

CHAPTER I

THE STATEMENT OF THE PROBLEM

1.0. Introduction

Tribals are 'Adivasi' or original dwellers, living in the subcontinent from time immemorial and forbidden to the forests by more aggressive settlers - Aryans being the earliest one to socially subjugate them. In order to resist complete domination, tribals evolved their distinct identity through endogamy, their cropping pattern, hunting and food gathering. Above all, in their intensely personal relationship with the forest around them, they formed perfectly balanced rhythms which can best be described as symbiotic (Mehta, 2000).

According to Vidyarthi (1981), the tribe is a social group with definite territory, common name, common district, common culture, behaviour of an endogamous group, common taboos, existence of distinctive social and political system, full faith in leaders and self-sufficiency in their distinct economy.

Krishnan (1985) defines "tribe is a social group of simple and kind, the members of which speak a common dialect, have a single government act together for common purposes and have a common name, a contiguous territory, a relatively uniform culture or way of life and a traditions of common descent."

Bardhan (1973) defines the tribe as "course of socio-cultural entity at a definite historical stage of development. It is a single, endogamous community with a cultural and psychological makeup".

According to Majumdar (1961) the tribe is "a collection of families or common group bearing a common name, the members of which occupy the same territory, speak the same language and observe certain taboos, regarding marriage, professions and have developed a well assured system of reciprocity and mutuality of obligations."

Kamala Devi Chatopadhyaya (1978) defines "a tribe ordinarily has an ancestor or a patron deity. The families or groups composing the larger units are linked through religions and socioeconomic functions."

The term 'tribe' has not been defined clearly anywhere in the Indian constitution. Only the term 'Scheduled Tribe' explained as "the tribe or the tribal communities or parts of or group within tribes or tribal communities". These groups are presumed to form the oldest ethnological sector of the people (Constitution of India, Article.342).

1.2. Tribals & Their Territory in India

1. The Himalayan belt: (Assam, Meghalaya, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, hills of Uttar Pradesh and Himachal Pradesh)
2. Central India: Bihar, West Bengal, Orissa, and Madhya Pradesh. 55% of the total tribal population of India live in this belt.
3. Western India: Rajasthan, Maharashtra, Gujarat, Goa, Dadra and Nagar Haveli.
4. The Dravidian region: Karnataka, Andhra Pradesh, Kerala and Tamil Nadu.
5. Andaman, Nicobar and Lakshadweep islands

1.2.1. Spatial Distribution Of Chechu Population (2001)

Chenchu Families of Nallamalla Forest basically are food gatherers and hunters. They are three to 30 dwellings per settlements namely Pentas and Gudems small hamlets. The expected outputs of the forest for the tribes are as follows.

1. More income to the household
2. Increased well-being
3. Reduced vulnerability
4. Improved food security
5. More sustainable use of natural resource base
6. Livelihood assets
7. Substantial flexibility for local communities to prioritize project interventions, and include viable non-land based activities.
8. Strengthening the women's self-help movement in the Project Area and harnessing their energies for broader livelihood interventions. Identifying and training village professionals and involving NGOs as PIAs.
9. Emphasizing capacity building of primary and secondary stakeholders.
10. Piloting initiatives such as village/Mandal planning to ensure convergence between various government schemes through which a broader livelihood agenda can be meaningfully addressed.

The tribal development programmers objectives are as follows

1. Alleviation of poverty through livelihood approach primarily of the tribals, through holistic development.
2. Neutralizing the factors responsible for degradation of the habitat.

The objectives mentioned above were formulated to address the following issues of challenge to the tribal populations.

1. Poverty
2. Unemployment and underemployment
3. Irrational access to resource
4. Traditional practices
5. Low literacy
6. Poor health cover
7. Poor amenities, services and infrastructure
8. Poor communication
9. Unhealthy cultural environment
10. Low level of skills
11. Unfavourable development environment
12. Lack of market support
13. Inadequate linkages and committed institutional support
Process requirements of SRL strategy
14. Encouragement of structures and processes within a village which develop the community's skills, build their confidence, and enable them to articulate their needs and demand for improved services.
15. Encouragement of structures and processes (eg. Common interest groups) which enable the poor and marginalized to be effectively involved and develop respect between men and women.
16. Activities which rapidly impact on incomes, employment and food security, relieve the burden of debt, and encourage savings;
17. Improved management of common property resources and equitable distribution of its benefits;
18. Participatory technology development to respond to specific needs, including the particular needs of women;

19. Capacity-building of service providers – government or non-government (Mohanty, 2003).

1.2.2. Chenchu Tribes

The Chenchus has been in transition from being a relatively independent; self-reliant and self-determining entity to one dependent on the vagaries of money markets, labour. Promote the importance of protecting a community's local heritage and ecological capital as effective economic development strategy Sustainability principles should be the cornerstone of any community employment and economic strategy Community's Economic base should be consistent with the "Ecology of Commerce". I.e. Community may be able to encourage and promote business activities that not only provide jobs, income, and economic base but also are environmentally restorative in nature. Eg; Leaf plate making etc.; the significance and the value of the infrastructure composition of the environment and its dynamics have received little attention in Economics. Therefore, identify and facilitate new techniques to bridge natural resource Conservation with jobs and community based development (CBD).

