
4. Provision for facilities for recreation or other leisure time occupation (including assistance for such provision), if the facilities are provided in the interest of social welfare and public benefit, and
5. The advancement of any other object of general public utility, but does not include a purpose which relates exclusively to religious teaching or worship.

In order to be a public trust, it is not essential that the trust should benefit the whole of mankind or all the persons living in a particular state or city. It is said to be a public trust if it benefits a sufficiently large section of the public as distinguished from specified individuals. Also if the beneficiaries of the trust are uncertain or fluctuating, then the fact that the beneficiaries belong to a certain religion/caste does not make any difference.

### **Registration of Trust**

1. Apply to Asst. /Deputy Charity Commissioner of the region in Schedule II (prescribed form) Affix court fees stamp of Rs. 100.
2. Application to be made within 3 months of creation of the trust.
3. Documents to be submitted at the time of registration
4. Covering letter
5. Schedule II (the signatory to the application to affirm & subscribe before appropriate authority)
6. Trust deed certified copy/memorandum of association and rules & regulations (in case of society)
7. Affidavit in prescribed format.
8. Consent letter signed by the remaining trustees and stating that they hereby allow the applicant trustee to represent on their behalf and complete all registration formalities and obtain the certificate of registration
9. Prescribed application fees based on value of the property.

Memorandum of particulars of immovable property to be filed within 3 months of creation of trust in Schedule IIA. Application for registration of a public trust created by will has to be made within 1 month of granting of probate (i.e., copy of will certified under the seal of the Court) or within 6 months of testator's death, whichever is earlier. In case of a society, it will have to be registered under the Societies Registration Act as well as with the Charity Commissioner. Unlike trusts, societies have a more democratic set up. There is usually a scheme of election for members of the governing council/managing committee. In case of trust, generally new trustees are appointed by invitation of the sitting trustees.

### **Budget**

Trustee of every public religious trust having annual income exceeding Rs. 5,000 and Rs. 10,000 in case of other trusts has to prepare and submit the budget to the Charity Commissioner, one month before the commencement of the accounting year. The budget has to be prepared as per format given in Schedule VIIA.

### **Accounts and Audit**

Regular accounts should be maintained. Balance sheet should be prepared as per Schedule VIII and Income and Expenditure account as per Schedule IX. If the trust/society operates in more than one city or geographical region with separate branch or project offices, the accounts of all such branches or project offices should be consolidated. However it is permissible to file separate accounting returns if filed at one time.

Contribution under Section 58 has to be made as per consolidated income. In case of religious trusts, gold, silver and other valuable articles should be valued after every 10 years and a footnote as to such value should be given in the balance sheet. Accounts shall be balanced on 31st March every year or on such other day as may be fixed by the Charity Commissioner. Audit should be completed within 6 months of the completion of the accounting year. The auditor should forward a copy of the Balance Sheet and Income & expenditure account along with his Audit report to the Deputy or Assistant Charity Commissioner within a fortnight of the audit. Trust having an annual income of Rs. 15,000 or less is exempt from audit. Trust exempted from audit is required to file affidavit as to the extent of their income and also has to file accounts in Schedule IX-A and IX-B within 3 months of the completion of the accounting year.

### **Changing the Objects of the Trust**

Sometimes, a trust created for certain specific objects fails due to unforeseen circumstances. In such cases the doctrine of cy pres comes into play. The meaning of the phrase 'cy pres' is as near as possible i.e. the trust can change its objects and the funds can be used for a similar other purpose. For this an application has to be made to the Charity Commissioner who in turn may further require the trust to take sanction from the Court.

### **Amalgamation of Trusts**

To rescue financially weak trusts Section 50A(2) lays down the provisions for legally amalgamating two or more trusts with similar objects.

### **Penalties**

Maximum fine of Rs. 1,000 is payable on failure to apply for registration within time, failure to keep regular accounts, failure to pay contribution, failure to invest money in public securities, failure to report a change. Failure to send memoranda of immovable property within time attracts penalty of Rs. 200. Failure to apply in time under Section 22B or failure to send memoranda within time under Section 22C attracts penalty of Rs. 100. Failure without reasonable cause to comply with Section 41AA (i.e., reserving hospital beds for poor patients) attracts penalty of Rs. 2,000.

