CHAPTER- I

Introduction

Tribal Development in India is a subject which is being discussed among personnel of higher ranks, statesmen, academists and scholars for over six decades. During this period, it has become a subject which drew serious and widespread concern and pronounced attention from several quarters ranging from policy makers and development planners to academists providing material for all of them. Since the state is becoming increasingly important in the context of tribal development, the public policy and administrative system relating to this field have been subjected to serious intellectual scrutiny during all these years. Thus the tribal development has come to occupy very important place in the agenda of social science research in the country.

The Scheduled tribes, since ages, have been victims of socio-economic exploitation and have been relegated to low income generating occupations, inferior trades, unhealthy environment and unclean unskilled occupations. Although clear untouchable practices may be declining in many parts of the country, caste rigidities continue to confine many Schedule Tribe workers in demeaning occupations, which put them at a disadvantage when compared to other communities. The forces of urbanization, social and protective legislations, positive discrimination and other measures taken by the Government, have led to gradual improvement in occupational mobility and living standards over the years, but the living conditions of the majority of Scheduled Tribes continue to show socio-economic backwardness. Tribals in India form a unique cultural group, staying away from the national mainstream, have a distinctive place in the socio-economic milieu of
our country. They are immersed in poverty, unawareness and live in geographical isolation. In fact the tribal areas constitutes a very noteworthy part of backward areas of the country and the areas covered by the tribal sub-plan consists of 15% of the total area of the country and 7.63% of the total population. As a result, there is a marked disproportion in the Tribals economic standard of living in the areas of their attention compared to the people in the surrounding areas. This disparity in the standard is well discernible in terms of pattern and productivity of agriculture and receptivity of modern techniques, size of holdings, and the per capita income, quantum of unemployment as well as absence of market and marketing facilities and scope for secondary occupations.

The United Nations Organization had convened a conference with 26 independent human rights delegates on August 9, 1992 in Geneva. In that conference it was resolute to recognize the day, i.e. August 9 is as International Day of the World’s Indigenous people and declared the period from 2004 to 2014 as “Tribal Decade”. Yet, even after more than six decades of Independence these indigenous tribes in India are underprivileged and are being humiliated from social accession, economic deprivation, political segregation and oppression and are being deprived of fundamental rights and privileges. Illiteracy, diseases, poverty, exploitation and depleting forest resources and natural wealth make tribal groups the most vulnerable of all populations in the country. Certain genetic diseases and the lack of a multi-dimensional approach to health problems have the very survival of some of these tribes questionable. Moreover, it is unfortunate that their culture and lifestyle is termed as primitive and they are branded as uncivilized. Keeping in mind the state of tribal’s, the fathers of Indian constitution included 5th and 6th schedules in for
the provision of secured life and rights to the indigenous tribes in the 10th part of the constitution. Despite that, the socio-economic, political and cultural situation of these indigenous communities is alarming and as pointed out by Mr. Vinayak Nayak K (General Secretary, Girijan Aikya Vedika) the tribal people are the biggest victims of socio-economic and political exploitation. Since everything related to tribals is unique, there is immense and immediate need to empower these under privileged people especially scheduled tribes in all aspects of life and their uniqueness needs preservation for posterity.

India has been described as a melting pot of races and tribes. India has the second largest concentration of tribal population in the world next to Africa. In India, approximately there are about 698 Scheduled Tribes who constitute 8.5 per cent of the nation’s population as 2001 censes (2011 tribal population statistics not available) Tribal population have specialized characteristics which are different from others. They are simple people with exotic customs, traditions and practices. For centuries they lived a life of geographical isolation. In India primitive tribes have lived for thousands of years in forests and hills without any type of contacts with centers of civilization. There is a need for integrating them into the main stream of the society as rightful members, failing which, the ethnic division would persist and deepen, which is dangerous for the very existence of human sanity and human beings.

These odd tribes of India present a mosaic of diversified social, cultural and psychological systems and patterns. Their economy is largely simple, self-sufficient, unstructured and non-specialized. The level of tribal economy is quite uneven. On the one extreme, there are tribal communities who are extremely backward and at food-gathering and hunting stage and at the other extreme, there
are tribal communities which have become undistinguishable from the rest of the population.