Supporting small business that creates new markets for socially and environmentally responsible goods and services builds the consumer base for these products which in turn creates demand for more goods produced in a Sustainable matter (Ex; Raising of medicinal plants) Offer a revolving loan fund for high-risk projects and help to provide access to the local bank loans Poverty alleviation through sustainable livelihood development for Chenchs of Nallamalai Region. "Livelihoods are the means and opportunities for living, governed by resource ownership, skills, access, productivity, entitlements and vulnerabilities at the individual family and collective levels". It comprises the capabilities, assets (including both material and social resources) and

activities required for a means of living. The Objectives of Sustainable Livelihoods for the tribes are as follows.

1. Improved access to high quality education, information, technologies and training and better nutrition and health.
2. A more supportive and cohesive social environment.
3. More secure access to, and better management of natural resources.
4. Better access to basic and facilitating infrastructure.
5. More secure access to financial resources;
6. A policy and institutional environment that supports multiple livelihood strategies and promotes equitable access to competitive markets for all. Livelihood outcomes and poverty.
7. A sense of isolation from services, markets, government institutions and information.
8. Powerlessness and a lack of voice.
9. Food insecurity.
10. Lack of employment and insecure source of income.
11. Illiteracy.
12. Lack of assets to protect against shocks (i.e. Vulnerability).
13. Insecurity, including physical insecurity and helplessness in the face of exploitation.
14. Physical weakness, ill health and lack of access to respectful, effective, inexpensive and non-time-consuming health care.
15. Social isolation, loss of culture, disintegration and lack of dignity/respect in social life;
16. Time poverty for women.
17. Tribals in India originate from five language families.
18. Andamanese, Austro-Asiatic, Dravidian, and Tibeto-Burman.
19. South Orissa there are languages that originate from the Central Dravidian family.

20. Austro-Asiatic (Munda) family and the Indo-Aryan.
21. Jharkhand area, languages are from the Indo-Aryan.
22. North Dravidian and Austro-Asiatic. Tribals in India live in the following five territories.

Table 1.1: Chenchu Tribe Details

S.No	District	Mandals	Habitations	Families	Population
1	Prakasam	7	81	3136	13321
2	Kurnool	13	40	2036	7915
3	Guntur	6	48	1643	6376
4	Nalgonda	5	15	291	1069
5	Ranga Reddy	7	31	799	2700
6	Mahaboob Nagar	10	123	2766	10406
		48	338	10671	41787

Source: Census, 2001. Government of India.

From the table 1.1, it is understood that the habitation of Chenchu tribes across the state of Andhra Pradesh is about 10671 families across six districts, with more of them in Prakasam district alone is accommodating 3136 families, followed by Mahaboobnagar district with 2766 families, totaling 10406 as their population. Thus, there is a need to understand the effectiveness of tribal development programmes meant for Chenchus of Andhra Pradesh state. However, understanding the effectiveness of these programmes need to assessed more in the underdeveloped region of the state which is telegana. And therefore, the second most populous district of the state falling in Telengana region being Mahaboobnagar district, this study is conducted in this district.

1.2.3. Constitutional Provision

The status of tribal life has been deplorable during the pre-independence and the post-independence era. Pre-independence tribals living in forests, hills and even on the plain were isolated from the mainstream. The status of the tribals were unsatisfactory during princely and colonial region. It was a policy of neglect and the saga of exploitation. Due to this, their land and forest were slowly and gradually grabbed by the rich people like landlords and moneylenders. They were turned into bonded labourers, leading a life of extreme poverty and misery. The excessive encroachment on their rights in forest land led to an expression of anger in the form of riots. Thus independent India inherited a complex tribal problem¹ from the British colonial system. The major thrust is to solve the tribal problem in view of our commitment to the objectives of social justice, social, economic and political equality of status and opportunity as enshrined in the preamble to the constitution. The makers of the constitution paid special attention towards the tribal problems and tried to eradicate it forever.

Therefore, the concern of the constituent members of the constitution for the protection and promotion of the interests of the deprived sections is amply reflected in the preamble of the constitution which was amended in 1976. It succinctly proclaims the aims and objects of the constitution, i.e., to constitute into a Sovereign, Socialist, Secular, Democratic Republic.

The Scheduled Areas and Scheduled Tribes Commission for the Tribal Welfare and Development, 1961 headed by Sri U.N Dhebar observed that the constitution arranged for the provision of resources and provided the required institutional apparatus. Some of the safeguards for the tribals in the constitution were initially in co-operated for ten

years. In fixing this period, the constitution had envisaged an effective follow - up programmes which would have obviated the need for their continuance. This hope has not materialised and the period has been extended. But it is observed that this has not been due to any deficiency in the constitution itself. It is the result of a deficiency in performance.