---

## **13.7 THE FOREIGN CONTRIBUTION (REGULATION) ACT**

---

The Foreign Contribution (Regulation) Act, 2010 has come into effect from May 1, 2011. Any association granted prior permission or registered with the Central Government under Section 6 or under the repealed FCRA, 1976, shall be deemed to have been granted prior permission or registered, as the case may be, under FCRA, 2010 and such registration shall be valid for a period of five years from the date on which the new Act has come into force.

While the provisions of the repealed FCRA, 1976 have generally been retained, the FCRA, 2010 is an improvement over the repealed Act as more stringent provisions have been made in order to prevent misutilisation of the foreign contribution received by the associations. Any organisation of a political nature and any association or company engaged in the production and broadcast of audio or audio visual news or current affairs programme have been placed in the category prohibited to accept foreign contribution.

A new provision has been introduced to the effect that no person who receives foreign contribution as per provisions of this Act, shall transfer to other person unless that person is also authorized to receive foreign contribution as per rules made by the Central Government. Another new provision has been made to the effect that foreign contribution shall be utilized for the purpose for which it has been received and such contribution can be used for administrative expenses up to 50% of such contribution received in a financial year. However, administrative expenses exceeding fifty per cent of the contribution to be defrayed with the prior approval of the Central Government.

New provisions have been made for suspension as well as cancellation of registration granted for violation of the provisions of the Act. Such provisions did not exist in the repealed Act. New provision has also been made for management of foreign contribution and assets created out of such contribution of persons whose certificates have been cancelled.

Under the repealed Act, there was no time limit regarding the validity of registration certificate granted to the associations etc. for accepting foreign contribution. FCRA, 2010 provides that the certificate granted shall be valid for a period of five years and the prior permission shall be valid for the specific purpose or specific amount of foreign contribution for which permission was granted. Further, every person who has been granted a certificate shall renew it within six months before the expiry of the period of certificate. No funds other than foreign contribution shall be deposited in the FC account to be separately maintained by the associations etc. Every bank shall report to such authority, as may be prescribed, the amount of foreign remittance received, sources and manner and other particulars.

Provision has been made for inspection of accounts if the registered person or person to whom prior permission has been granted fails to furnish or the intimation given is not in accordance with law. A new provision has been introduced to the effect that the assets of any person who has become defunct shall be disposed of in such manner as may be, specified by the Central Government.

A new provision has been introduced to the effect that any person, who knowingly gives false intimation and seeks prior permission or registration by means of fraud, false representation or concealment of material fact, shall, on conviction by Court, would be liable to imprisonment for a term which may extend to six months or fine or with both. Any person contravening the provisions of the Act shall be

punishable with imprisonment for a term which may extend to five years or with fine or with both.

### **Salient Features of the Rules**

Guidelines for declaration of an organisation to be of a political nature, not being a political party have been prescribed. Activities to be treated as speculative activities have been defined. Expenditure constituting 'Administrative expenses' has been clearly defined.

Modalities for submission of application for obtaining registration or prior permission to receive foreign contribution have been given in detail in the Rules and Forms for filing the applications. The applications for obtaining registration or prior permission shall have to be made electronically on-line, and shall have to be followed by forwarding the hard copy of the on-line application, duly signed, together with the required documents within thirty days of the submission of the on-line application, failing which the request of the person shall be deemed to have ceased.

Any person whose request has ceased shall be able to prefer a fresh on-line application only after six months from the date of cessation of the previous application. No person would be permitted to prefer a second application for registration or prior permission within a period of six months after submitting an application either for the grant of prior permission for the same project or for registration.

A new provision has been made for submission application fee. The fee for obtaining registration or prior permission would be Rs. 2000/- and Rs. 1000/- respectively. Applications made for registration or prior permission under the repealed FCRA, 1976 but not disposed of before the date of commencement of these rules shall be deemed to be an application for registration or prior permission, as the case may be, under the new Rules, subject to the condition that the applicant furnishes the prescribed fees for such registration or prior permission, as the case may be.