The constitution of the independent India acknowledged centuries of social, economic and educational deprivations suffered by Schedule Tribes and incorporated specific provisions to protect them from discrimination as well as to facilitate their development. Micro level evidence shows that interventions and initiations of women like Mid day Meal Programme, creation of Self Help Group, environmental building programmes, developing partnership between schools and village communities, appointment of local teachers have helped tribals to realize the importance of education, health and develop positive attitudes towards education and health and in developing education and health of their children. But still a lot is to be done in this regard, since their health and educational standards are far less than their other counterpart parts in the society.

Even after 60 years of independence, Tribals in the State continue to suffer. The budgetary allocations never reach to the poor and no change in noticed in their life style. Successive governments continue to ignore the welfare of Tribals and whatever promises they make get restricted to either election manifestoes or plans on paper. Their socio-economic condition still remains the same with poor implementation of ST sub plans and diverting the funds meant for their economic development.

In the light of the above discussed view to carry out a comprehensive study on the integrated tribal development it is felt essential to examine the origin and historical perspective of the tribes besides the concept and definition of the term tribe. The centuries of social, economic and educational deprivations and discrimination that the scheduled tribes have humiliatively
suffered, have been acknowledged by the statesmen politicians and philanthropists of Independent India. So, to protect them from such discriminatory humiliations and provide them opportunity to enjoy minimum fundamental rights, specific provisions for affording their development and empowerment are incorporated in the constitution of India.

Concept and Definition of Tribe

The term “tribe” was originated at the time of the Greek city-states and the early formation of the Roman Empire. The word Tribe is derived from the word which means a group of persons forming a community and claiming descent from a common ancestor. There is no exact definition or the criteria for considering a human group, a tribe. However scholars defined it in different ways at different times. There is ambiguity so far as concept and definition of “tribe” are concerned. Sometimes they are called “aboriginal” or “depressed classes” or “Adivasees”

The lexical meaning of the term ‘tribe’ is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding them as having a common ancestor.

As per Imperial Gazetteer of India, a tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous, though originally it might have been so.

According to A. Kumar the ‘tribes’ is a group of bands occupying a contiguous territory or territories and having a feeling
of unity deriving from numerous similarities in culture of frequent contacts, and a certain community of interest\textsuperscript{1}.

As per D. N. Majumdar\textsuperscript{2} a tribe is a social group with territorial affiliation, endogamous, with no specialization of functions, ruled by tribal officers, hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes or castes, without any social obloquy attaching to them, as it does in the caste structure, following tribal traditions, beliefs and customs, illiberal of naturalization of ideas from alien sources, above all conscious of homogeneity of ethnic and territorial integration.

Morris's\textsuperscript{3} notes that a tribe is a “group of persons with a common occupation, interest, or habit” and “a large family”. According to Fried\textsuperscript{4} tribes “are the product of specific political and economic pressures emanating from an already existing state-organized societies. Tribes are the people with special attachments to land, kinship ties, a unique culture, certain religious beliefs, particular activities or material possessions that differentiated and separated them from the mainstream. The tribes are in subordinate roles for they have less political power and less access to resources, technology and other forms of power.

In technical terms Article 342 of the Indian constitution relates to a special provision in respect of “scheduled tribes” which are defined as the “tribes or tribal communities or parts of or groups within tribal communities which the President of India may specify by public notification”. The tribal groups are presumed to form the oldest ethnological sector of the national population. The

\textsuperscript{1} A. Kumar (2002), “Tribal Development in India”, Samp and Sons, New Delhi.
term “Adivasees” (Adi - original; Vase- inhabitants) has recently become current to designate these groups.

Naik says that a tribe to be a ‘tribe’ should have the least functional interdependence within the community. It should be economically backward. There should be a comparative geographic isolation of its people from others. Culturally, members of a tribe should have a common dialect which may be subject to regional variations. It should be politically organized and its community Panchayat should be an influential institution. Its members should have the least desire to change. They should have a sort of psychological conservatism making them stick to their old customs. It should have customary laws and its members might have to suffer in a law court because of these laws.