The constitution deliberately laid emphases on both aspects - protective as well as development. The members of the constitution were keen that the tribals join the mainstreams of the national life, in order to retain their traits and cultural heritage. Keeping this in view, the tribal status in constitution, therefore, made special provision for their social and economic development. The provisions are contained in Articles 46, 244, 330, 332, 334, 335, 338, 339, 342 and schedules V, VI of the constitution of India. The constitution also permits for change in laws, according to the tribal situation in concerned area.

Providing reservation of seats in the Legislatures and Parliament may be beneficial to, say, Santhal, Munda, Oraon, and Ho (to give examples from Jharkhand), but it means nothing to the Bedia and another twenty five tribes in the state. Reservation in jobs (say in the central government) has been useful to Mina, Naga, and Khasi, but is meaningless to hundreds of other tribes in the country. The existence of a scheme does not ensure its utility to all. On the other hand, those already ahead and less in need of these provisions do take maximum advantage to the detriment of their poorer tribal brethren. Almost all the special provisions for ST have benefited the settled agriculturist tribes in the country and the rest have languished (Singh, 2003).

1.2.4. Development of Tribes

The concept of development has been used in a more holistic sense. The purpose of development is to provide equal opportunities to all people for a better quality of life. This way, it will bring about a more equitable distribution of income and wealth for promoting social justice and efficiency of production, to provide a greater variety of facilities like education, health services , nutrition, housing etc.

According to ILO, Development involves 'humans' as distinct from material product. It is defined as a process which involves improvement in the quality of life of weaker sections and a greater participation and involvement of the masses in the process of decision making in the economic, social, political and cultural life of a society. To Shama (1983) "development is not a cluster of benefits given to the people in need, rather a process by which a populace acquires a greater mastery over its own destiny." Schumpeter defines development as only such changes in economic life that are not forced upon it from without, but arise by its own initiative from within. According to Dedley Seers (1972) , "Development means creating condition for the realisation of human potential."

Development is an elusive concept and evolves mobilization of natural resources, an augmentation of trained manpower, capital and technical know-how and their utilisation for attainment of constantly multiplying national goals, higher living standards and the change over from a traditional to a modern society. The essence of development is generally perceived as industrialisation and modernisation. Development is a multi-dimensional and multi - linear process.

Development is usually conceived as an aspect of change that is desirable, broadly planned and administered or at least influenced by

governmental action. Thus the concept of development consists of (a) an aspect of change (b) a plan or prediction and (c) involvement of the government for the achievement of that planned or predicted goal. The term development is also used for the process of allowing and encouraging people to meet their own aspiration.

The main aim of development is to increase national as well as per capita income and to raise the standard of living of the people and secure justice, freedom, equality and security for them in society. The focus of development is now increasingly on (a) equitable distribution of wealth and income (b) full utilisations of manpower, (c) better utilisation of natural resources, and (d) protection of the human environment, etc. Hence, Development means change plus growth i.e., it includes growth, modernization, increase in social facilities, etc.

The development of the tribal population in India has been a major concern of the government, NGOs, social reformers, social scientists and others in natural sciences. But even after six decades of freedom, tribal population is still grouping in the dark. Rather, things appear to be more muddled than before, Schemes after schemes have been conceived and implemented, most of them have not yielded fruitful results. In most cases, the tribal life has worsened. What went wrong? Where did it go wrong? Is our definition of development at fault? Is our perception of the problem erroneous? (Behera, 2010) the programmes we have conceived and implemented, at variance with the target we have set? Do we have a measurable target at all? Lack of concrete answers has contributed their mite to the muddle. We are unable to find a single statement as regards the strategy of tribal development in India. The policy paper though exists on this important subject, yet it appears incomprehensible. Though millions of rupees

have already been spent in the name of tribal development, the fate of these people is still tribal in nature but not development in their lives. The biggest confusion in the tribal development planning in India has been the clubbing together of all tribes, as if they constitute a homogeneous cultural group. Nothing can be farther from the truth. The scheduled tribes (ST) exhibit a whole spectrum of human and cultural evolution – from hunter-gatherer-fisher (foragers) through shifting cultivation, pastoralism, marginal farming, to agriculture based on irrigation. It is naïve to think that they all have similar problems and that same or similar development or welfare schemes will be useful to them all equal.

The problems of the Munda, the Santhal, the Bhil, the Gond or the Mina are not the same as the problem of Birhor, Chenchu, Raji. The scheduled tribes of North-East India and Rajasthan are not at the same in their socioeconomic level as those of Jharkhand, Orissa, Chattisgarh, Andhra Pradesh and Tamilnadu.