Every person who has been granted registration or prior permission shall maintain a separate set of accounts and records, exclusively, for the foreign contribution received and utilised. Every certificate of registration issued to a person shall be liable to be renewed after the expiry of five years from the date of its issue on proper application and application for its renewal shall have to be made in the prescribed form accompanied by a fee of Rs.500/- six months before the date of expiry of the certificate of registration. A person implementing an ongoing multi-year project shall apply for renewal twelve months before the date of expiry of the certificate of registration.

In case no application for renewal of registration is received or such application is not accompanied by the requisite fee, the validity of the certificate of registration of such person shall be deemed to have ceased from the date of completion of the period of five years from the date of the grant of registration. If the validity of the certificate of registration of a person has ceased in accordance with the provisions of these rules, a fresh

request for the grant of a certificate of registration may be made by the person to the Central Government as per the provisions of the Rules.

In case a person who has been granted a certificate of registration or prior permission receives foreign contribution in excess of one crore rupees, or equivalent thereto, in a financial year, he/it shall place the summary data on receipts and utilisation of the foreign contribution pertaining to the year of receipt as well as for one year thereafter in the public domain. Besides, the Central Government shall also display or upload the summary data of such persons on its website for information of the general public.

In case the certificate of registration is suspended under the relevant provisions the Act, up to twenty-five per cent of the unutilised amount may be spent, with the prior approval of the Central Government, for the declared aims and objects for which the foreign contribution was received. The remaining seventy-five per cent of the unutilised foreign contribution shall be utilised only after revocation of suspension of the certificate of registration.

The amount of foreign contribution lying unutilised in the exclusive foreign contribution bank account of a person whose certificate of registration has been cancelled shall vest with the banking authority concerned till the Central Government issues further directions in the matter. If a person whose certificate of registration has been cancelled transfers/has transferred the foreign contribution to any other person, the provisions of sub-rule (1) of this rule shall apply to the person to whom the fund has been transferred.

Every bank shall send a report to the Central Government within thirty days of any transaction in respect of receipt of foreign contribution by any person who is required to obtain a certificate of registration or prior permission under the Act, but who was not granted such certificate or prior permission as on the date of receipt of such remittance. The report shall contain the details regarding name and address of the donor, name and address of the recipient, account number, name of the Bank and Branch, amount of foreign contribution (in foreign currency as well as Indian Rupees), date of receipt, manner of receipt of foreign contribution (cash/cheque/electronic transfer etc.).

The bank shall also send a report containing the above details to the Central Government within thirty days from the date of such last transaction in respect of receipt of any foreign contribution in excess of one crore rupees or equivalent thereto in a single transaction or in transactions within a duration of thirty days, by any person, whether registered or not under the Act.

Every person who receives foreign contribution under the Act shall submit a report, duly certified by a chartered accountant, in the prescribed Form, accompanied by an income and expenditure statement, receipt and payment account, and balance sheet for every financial year beginning on the 1st day of April within nine months of the closure of the financial year, to the Secretary to the Government of India, Ministry of Home Affairs,



New Delhi. The annual return in the prescribed Form shall reflect the foreign contribution received in the exclusive bank account and include the details in respect of the funds transferred to other bank accounts for utilisation. If the foreign contribution relates to articles or foreign securities, the intimation shall be submitted in the prescribed Forms.

Every such return in shall also be accompanied by a copy of a statement of account from the bank where the exclusive foreign contribution account is maintained by the person, duly certified by an officer of such bank. The accounting statements referred to above shall be preserved by the person for a period of six years. A 'NIL' report shall be furnished even if no foreign contribution is received during a financial year.

Foreign contribution received by a candidate for election, referred to in section 21, shall be furnished in the prescribed Form within forty-five days from the date on which he is duly nominated as a candidate for election. An application for revision of an order passed by the competent authority under the Act shall be made to the Secretary, Ministry of Home Affairs, Government of India, New Delhi on a plain paper. It shall be accompanied by a fee of Rs.1000/-

An application for the compounding of an offence may be made to the Secretary, Ministry of Home Affairs, on a plain paper and shall be accompanied by a fee of Rs.1000/-. The Central Bureau of Investigation or any other Government investigating agency that conducts any investigation under the Act shall furnish reports to the Central Government, on a quarterly basis, indicating the status of each case that was entrusted to it, including information regarding the case number, date of registration, date of filing charge sheet, court before which it has been filed, progress of trial, date of judgment and the conclusion of each case.