Thus, Kinship ties, common territory, one language, joint ownership, one political organization, absence of interracial strife have all been referred to as the main characteristics of a tribe.

Origin and Historical Perspective of Tribes

The origin of India’s scheduled tribe has been traced to such races as the Proto-Australoids who one time practically covered the whole India, secondly, the Mongolians who are still located mostly in Assam, and finally to a limited extent, also to the Negritos Strain as indicated by frizzy hair, among the Andaman’s and the Kadar’s of the South-West India.

It has now become an established fact that the aboriginal tribes in India are, in most cases, survivals from the later pre-historic groups. They do not form a uniform race. They belong to different races. However, our knowledge is vague about the origin

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and subsequent history of the numerous aboriginal tribes of India. The Indus valley civilization and the advent of Aryans is most probably a genuine gradual growth on Indian soil, but an importation by immigrant foreigners establishing a colony in India.5

“Since the chronology has been revised and the end of the civilization fixed at about 1750 B.C., the old hypothesis has been revived that the Aryan invaders, the early forerunners of the Rig Vedic Aryans - might have destroyed the centers of Harappan civilization and killed or dispersed its population. The discovery of unburied skeletons on the steps of a building in Mohenjo-Daro seems to support such an assumption”6.

The Rig Vedic period (2000 to 1000 B.C.) witnessed wild Aryan tribes pouring into the North-Western parts of the country, fighting not only among themselves but waging a war unto death against non-Aryan tribes.

The process of fusion of Aryan and non-Aryan tribes continued. The later Vedic period (1000 to 600 B.C.) is marked by further working of the twin processes of emerging Hinduism, Aryanisations of the tribals and the tribalization of the Aryans. The two great epics, the Ramayana and the Mahabharata, refer to tribals such as the Sundras, Abhiras, Dravidas, Pulindas and Sabaras or Saoras.7

The tribes were not leading an isolated and alienated existence. The impact of epic heroes like Rama, Lakshmana, Ravana, Bhima etc. on some of the tribes in central India is evident from their treasures of myths and legends. Gonds call themselves children of Ravan. Manu is another Puranic figure that has deeply

exercised the tribes, and Mundas call themselves Manoako after him.

The feudal period (400 - 100 A.D.) saw a greater opening of tribal areas and Hindustan of tribal chiefs. The Muslim rule (12th to 18th century) witnessed a new phenomenon. The Turko-Afghan and Moughal rulers mostly secured a mere formal allegiance of tribal chiefs or of Hindu rulers in tribal areas of Central India and Bihar. In 1585 and 1616 A.D., Muslim armies marched into Chotanagpur and subjugated the Raja of Khukra. Similarly other Muslims generals also subjugated the tribal areas of Assam.

The advent of British rule meant opening up of tribal areas along the seacoast and in Bihar and Bengal. The construction of Grand Trunk Road through tribal pockets accelerated the influx of aliens such as merchants' moneylenders and land grabbers from outside. Furthermore, the pressure of growing population and the ruthless exploitation and oppression by Zamindars caused migration of peasants and artisans to inaccessible tribal areas. The Christian missions also got their pound of flesh.

The colonial agrarian policy did not consider the economic disadvantage of the hill areas and forest oriented tribal economy, and treated them online with the plains; mainly to extract the maximum land revenue. Colonial agrarian policy of 19th century to the end of the colonial rule contributed to the deterioration of the tribal economy in Madras Presidency due to resulting restrictions on right and access over land and forest.

There is a general impression among scholars abroad and even among educated Indians that our heritage is primarily geo-

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8 K.S. Singh, op. cit.
9 Veluratham Saravanan, op.cit.
philosophical. There is hardly anything worthwhile to mention about our ethnic and technological past. The reason for such an impression is well known.10

With the departure of British colonialists and rise of independent India, the tribal citizens of the country were promised a fair deal - in some cases privileged - to become partners in progress. Upliftment of the tribals was an article of faith for our constitution makers.

**Administration of Tribal Areas During British Period.**

The tribal areas were the last to come under the British power because of their difficult terrain and inaccessibility. They adopted the approach of lightly administering these areas. The normal administration of the provinces, in the tribal areas were located, was not extended to them, in many regions single line administration was established where all authority was vested in one individual who was honored and there was judicious intervention only when it was considered inevitable.