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

Not clearly understanding the crux of the problem has led to a number of blunders already. A lot of time was wasted on whether the tribals should be allowed to “develop in isolation” or they should be “assimilated” with the other advanced section of the population. All the special provisions for the tribes are based on the assumption that all

the tribes are equally deprived, equally disadvantaged, and equally poor (Srivastava, 2006).

Another problem is the aim or goal of development. What precisely is being sought to achieve? What is the end? When, or upon attainment of what target of tribal development has been accomplished? Is it parity with the rest of the population? But which section of the rest? Even among the non-tribals there are many sections which are poorer, more deprived, more exploited than at least the agriculturist tribes. That level is obviously not the target. Is it when all the tribals have a *pukka* house? Eighty per cent people in the country do not have a *pukka* house. Every tribal family has a government job? It is not feasible? Every tribal household has a bike or a TV? Again which TV, Black and White or coloured? Which make of the bike? Indian or Japanese? or is it a car? or computer? The point is that it is impossible for the government to provide technological parity. All of these questions cannot be easily answered, it is impossible for the acts and legislations to provide socio-political parity. And cultural parity is impossible anyway because it shall destroy the separate identity of the tribals. We do not know the target. And that is the crux of the problem. The development planners do not know what they are trying to achieve (Chaudhuri, 2004).

1.3. Tribal Development Programmes

The Tribal Sub-Plan (TSP) strategy which was evolved during the Fifth Five Year Plan is based on the twin objectives, (1) protection of the interests of the tribals through legal and administrative support; and (2) promotion of development efforts through plan schemes to raise their level of living. At the outset the TSP scheme launched 178 ITPS covering 65.25% of the Scheduled Tribes population. There are now

194 integrated tribal development projects (ITDPs). During the Sixth Plan, pockets outside ITDP areas, having a total population of 10,000 with at least 5,000 scheduled tribes were covered under the Tribal Sub-Plan under Modified Area Development Approach (MADA). So far, 252 MADA pockets have been identified in the country. In addition, 78 clusters with a total population of 5,000 of which 50 per cent are Scheduled Tribes have been identified (Govt, of India 2002:426).

1.3.1. Scheme for Primitive Tribal Groups

There are 75 Scheduled Tribes which have been identified and placed in the list of Primitive Tribal Groups (PTGs). These tribes were identified in 15 States/ Union Territories on the basis of stagnant or diminishing population, very low level of literacy, i.e. below two per cent and practising shifting cultivation, collecting of minor forest products for livelihood, etc. In the Ninth Plan period a separate plan of action for the development of PTGs has been formulated and a sum of Rs.2 crores has been sanctioned under the scheme in the last two years (Govt, of India 2002:428).

1.3.2. Special Central Assistance

Special Central Assistance (SCA) is given to States/ Union Territories as part of a Tribal Sub-Plan strategy. During 1996-97, the entire budget provision of Rs.330 crore was released. Grants are given to the State governments under the First Proviso to Article 275(1) of the Constitution to finance schemes to promote the welfare of Scheduled Tribes and to raise the administration of tribal areas at par with other areas in the State. The amount of Rs. 100.00 crore was provided as grants to States/Union Territories during 1999-2000. (Govt, of India 2002: 428).

1.3.3. Girls' /Boys' Hostels for Scheduled Tribes

Girls' hostels scheme was started in Third Five year Plan with an aim to provide residential facilities to tribal girls in pursuit of education. Central assistance of 50 per cent of cost of construction to the States and cent per cent to the Union Territories is provided under the scheme. Against the budget provision of Rs.3.50 crore for 1996-97 Rs.2.26 crore was released for construction of 59 hostels. During 1999-2000 an amount of Rs.393 lakhs has been released for 29 hostels (Govt, of India 2002:428).

Boys' hostels scheme was started in 1989-90 on the same pattern of girls' hostels' scheme. Against the budget provision of Rs 3.50 crore for 1996-97, an amount of Rs.3.19 crore was released to States/ Union Territories for the construction of 68 hostels. During 1999-2000 an amount of Rs.698 lakhs has been released for the construction of 77 hostels (Govt, of India 2002:428).

1.3.4. Ashram Schools in TSP Area

This Centrally- sponsored scheme was started in 1990-91 to provide Central assistance to the States and the Union Territories on 50 per cent sharing basis and cent per cent, respectively. During 1996-97 against the budget provision of Rs. three crore, an amount of Rs.3.87 crore was released for the construction/ extension of 15 Ashram Schools. During 1999-2000 an amount of Rs.532.28 lakhs has been released for the construction of 36 *Ashram* Schools (Govt, of India 2002:428).

1.3.5. Vocational Training in Tribal Areas

This is a scheme under the Central sector which was started in 1992-93, aimed at giving employment opportunities to the unemployed tribal youth to wean them away from disruptive activities. The Scheme envisages setting up of Vocational Training Centres (VTCs).