Any information or intimation about political or speculative activities of a person shall be furnished to the Secretary to the Government of India in the Ministry of Home Affairs, New Delhi. Such information or intimation shall be sent by registered post.

Any person intending to transfer the foreign contribution may make an application to the Central Government in the prescribed Form. The Central Government may permit the transfer in respect of a person who has been granted the certificate of registration or prior permission under, in case the recipient person has not been proceeded against under any provision of the Act. Any transfer of foreign contribution shall be reflected in the prescribed returns by the transferor and the recipient.

In case the foreign contribution is proposed to be transferred to a person who has not been granted a certificate of registration or prior permission by the Central Government, the person concerned may apply for permission to the Central Government to transfer a part of the foreign contribution, not exceeding ten per cent, of the total value of the foreign contribution received. The application shall be countersigned by the District Magistrate having jurisdiction in the place where the transferred funds are sought to be utilised. The District Magistrate concerned shall

take an appropriate decision in the matter within sixty days of the receipt of such request from the person. The donor shall not transfer any foreign contribution until the Central Government has approved the transfer.

The Foreign Contribution (Regulation) Act, 2010 (42 of 2010) dated the 26th September, 2010 was notified in The Gazette of India – Extraordinary – Part II - Section I dated the 27th September, 2010. However, the Act was to come into force on such date as the Central Government may, by notification in the Official Gazette appoint. Consequently, the earlier Act, viz., the Foreign Contribution (Regulation) Act, 1976 has also been repealed.

---

### **13.8 LET US SUM UP**

---

---

### **13.9 UNIT – END EXERCISES**

---

---

### **13.10 ANSWERS TO CHECK YOUR PROGRESS**

---

---

### **13.11 SUGGESTED READINGS**

---

---

# **UNIT – XIV SPECIAL PROVISIONS RELATED TO INCOME TAX EXEMPTION FOR DEVELOPMENT ORGANIZATIONS**

---

## **Structure**

- 14.1 Introduction
- 14.2 Objectives
- 14.3 Special Provisions Related to Income Tax Exemption for Development Organizations
  - 14.3.1 Section 10 (23C)
  - 14.3.2 Section 80G
  - 14.3.3 Section 35 (AC)
- 14.4 Let Us Sum Up
- 14.5 Unit – End Exercises
- 14.6 Answers to Check Your Progress
- 14.7 Suggested Readings

---

## **14.1 INTRODUCTION**

---

---

## **14.2 OBJECTIVES**

---

---

## **14.3 SPECIAL PROVISIONS RELATED TO INCOME TAX EXEMPTION FOR DEVELOPMENT ORGANIZATIONS**

---

### **14.3.1 Section 10 (23C)**

Section 10(23C) is a clause giving directions for an assessee organization obtain exemptions as given by the law- any income received by any person on behalf of-

1. the Prime Minister's National Relief Fund; or
2. the Prime Minister's Fund (Promotion of Folk Art); or
3. the Prime Minister's Aid to Students Fund; or
4. the National Foundation for Communal Harmony; or the Swachh Bharat Kosh, set up by the Central Government; or the Clean Ganga Fund, set up by the Central Government; or