In fact, the isolation of tribal communities began with the enactment of the government of India act of 1870 under which a few tracts were specified as “scheduled tracts”, in certain provinces such as Assam, Central provinces, Bihar, Orissa, Madras, Bengal, Lakshadweep. In 1874 the scheduled district Act was passed which exempted the scheduled areas from the jurisdiction of civil administration and were placed under the exclusive control of collectors of the districts who were also designated as the agents to the governor.11 Under the government of India Act of 1919 these areas were the areas, more or less, the same as those of scheduled

11 Baliga, B.S Agency Administration during the British period, Madras-Government Press 1949
tracts’ and “scheduled Districts” with certain additions and omissions. The “backward tracts” were the results of the result of the reforms suggested by the Montague and Chelmsford in their report. In view of the spread of unrest among the tribal societies which assumed the form of armed struggles, the British parliament was eager to do something to help the tribals, through special administration in the areas concerned. Accordingly in 1936 two areas were created, “excluded areas” and “partially Excluded areas” under the sections 91 and 92 of the government of India (excluded and partially excluded areas) Order 1936.2 On whole the list of excluded areas or partially excluded areas largely left the situation as it was in 1874 barring only certain areas on the then frontiers. The main features to distinguish an excluded areas from a partially excluded areas were (1) the Governor functioned in his own discretion in an “excluded areas” where as he sought the advice of the Ministers in a “partially excluded areas”. (ii) the expenditure in regard to the former was non-votable while the demands in the latter case were subject to a vote of the Legislature (iii) the discussion of any matter regarding the excluded areas needed prior consent of the Governor.

In 1939 Elwin advocated (1939) for the “establishment of a sort of National Park” of the tribals and advised that their contact with the outside world should be reduced to the minimum. Again in 1941 he advocated the idea of “isolationism” to a great extent.

The policy of isolation by the British Government was largely affected by their deliberate efforts not to develop communication in the tribal areas which, as a result, remained cut off from the rest of the population. A few roads that were for security purposes and to enable the forest contractors to exploit the forest produce. Communication with the other groups of people, e.g. plain people,
was also discouraged as the tribal areas were made secluded by the authority. The most burning example that can cite in this respect is of the north-eastern Himalayan Tribes. They had no communication with the rest of India and consequently a sense of separatism had developed in them.

In isolated tribal areas a very small number of people were allowed, i.e., forest contractors, Government officials and a few businessmen. They grouped together and started business on their own terms. They were there to interpret the rule, and their terms of business swept in purchase and sale of the goods and exploitation of an extreme degree pervaded.

This system in the tribal areas was in conformity with the normal pattern of general administration in British India which gave considerable discretion and authority to field administration. The basic objective of the administration was to maintain law and order and an effective control of the Raj. The peculiar socio-political situation prevailing in the tribal areas could secure discretion to the local administration even more than necessary. The simple tribal communities had to be protected from the more articulate groups who moved into these areas with their opening up and establishment of the new administration. As the local administration considered itself responsible for good administration in these areas, it acquired a paternalistic attitude.

The position of the tribal people on the even of the independence has been ably summarized by the schedule areas and scheduled tribes commission as follows:
“......the policy of isolation and draft meant nothing more than maintenance of status quo. It resulted in reducing the tribals to a state of penury in most parts of India. They were of the lowest level of literacy except in certain parts. Their land was heavily a cumbered and a good portion had already passed into the hands of non-tribals. Their rights in forest were definitely encroached upon. Outside elements introduced for the purpose of Government and forest work continued to exploit them. On many an occasion the tribals rose in revolt and reforms were ordered; but all these proved futile12.

B.D.Sharma summed up the nature of administration introduced by the British thus: “The administration was not formalized. The system could not respond to the needs of the people. Development, as a function of administration has yet to emerge. Hence, the socio-economic life of the community was largely left untouched. The interaction between the people and the administration appeared minimal. Maintenance of order and protection from the unwanted elements were the main objectives of administration13.”