During 1996-97, against the budget provision of Rs.3 crore an amount of Rs 2.98 crore was released for setting up of 13 VTCs. During 1999-2000 an amount of Rs.375 lakhs has been released for 19 Vocational Training Centres (Govt, of India 2002:428).

1.3.6. Education of ST Girls in Low Literacy Pockets

This Scheme launched in 1993-94 aimed at raising the literacy level of tribal females in 48 identified tribal districts in eight States with a female literacy ratio below two per cent. The Scheme envisages residential educational complex upto the fifth standard. The scheme is implemented by voluntary organisations. During 1996-97, an amount of Rs.1.20 crore against the budget provision of rupees two crore was released for setting up of five new complexes and for the improvement of 33 existing complexes. During 1999-2000 an amount of Rs.183.76 lakhs has been released for 75 complexes (Govt, of India 2002: 428).

1.3.7. Tribal Research Institutes

Fourteen Tribal Research Institutes (TRIs) have been set up by the States of Andhra Pradesh, Assam, Bihar, Gujarat, Kerala, Madhya Pradesh, Maharashtra, Orissa, Rajasthan, Tamil Nadu, West Bengal, Uttar Pradesh, Manipur and Tripura. All these institutes, except the ones in Manipur and Uttar Pradesh, have museums, exhibiting tribal articles. These institutes are being used by the States and the Central Government for research, education, collection of data, training, seminars/workshops, professional input in the preparation of tribal sub-plans, publication of tribal literature, codification of tribal customary laws, etc. During 1996-97 the entire budget provision of Rs. 1.50 crore was released. During 1999-2000 an amount of Rs.105.5 lakhs has been released to the State governments (Govt, of India 2002: 429).

1.3.8. Tribal cooperative Marketing Development Federation of India

In order to save tribals from exploitation by private traders and to offer them remunerative prices for their minor forest produce and surplus agricultural products, the Government has set up the Tribal Cooperative Marketing Development Federation of India (TRIFED) in August, 1987 which is registered under the Multi State Co-operative Societies Act, 1984. It started functioning effectively from April 1988. TRIFED dealt in 12 items in 1988-89. For almost all the items the price offered to tribals was fair. In subsequent years the Federation expanded its activities to cover a number of new items. It has been

appointed as a channelising agency for export of gum Karaya and Niger seeds. The authorised share capital of TRIFED is Rs.100 crore and the paid up capital has upto 99.98 Rs 70.73 crore in 99-2000. The Government's investment in the share capital of TRIFED at the end of 1999-2000 stood at Rs.99.75 crore and the balance of Rs.0.25 crore has been contributed by other shareholders.

1.3.9. Scheme of Village Grain Banks

As part of the Government's efforts to prevent deaths of children in remote and backward tribal areas, mal-nutrition a scheme of Village Grain Banks was launched during 1996-97. A one-time grant towards purchase of grains, at the rate of one quintal per family of tribals or Scheduled Castes living below poverty line in such areas, storage facilities for the grain and purchase of weights and scales will be provided by the Ministry of Welfare through TRIFED as the channelising agency. The Bank will be managed by a village committee elected by the beneficiaries themselves, who as members of the bank, can borrow grain from the Grain Banks at times of

scarcity. A provision of Rs.1.50 crore was made for the Scheme during 1996-97 for 231 Grain Banks. The allotment for 1997-98 was Rs.2 crore for an additional 312 Grain Banks. An amount of Rs.1 crore has been released during 1999-2000, whereas Rs.2 crore has been earmarked for 2000-01.

1.3.10. Grant-In-Aid for Minor Forest Produce Operations

This is a Central Sector Scheme with provisions for a 100 per cent grant to the State Tribal Development Cooperative Corporations (TDCCs), Forest Development Corporations (FDCs), and Minor Forest Produce (Trading and Development) Federations (MFPTDFs) for taking up the minor forest produce MFP operation. Under this scheme grants can be utilised by the states for (1) strengthening the share capital base of TDCCs, FDCs and MFPTDFs for increasing the MFPs presently handled; (2) construction of scientific warehouses; (3) establishing processing industrial units for value addition to MFP items; and research and development activities by the corporations. During 1996-97, the budget provision of Rs four crore was disbursed to five state corporations. In the financial year 1997-98, the budget provision was Rs.10 crore and in 1999-2000, Rs. 13crore (Govt, of India 2002: 429).

1.3.11. Aid to voluntary organizations working for the welfare of Scheduled Tribes

The Ministry gives grant in aid to voluntary organizations working for the welfare of Scheduled Tribes for projects such as residential schools, hostels, medical units, computer training units, short hand and typing training units, libraries and audio-visual units. The grant is generally 90 to 98 percent of the approved total cost of the project and the balance of 10 percent is borne by the guarantee

organizations. During 1999-2000 amount of Rs. 14.74 crore was released to 137 NVOs.