5. any university or other educational institution existing solely for educational purposes and not for purposes of profit, and which is wholly or substantially financed by the Government; or
6. any hospital or other institution for the reception and treatment of persons suffering from illness or mental defectiveness or for the reception and treatment of persons during convalescence or of persons requiring medical attention or rehabilitation, existing solely for philanthropic purposes and not for purposes of profit, and which is wholly or substantially financed by the Government.
7. any university or other educational institution existing solely for educational purposes and not for purposes of profit if the aggregate annual receipts of such university or educational institution do not exceed the amount of annual receipts as may be prescribed; or
8. any hospital or other institution for the reception and treatment of persons suffering from illness or mental defectiveness or for the reception and treatment of persons during convalescence or of persons requiring medical attention or rehabilitation, existing solely for philanthropic purposes and not for purposes of profit, if the aggregate annual receipts of such hospital or institution do not exceed the amount of annual receipts as may be prescribed; or
9. any other fund or institution established for charitable purposes which may be approved by the prescribed authority, having regard to the objects of the fund or institution and its importance throughout India or throughout any State or States; or
10. any trust (including any other legal obligation) or institution wholly for public religious purposes or wholly for public religious and charitable purposes, which may be approved by the prescribed authority, having regard to the manner in which the affairs of the trust or institution are administered and supervised for ensuring that the income accruing thereto is properly applied for the objects thereof;
11. any university or other educational institution existing solely for educational purposes and not for purposes of profit,
12. any hospital or other institution for the reception and treatment of persons suffering from illness or mental defectiveness or for the reception and treatment of persons during convalescence or of persons requiring medical attention or rehabilitation, existing solely for philanthropic purposes and not for purposes of profit,

Section 10 (23C), provides exemption to the income of charitable and religious organizations, trusts and funds, universities, educational institutions, hospitals and medical institutions. Earlier, many organizations could take advantage of 10 (23C) (iv) and (v) as specific conditions of Section 11,12,12A and 13 were not applicable. Similarly the provision of utilization was also absent and the scheme of retention was further reduced with the introduction of the Finance Act, 2002 which limited accumulation to 15 % from 25%. Also given that the Finance Act, 2002 made it mandatory on organizations to file their returns as per section 139 (1),

there has been a discernible amount of reduction in the advantages organizations could enjoy earlier.

Exemption u/s 10 (23C) (IV) or (V) is obtained by a charitable institution, in addition to the exemption granted u/s 11 which also deals generally with charitable or religious activities.

The requirement in respect of exemption u/s 10 (23C)

1. That the fund or the trust or institution applies its income, or accumulates it for application, wholly and exclusively, to the objects for which it is established and
2. Invests or deposits its funds in any one or more of the forms or modes specified in sub-section (5) of section 11 of Income Tax Act
3. Two major advantages of such exemption are:
4. The fund, trust or institution may engage itself in business which may be incidental to the attainment of the objectives (provided separate books of accounts are maintained by it in respect of such business) and
5. The fund, trust or institution need not necessarily spend 75% of its income in any financial year (on the objects of the trust) as required u/s 11 or apply for accumulation.

<b>category of Income</b>	<b>Income subject to tax</b>	<b>Taxability</b>
Donations/voluntary contributions	Voluntary contributions with a specific direction to form part of corpus of trust or institution	Exempt*
	Voluntary contribution without such specific direction	Forms part of income from property held under trust
Anonymous donations i.e., donations where donee does not maintain record of identity/any particulars of the donor	Donation exceeding higher of: i) 5% of total donations received by trust or ii) Rs 1,00,000	Taxed at 30%
	Anonymous donation received by trust established wholly for religious and charitable purpose on	Taxable in the same manner as voluntary contributions (without specific direction) as above
Income from property held under trust for charitable or religious purpose	Income applied for charitable or religious purpose in India	Exempt*
	Income accumulated or set aside for the application towards charitable or religious purpose in India	Exempt* to the extent of 15% of such income. This means at least 85% of income from property to be applied for charitable and religious purpose in India as above and balance 15% can be accumulated or set aside. [See below comment on 85%]
Income from property held under trust created for charitable purpose which tends to promote international welfare	CBDT either by general or special order has directed that such income shall not be included in the total income of trust	Exempt*

in which India is interested		
Capital gain from asset held under trust in whole	Net consideration is utilised fully for acquiring another capital asset	Entire capital gain is deemed to have been applied for charitable and religious purpose and hence is exempt*
	Net consideration is utilised partially for acquiring another capital asset	Capital gain utilised in excess of cost of old asset transferred is considered to have been applied for charitable and religious purpose and is exempt*

\*Only Charitable/ religious trust or institution registered under Section 12AA in the exemption

### 14.3.2 Section 80G

Voluntary organizations can make use of Section 80G to exempt their donors from taxation by which they can donate specific amounts towards various projects undertaken by organizations. Under different computations the donor is allowed deduction on taxable income up to 100% of the donations that are made. Registration under section 80G of Income Tax Act provides benefit to NGOs. If NGO has 80G certificate with them, donor gets financial benefit in his/her taxable amount of their income. If an NGO gets itself registered under section 80G then the person or the organization making a donation to the NGO will get a deduction of 50% from his/its taxable income. By availing 80G Certificate, NGO can attract more donors.