Tribal development in Post-Independent Period:

Origin of Tribal Development Policy:

After Independence, the welfare of tribals becomes the central concern of the Government which started taking special interest in the development of these people. So that they can be integrated with the main stream of Indian population. The policy of the Government towards the tribals was evolved after a careful consideration of two divergent approaches. Firstly, those groups of persons who were mostly interested in protecting the tribals from generation advocated the “National Park” policy and adoption of the administration in such a way as to allow the tribesmen to live their own life with happiness and freedom. They should be more or less kept as museum pieces for study and research. The British too subscribed to this view although for entirely different reasons. However, the result of this policy was that nothing was done for their welfare. One the other hand, landlords, money lenders, contractors destroyed their culture. The other group pleaded for the ‘total’ assimilation of the tribals into the mainstream of national life. Basing on these divergent views, the Government pursued a via media policy in which nothing was to be forced or imposed on the tribal people who were to be encouraged to develop along the path of their own genius and traditions.

This approach of the Government can be inferred from the statements made by the late Prime Minister Jawaharlal Nehru. He says:

16. Elwin, Verrier, “Do we really want to keep them in zoo” in the Adivasis, publication division, ministry of Information and broadcasting, Govt. of India, New Delhi, 1955, p.20.
“The problem of the tribal areas is to make the people feel that they have perfect freedom to live their own lives and to develop according to their wishes and genius. India to them should signify not only a protecting force but a liberating one. Any conception that India is ruling them and that they are the ruled, that customs and habits with which they are unfamiliar are going to be imposed upon them will alienate them from the administration."

Elsewhere he states:

Goals of tribal development should be pursued within the broad framework of the following five fundamental principles.

1. Tribal people should be developed along the lines of their own genius and imposition of anything on them should be avoided. Their traditional arts and culture should be encouraged in every way.
2. Tribal rights in land and forests should be respected.
3. A team of their own people should be trained and built up to do the work of administration and development. Some technical personnel from outside will, no doubt, be needed, especially in the beginning. But introducing too many outsiders into tribal territory should be avoided.

18. I bid.
4. The tribal areas should not be over-administered or they are not overwhelmed with multiplicity of schemes. The work should be carried out through, and not in rivalry to their own social and cultural institutions.

5. The results of these programmes should be judged not by statistics or the amount of money spent, but by the quality of human character that is evolved.

Another statement of policy which stresses the part that must be played by the tribals themselves in schemes for their own development comes from a document of the Planning Commission.

“Welfare programmes for tribal people have to be based on respect and understanding of their culture and traditions and an appreciation of the social, psychological and economic problems with which they are faced....Details of development programmes should be formulated in consultation with members of advisory councils, leaders of tribal opinion and institutes engaged in the study of tribal problems. The tribal people should feel that these programmes are, in a real sense, a response to their own urge for better standards of living and the development of their culture. If the programmes are implemented with popular support, they will give the tribal people in all parts of the country, a sense of partnership and integration with the nations as a whole."

The above two policy statements by Nehru and Planning Commission broadly represent the Government of India’s policy towards tribal development.

However, this approach of the Government was not fully appreciated by the planners and administration. According to Haimendorf, even among the educated Indians, there seem to be growing unwillingness to face the fact that the tribal people will for a long time, form a separate and unassimilated element within the Indian Nation. They wanted the immediately assimilation of tribals into the mainstream of national life so that the special provisions are done away with. Haimandorf rightly points out that such trend disturbs the public opinion and inimical to tribal interests.

The working group on Development of Scheduled Tribes during the seventh Five Year Plan endorsed the above view. It emphasizes that the distinction between assimilation and integration should be underlined. Integration implied participation in national thought and action in accordance with the norms without losing one's identity and culture. We are, sometimes, opt to overlook the cause of anxiety in the tribal mind. It emphasizes that no action should be taken which would make the tribals feel inferior about their own lifestyle, manners, dress, houses, etc.,