1.4.Problems and Challenges

Ghurye(1963), in his book "The Scheduled Tribes" (1963), lists a number of socio-cultural and economic problems of the tribal people of India. Some tribes represent aristocracy, landlords and noblemen; others consist of the Hinduised sections of tribesmen; and, thirdly, there are tribes and tribal segments that are still isolated from the non-tribal population (Ghurye 1963:181).

Since tribal people are at different social, political, economic and ecological levels, their problems also differ in degree. These differences can be identified in the diversity of their life style as of hill tribes and plainsmen; as those engaged in forest based economic pursuits and the ones who are employed as settled agriculturists; those who are Hinduised or converted to Christianity and those who are adhering to an unadulterated tribal way of life. Despite these distinctions some common problems of the tribal people as a whole are: (1) poverty and exploitation, (2) economic and technological backwardness, (3) socio-cultural handicaps, and (4) problems related to their assimilation with the non-tribal population (Sharma 1988:9)

S.C. Dube's five-fold classification of the Indian tribes provides a more clear picture of the diversity in the tribal structure as well as the problem they face (1) aboriginal living in seclusion; (2) tribal groups having an association with the neighbouring non-tribal society while retaining their distinctiveness; (3) tribals living in villages along with caste groups, sects and religious groups and yet retaining their identity; (4) tribals who have been degraded to the status of untouchables, and (5) tribals who enjoy a high social, economic and

political status. Such a classification is based primarily on the nature of cultural contact of the tribals with the non-tribals. The U.N. Dhebar Commission (1961) recommended that an area could be declared "tribal" where more than 50 per cent of the people were tribals. Economic criteria have also been suggested, such as dependence upon forests for food, primitive agriculture and forests both as sources of livelihood and occupations, particularly employment in forest industries.

The tribal people had a strong sense of community life before the British rulers and Hindu zamindars and moneylenders intruded into their lives. Exchange of goods and transactions at weekly markets and fairs were the basic mode of economic intercourse. However, the British took over the forests on which the tribal people depended for their livelihood. The moneylenders brought them under their control by extending loans, at exorbitant interest rates and then taking possession their lands on mortgage alienating them from the lands they cultivated. Indebtedness led to exploitation and pauperisation of the tribal people. Hinduisation has also contributed to indebtedness and exploitation; as the tribals adopted Hindu ways of life and rituals they were forced to spend on rituals as the Hindus did. Tribals occupied a very low rank in the Hindu society even after they embraced Hinduism.

Singh points out that agrarian issues are basic to tribal development in India. The tribal agrarian problem cannot be treated in isolation (Singh 1972:186) Tribal people have to be treated along with other weaker sections of the Indian society. Keeping the situation of Bihar in view Singh observes that the concept of aliens (diku) is crucial to the understanding of an agrarian situation where non-tribals outnumber the tribals. The class of moneylenders has arisen due to

several contributive factors, including the agrarian legislation. Alienation of land has resulted from tribal backwardness and indebtedness. Integrated Tribal Development Blocks have not produced the desired results in the tribal areas. Famine and drought have become recurrent curses. The tribal sub-plan has been introduced to combat problems of famine, drought, illiteracy, indebtedness, exploitation, etc. by taking up special schemes to help the tribals meet emergencies arising from unpredictable, inadvertent weather conditions.

Per capita landholding has decreased among the tribals owing to three reasons: (1) alienation of land due to indebtedness and socio-economic backwardness; (2) increase in tribal population; (3) takeover of tribal lands by the government for establishing industries. Tribal land were alienated long before legislations were passed by the State governments. Today even after such legislations the process of the tribal elite alienating the tribals from their lands continues. The tribals have been displaced in parts of Bihar, Orissa and some other States by the taking over their lands for establishing industries. But they have not been provided with alternative avenues of employment. The compensation paid to them for their land was quickly spent by them without making any investment in productive and remunerative enterprises.

The dilemma for the tribal people in India is the choice between two bitter alternatives isolation and association. Isolation keeps the tribals away from forces of change and development; and contact with the outer world creates problems of adjustment, cultural shock and the disintegration of tribal social organisation and community living. The intrusion of outsiders into tribal life, for example, has adversely affected the institutions in traditional such as weekly

markets, dormitory and reciprocal relationships. The institutions of untouchability- pollution purity and social status have made inroads into tribal life. The tribals to a large extent have become a "caste" or "pseudo-caste" by this process of cultural contact. Ignorance, illiteracy, superstition and poverty are the major problems of the tribal people of the Indian Sub-continent.

1.5. Background Of The Study

Development has not brought contentment in its wake to the tribal population. In fact the tribals have become more miserable as they have "developed". They have been displaced from their traditional homes and their lands acquired for the construction of industries, roadways, railways, large dams, power stations, mines etc. The effort to provide education on the basis of common curriculum is the worst culprit. They have acquired "knowledge" which is entirely useless in their life. Worse, it has raised their expectations of secure government Job which they are not getting. The "educated" tribals are misfits in their societies. They are also unfits in the non-tribal society. They are left in the lurch after "education." They are subject to similar high expectations and lower economic capabilities as the common middle-class in the country. And here lies the source of disenchantment with the whole development process (Misra, 2009).