Conditions for claiming exemption under 80G

Section 80G (5) lays down the preconditions which must be satisfied cumulatively before a trust or institution can qualify for approval under Section 80G. These conditions are summarized as under:-

1. The income of the fund or institution would not be includible in its total income by virtue of provisions contained in Sections 11 and 12, Section 10(23AA) or Section 10(23C);
2. As per instrument under which the fund or institution was created and as per rules governing it, no part of its income or assets is transferable, or to be applied for any purpose other than charitable purpose. Charitable purpose here would not include religious purpose in view of Explanation 3 below Section 80G. However, Section 80G(5B) permits application upto 5 per cent of the income

- for the year towards religious purposes;
3. The fund or institution is not expressed to be for the benefit of any particular religious community or caste;
  4. It maintains regular books of account regarding its receipts and expenditure;
  5. The institution or fund is either constituted as a public charitable trust, or a society registered under Societies Registration Act (or its equivalent legislation), or a company registered under Section 25 of the Companies Act, or a statutory university or recognised educational institution, or an institution financed by the central or state government;
  6. The institution or fund is approved by the Commissioner (or Director) in accordance with the rules made in this behalf.

### **Budget 2015 additions**

Under Section 80 G, three main programs of government have been granted 100% donor exemption which includes

1. Swachh Bharat Abhiyan
2. Clean Ganga Campaign
3. National Fund for Drug Abuse

### **14.3.3 Section 35 (AC)**

Like Section 80G, Section 35(AC) of the Income Tax Act, provides exemption benefits to a donor, allowing 100 percent exemption and thus giving the opportunity to a charitable organization to invite potential donors for projects and activities. The exemptions are placed for a specified list of projects approved by the Central Government. Section 35AC is available to assesseees who have income from the head 'business' or 'profession'. Therefore, for the assesseees who do not have income from business or profession, section 80GGA provides for deduction on donations made to eligible projects under section 35AC.

Section 35 (AC) approvals helps organizations, to encourage their donors towards fundraising for their specific approved social welfare projects and the organization issues donation certificate for tax exemption.

(1) Where an assessee incurs any expenditure by way of payment of any sum to a public sector company or a local authority or to an association or institution approved by the National Committee for carrying out any eligible project or scheme, the assessee shall, subject to the provisions of this section, be allowed a deduction of the amount of such expenditure incurred during the previous year:

Provided that a company may, for claiming the deduction under this sub-section, incur expenditure either by way of payment of any sum as aforesaid or directly on the eligible project or scheme.

(2) The deduction under sub-section (1) shall not be allowed unless the assessee furnishes along with his return of income a certificate—



- (i) where the payment is to a public sector company or a local authority or an association or institution referred to in sub-section (1), from such public sector company or local authority or, as the case may be, association or institution;
- (ii) in any other case, from an accountant, as defined in the Explanation below sub-section (2) of section 288, in such form, manner and containing such particulars (including particulars relating to the progress in the work relating to the eligible project or scheme during the previous year) as may be prescribed.

Explanation.—The deduction, to which the assessee is entitled in respect of any sum paid to a public sector company or a local authority or to an association or institution for carrying out the eligible project or scheme referred to in this section applies, shall not be denied merely on the ground that subsequent to the payment of such sum by the assessee.

In order to be exempt, trust is required to apply at-least 85% of its income to charitable or religious purpose in India. As per the definition provided under tax provisions, charitable purpose includes the following:

1. Relief of the poor
2. Education
3. Yoga
4. Medical relief
5. Preservation of environment

---

## **14.4 LET US SUM UP**

---

---

## **14.5 UNIT – END EXERCISES**

---

---

## **14.6 ANSWERS TO CHECK YOUR PROGRESS**

---

---

## **14.7 SUGGESTED READINGS**

---