22. Ibid., p.142.
Need for the study

Notwithstanding the large quantity of research in the area of tribal development the real conditions existing in the tribal areas and the problems confronting these people were never subjected to intellectual scrutiny. One wonders, what exactly could be the academic contribution to the welfare of these masses. At least, some fundamental issues should have been addressed to by the scholars, for instance in which respect with relation to whom, and how far the scheduled tribes are backward in Toto (b) to what extent the history is responsible for the backwardness vis-à-vis the context (c) what are the latent expectations from the constitutional provisions (d) how sincere are the governments in their attempts to uplift these masses (e) to what extent the government policies and programmes changed the conditions of the tribal (f) what are the factors in the environment that promote or impede tribal development and (g) whether the policies and institutional structures evolved by the government are really suitable to their task of tribal development

All these questions to a large extent remained unanswered. As a result of these complexities tribal development has been puzzling the minds of the concerned policy makers’ planners’ administrators’ social scientists and so on. Against this backdrop the present study is attempted to fill the gap in the literature in the field of tribal development and also to find solution to at least few of the questions that are agitation the minds of those concerning the tribal development

Importance of the study

The study assumes significance in the context of diverse opinions prevailing in different quarters regarding the effectiveness, utility and continuance of the various welfare programmes of scheduled tribes, which have been serving various needs of these
people in rural areas. Further, since the study is undertaken in one of the under-developed districts in the country, the findings may throw light on the effectiveness of these programmes in bringing about overall rural development of scheduled tribes in similar district elsewhere. Besides, in view of the paucity of comprehensive micro-level, region-specific studies in the field of welfare programmes, it is hoped that the study would fill the research gap to some extent.

Scope of the study:

The study intends to examine the tribal development policy of the government at the national level. However, the study also attempts to examine the implementation of tribal development policy at the micro level particularly at the grass root level. For this purpose, the study was conducted at three levels District block and village levels. Out of the 9 ITDADs which are in operation in Andhra Pradesh, one ITDA is selected for in-depth study. Within the area of this ITDA 3. Mandals were selected for an in-depth analysis of the working of ITDA. Again within these Mandals 10 villages were selected for household study.

The criteria adopted for selection of the sample is discussed below.

Objectives:

Within the purview of the scope of the study the following objectives are formulated to assess the implementation of the policies and the programmes for the overall empowerment of the tribals. Besides, the methodology adopted for selecting the sample and sources of data are presented in forth coming pages followed by organization of the study.
The main objectives of the present study are:

1. Trace the origin and development of the policy framework evolved by the government of India and Andhra Pradesh.
2. To know the legitimate safeguards and amenities provided to the tribals in India as well as in Andhra Pradesh for the attainment of the goal of tribal development up to Tenth Five year plan.
3. To assess the performance of ITDA in the overall development of the Tribals in the agency area from 2002-03 to 2007-08.
4. To examine the structure, functions and programmes of the selected ITDA Department.
5. To examine the general demographic profile of Schedule Tribe population in India.
6. To evaluate the impact of the selected ITDA welfare programmes in providing the sustainable socioeconomic empowerment to the Tribals in the agency area.
7. To suggest policy measures for improving and affective execution of scheduled Tribes welfare programmes.

Methodology
The present study is based on survey research method. The data necessary for the study were collected from primary and secondary sources. Every division of I.T.D.A.is thoroughly examined for presentation of work through records, intercomparisions and public opinion to realize the objectives of the present study. The main sources of data as follows.

1 Primary data:
   The study is mostly based on primary data collected for the district of Visakhapatnam in A.P. Interview schedule was used to
collect the primary data from the respondents. The collected data from the field survey related to various aspects of the ITDA’s about programmes as well as the problems of different functionaries, the views of the tribals on the functioning the operations of the ITDA and its impact on tribal economy.

The units of observation and analysis for this study are rural Schedule Tribe households. The total number of rural households selected in the sample is 360 respondents inhabited in 3 mandals in the District of Visakhapatnam.

The primary data were collected from the field about the various aspects of the ITDA such as its structures, programmes method of operation and problems of different functionaries, the views of the tribals about the operations of the ITDA, and its impact on tribal economy. Various techniques were adopted by the researcher for the collection of above primary data.