In order to make a viable tribal development programme, therefore, there is an urgent need to reclassify the Indian tribes. This new classification should be based on the techno-economic parameters and relative advancements already achieved in the last fifty years. Programmes/schemes should be prepared for each of the class separately. These programmes should aim at achieving affluence rather than "development." In this context the following points deserve special attention.

1. The scheme to integrate tribal economies with the rest of the economy and hope for the best (throw up the wall and see if it sticks) has failed and will fail. There is a qualitative, not quantitative, difference between a tribal-rural life and the urban-modern life. It is a quantum jump from one into another and finally culminates in total break with the past. The need is to provide scheme and facilitate the opportunity to develop skills commensurate with the techno-environmental conditions of the group being developed. It is neither feasible nor desirable to make every tribal group a part of the modern market economy for which they are psychologically not ready.
2. Unemployment is a concept that comes with "development". In the traditional tribal setup nobody is unemployed. The term simply means that a person is unable to get the job *he wants*. An engineer will not be unemployed if he takes up the job of, say, a clerk. But this job he does not want because he has been trained to do something else which he thinks is higher-ranking and will bring greater rewards. So he is unemployed until he gets the job of an engineer. By linking a traditional economy with the market economy and by creating degree-linked employment opportunity we have created the problem of unemployment in tribal society. Every degree-holder thinks in terms of government service rather than self-employment. This nexus needs to be broken if unemployment in tribal society is to be removed, which can be easily achieved with specific vocational training and a little economic and technical support.
3. Education needs to be revamped. Universal syllabus makes them ill-at-ease, and out of tune with both their traditional culture and modern economy. The tribes should be given the option either to

continue in the common degree-based system or to get a vocational training in the traditional occupation immediately after basic literacy at primary or middle school level. This vocational training can be based on the techno-environmental conditions of the tribes and specific to their needs.

4. The forests are the original and the permanent abode of the tribes – the two have a symbiotic relationship. To a tribal, forest is not only a source of economy, it is also his native place where reside his gods and deities and his dead ancestors. The British, for their own commercial purposes, enacted forest laws and removed these rightful owners from their position as guardians and protectors of forests. Large scale deforestation took place. It is sad that in free India also the same policy, in fact even more stringent policy, is being pursued. The tribals are being made out as destructors of forests. This is entirely baseless. The same people have been living there for thousands of years and the forests were thriving. In just one hundred years we have lost the forests.

The tribals live in forests and are the natural protectors. The forest laws only serve to make the ever-watchful people helpless while unscrupulous politicians and bureaucrats are making hay in collusion with contractors. Even for collection of M F P and medicinal plants they have to be beholden to the so-called forest guards and other forest officials. There is an urgent need to restore the forests to the tribals and their right to use the resources of the forests should be recognised. Only then will they be able to combat the illegal deforestation and restore the forests to their original level and at the same time the economic base of the tribal will improve drastically (Sundar Rao, 2007).

1.6. Significance Of The Study

As things stand today, there is a marked emphasis in favour of already developed section – the settled agriculturist tribes – at the cost of least developed ones. Everywhere in the country the tribes show a great variation in the economic, social, political, educational, and health spheres. They are also subject to differential treatment from the government, NGOs and social scientists. As a consequence they have differential opportunities of development which affects their probability of survival in the present circumstances – the probabilities and circumstances that are not natural but man-made. It is important, therefore, to reclassify the Indian tribes, and institute new perspective and strategy for tribal development.

There are various approaches of development and models of development of the tribal areas and the tribal populations have been in vogue since independence time. Whatever the approaches are adopted or adapted for their development, it is important to integrate the tribal people in the national mainstream. But the problem is that national mainstream is very wide. Most crucially, the main propose to integrate these tribals with the mainstream is left aside since there are innumerable problems that have emerged on account of their so called integration in the national mainstream: The important problems identified as the "Chaos of Values" and "Counter Values" and the consequent breakup of the social structure (Sechadri, 1993). The contacts of the tribals with the urban people have also created problems of adjustment. The tribals suffer also due to inferiority complex. There are problems of alienation of land in their native places. The fertility of land also get reduced due to carelessness. There is heavy economic loss due to indiscriminate deforestation. Owing to the impact of governmental programmers and modernisation, tremendous changes took place in the living conditions of the tribal

community. The tribals in India are passing through a phase of economic change along with the rest of the society. Modern technology and concepts are penetrating their culture. The factors that are shaping the future of the tribal welfare are (a) education, (b) exposure to urban market forces (c) the cooperative movement and (d) banking.

The tribal development measures adopted during the second half of this century are found to be insufficient in improving the economic conditions of the tribals. Even after the introduction of several welfare measures, the tribals are still facing several economic and social constraints. Therefore, it is necessary to evaluate the various developmental programmes undertaken during the last five decades. Moreover, an analysis of the socio-economic development of tribals in Andhra Pradesh State and the extent of the development they achieved are also imperative.