They are

a) Questionnaire  b) Interview  c) Discussion

a) Questionnaire

A questionnaire was constructed to elicit information from the sample tribal households about their perceptions and views on different aspects of the ITDA and also to assess its impact on their economy. The questionnaire contained both open ended and closed ended questions. Since most of the respondents are illiterate the questions were read out from the questionnaire and their replies were noted down by the researcher.

b) Interview

In the study, both structured and unstructured interview technique was adopted to collect necessary information. The researcher conducted interviews with a number of functionaries working in the ITDA and the T.D Blocks under study. The officials interviewed include project officer of the ITDA, Assistant project officers and
other functionaries of the ITDA, Block development officers, and village development officers of the T.D blocks and also the officials of different organizations associated with the implementation of the programmes of the ITDA. Further, the state level officers such as director of Tribal welfare, secretaries of the social welfare and finance departments were interviewed. Besides, the districts officials concerned including district collectors were also interviewed. These interviews were conducted with the help of specifically designed schedules.

c) Discussion

Along with the interview, the discussion technique was also extensively used in this study for collection of necessary data. The researcher held formal and informal discussions with different officials belonging to the ITDA, T.D. blocks and other departments and banks working in the area of study. Further, the researcher discussed with the several tribal leaders and other prominent people living in the tribal areas about the various issues related to the study. These discussions are mainly intended to gather information on the problems faced by the tribals while dealing with the ITDA and T.D blocks. They proved to be helpful in gaining insights on the process of working of these agencies and to identify the problems of the tribals.

2. Secondary data
1. Published studies on tribal development
2. Numerous reports of the state and central governments and planning commission on tribal welfare
3. The annual reports action plans and other documents of the ITDA
4. The stock files the office orders, the circulars the instructions and other records of the ITDA.
Secondary data needed for the present study was collected from the Also the data base for the study comprises of published and unpublished data from secondary source such as state and central government offices, which include the ten five year Plan documents, NSS data on Consumption Expenditure, data published by the Directorates of School Education and Rural health, the All India Education Sortie (1985-86), Agricultural Census (1990-91), and some selected documents of the Department of Health and other research publication, varies books, Journals and News papers Magazines. Besides, reports and records from Chief Planning officer, Vishakhapatnam.TribalWelfareDepartment Visakhapatnam, Census of India and Tribal Research Institute, Hyderabad

Selection of the ITDA

I,T,D.A is an authorized and authoritarian institution that has to ensure Tribal Development. There are 9 ITDAs in the state of Andhra Pradesh. These ITDAs are located in the Districts of Srikakulam, Vizianagaram, Visakhapatnam, EastGodavari, WestGodavari, Khammam, Warangal, Adilabad and Mahaboob Nagar. Of these ITDAs the ITDA of Visakhapatnam is selected for the study. The ITDA Visakhapatnam district is located at Paderu which is the biggest village and is situated in the heart of tribal areas.

The selection of the ITDA, Visakhapatnam is based on the following grounds:

1. The ITDA Visakhapatnam is one of the biggest The ITDAs in the state in terms of population and area of operation.
2. There are several diversities in the tribal areas of this district. While there are areas which are well developed in terms of natural resources and development of infrastructure facilities,
there are also extremely backward areas there are differences in the levels of development among the different tribal groups living in this District. Tribal groups like Bagata, Valmiki and konda kapu are socially and economically developed groups where as porja, Samantha, kondareddy and khonds are in extremely backward condition.

3. The ITDA has been implementing certain special programmes in the tribal areas of this district. These programmes include soil conservation programmes, sericulture programmes, coffee plantation programmes, horticulture programmes and so on.

4. ITDA is also a nodal agency. All other NGOs started as supplementary institutions within the broad network of ITDA.

5. There are several places of tourist attraction in the tribal areas of this district (eg:Araku valley, Burra Caves). A number of tourists from India and abroad visit these places regularly. As a result the tribals of these areas are exposed to modern civilization which has its impact on the life of these people.

Selection of Mandals:

Before the selection of the Mandals for conducting field investigation extensive discussions were held with the officials of these Mandals. After having preliminary discussions, 3 Mandals were selected for an intensive survey. Following are the Mandals selected for the study:


The main criterion adopted in the selection of the above Mandals was the percentage of the tribal population in these blocks. The blocks were inhabited mostly by the tribals as they constitute about 80 per cent of the total population of these blocks. Besides, almost all the types of programmes of the ITDA were implemented in these blocks. However, there are differences among these blocks in terms of levels of development, availability of
infrastructure facilities like roads, irrigation facilities and so on. Paderu is a developed block and is the headquarter of the ITDA as well as the Mandal. It is connected to several outside places with well laid out roads. While koyyuru is a moderately developed Mandal the Muchingput Mandal is backward and situated in a remote area.

Table 1.1
Mandal Wise Distribution of the Respondents

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Selected mandals</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paderu</td>
<td>120</td>
</tr>
<tr>
<td>2</td>
<td>Koyyuru</td>
<td>120</td>
</tr>
<tr>
<td>3</td>
<td>Munchingput</td>
<td>120</td>
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<tr>
<td></td>
<td>Total</td>
<td>360</td>
</tr>
</tbody>
</table>

Selection of villages
While selecting the sample villages for intensive study, enough care was taken to select those villages where a variety of the ITDA programmes were implemented. Households in these villages were covered by one or the other of the programmes of ITDA. In all 10 tribal villages were selected for an intensive study in the 3 Mandals selected for the study. These villages have got certain common characters like dependence on agriculture; size of population existence of all the programmes of The ITDA Visakhapatnam is one of the biggest The ITDA and so on. However, these villages have a differences in terms of locations, levels of development, availability of infrastructure facilities and so on.
Selection of households:
The tribal villages are mostly small hamlets with limited number of tribal inhabitants. In most of the sample villages selected for intensive study all the tribal households were brought under the purview of the ITDA under one programme or the other. Hence almost all the tribal beneficiaries in the selected villages were interviewed. Since the main purpose of the household study is to evaluate the impact of the programme of ITDA on the household’s economy enough care was taken to exclude the category of the households covered by the Agency in the current year. Only those beneficiary households who were covered at least one year before the date of investigation were selected for the purpose of interview. Samples of 360 households were selected from different sample villages at random. These sample households were interviewed with the help of a schedule to elicit the necessary information.

Table-1.2

<table>
<thead>
<tr>
<th>Sl.no</th>
<th>Name of the tribe</th>
<th>Name of the selected mandals</th>
<th>Total no. of respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Paderu</td>
<td>Koyyuru</td>
</tr>
<tr>
<td>01</td>
<td>Bagata</td>
<td>35</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(29.16)</td>
<td>(25.0)</td>
</tr>
<tr>
<td>02</td>
<td>Kondadora</td>
<td>26</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(21.66)</td>
<td>(23.34)</td>
</tr>
<tr>
<td>03</td>
<td>Kondh</td>
<td>23</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(19.17)</td>
<td>(20.84)</td>
</tr>
<tr>
<td>04</td>
<td>Valmiki</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(15.84)</td>
<td>(16.66)</td>
</tr>
<tr>
<td>05</td>
<td>Porja</td>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(14.17)</td>
<td>(14.16)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>120</td>
<td>120</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(100)</td>
<td>(100)</td>
</tr>
</tbody>
</table>
Organization of the study

For Comprehensive assessment and analysis the present study is organized into seven Chapters

Chapter I: “Introduction” focuses on the problem of the study, Importance and need for the study. Further, the scope of the study, sample design adopted the sources of the Data and selection of sample households are also Presented in this chapter.

Chapter II: “Review of literature”, related to the present study Collected from various sources and constitutional safe guards discussed.

Chapter III: “Glimpses of Tribal Development” is briefly Presented.

Chapter IV: “Profile of the study Area” is Picturised.

Chapter V: Discusses the “Structure and programmes of the Integrated Tribal Development Agency” (I.T.D.A)


Chapter VII: Presents the “Summary, findings and suggestions”.

To sum up, it is clearly observed that even after 60 years of independence; Tribals in the state continue to suffer socio-economic deprivation despite many policies and programmes. Their socio-economic condition still remains the same with the poor implementation of ST sub plans. In this situation the researcher has felt that it is necessary to review all the previous studies, which include, books, journals and research studies of both published an unpublished. After striving hard a few of reviews are collected which are presented in chapter II along with constitutional safe guards.