1.7. The Present Study

Despite various schemes and programs designed and implemented for the development of the indigenous tribal people in the country, there have been mixed evidences of findings relating to the quality of life of these tribal people. Therefore, there is a need to understand these experiences in a scientific manner using research methods. Thus, the primary aim of this study is to understand the impact of tribal development programmes and empowerment programmes for Chenchu tribes who are living in the remote and forest areas of Mahaboobnagar District, Andhra Pradesh India.

The study area is Mahaboobnagar district of Srisailam, ITDA region in A.P. This ITDA was established in 1975-76 for all round development

of the primitive tribal groups, exclusively for Chenchu tribes. The Chenchus mainly inhabit in the districts of Mahaboobnagar, Kurnool, Prakasam, Guntur, Rangareddy and Nalgonda of A.P. The ITDA region consists of more than forty thousand population spread over in 335 chenchugudemms of 48 mandals spread over 3500 sq.km of area in the Nallamalai hill region. The larger concentration of Chenchu population which is more than ten thousand is in Mahaboobnagar district. ITDA is centrally located for the convenience of the tribals and also for officials for having a close rapport and understanding of the area and the problems of the people in these areas. Since its inception, ITDA is endeavoring to extend financial assistance to the poor Chenchus for their social and economic development.

Looking at the impact of development programmes among Chenchus, the dependence on forest is more in the case of the food gathering and hunting tribe of Chenchus and collection of wood in the case of other plain and hill tribes. The soils vary widely from red sandy loam to black cotton soils. Agriculture is predominantly rain fed, with less area under irrigation. Most of the rainfall is not utilized due to non-availability of storage facility, Due to old traditional agricultural management practice, lack of capital and low yields, the tribals are forced into debt trap. Due to lack of education and poor levels of economic development, women do not play an active role in the tribal village society. They however, are engaged in agriculture and other labor. They participate in collection of forest products along with the men and attend to their household duties. Income from the collection of Minor Forest Produce (MFP) is also reduced due to degradation of forests. Unless there is raise in their incomes they will remain vulnerable.

The government implementing various development, livelihood and empowerment programmes in agriculture, Horticulture, Kitchen garden, Animal Husbandry etc. and also programmes to empower the Chenchu tribes on these aspects. Despite all of these efforts, the status of Chenchu tribes in terms of their development is deplorable, demanding immediate attention from policy makers, social workers, NGO activists and the like.

The main objective is to improve the livelihood patterns and by empowering them using the existing resources and reduce pressure on the forest. So, there is a need to emphasize on the change in livelihood patterns of these Chenchus from traditional approach to scientific approach and empowerment for their overall development.

Basing on the above reasons, a detailed study is conducted with an objective to know the impact of development programmes among Chenchu tribes in Mahaboobnagar district, Andhra Pradesh.

Thus, the present study has four-fold purpose. Firstly, it intends to study the socio-economic background of the respondents belonging to Chenchu tribe of Mahaboobnagar. Secondly, it also assess the expectations of Chenchus about the effectiveness of tribal development programmes meant for them. Thirdly, it also assess the perceived effectiveness of tribal development programmes implemented so far in their geographical location. Lastly, it explores the gaps that are prevalent in the perceived and expected effectiveness of the programmes.

1.8. Research Questions

The following questions are there to find answers subsequently in this research study:

1. How effective are the tribal development programmes as perceived by Chenchus?
2. How effective are the tribal development programmes according to expectations of the chenchu tribes?
3. Are there gaps in expected and perceived effectiveness of tribal development programmes?
4. How does effectiveness of tribal development programmes vary according to the mandals to which the Chenchus belong?

1.9. Research Objectives

1. To study the socio-economic background of chenchu tribes
2. To assess the perceived effective of tribal Development programmes responded by chenchu Tribes.
3. To understand the expectation of chenchu tribes about the tribal development programmes.
4. To analyze the gaps in the effectiveness of tribal development programmes.
5. To suggest interventions for policy making, NGOs initiatives, social work practice and future research.

1.10. Research Hypotheses

- H₀a. There is no association between mandal to which respondents belong and their perceived effectiveness of tribal development programmes.
- H₀b There is no association between mandal to which respondents belong and their expected effectiveness of tribal development programmes.
- H₀c There are no significant gaps in effectiveness of tribal development programmes expected and perceived by the respondents.

1.11. Summary

In this chapter, the problem statement has been elaborating highlighting the need for assessing the effectiveness of the tribal development programmes implemented for chinch tribes of Mahaboobnagar of Andhra Pradesh state. While establishing the fact that the plight of tribal populations in our country is deplorable, the fate Chinch's is much worse. Besides the background and the rationale of the study, the research idea, research questions, objectives and the hypotheses have been explained in this chapter.