

1. TITLE

AN ANTHROPOLOGICAL EVALUATION OF DEVELOPMENT PROGRAMMES AMONG KAMARS (A PRIMITIVE TRIBAL GROUP OF CHHATTISGARH)

2. INTRODUCTION

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

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

Chhattisgarh carved out of Madhya Pradesh came into being on 1st November 2000 as the 26th state of the union. It fulfills the long-cherished demand of the tribal people. The state of Chhattisgarh has an area of 1,35,191sq. km. and a population of 20.83 million. There are 16 districts, 146 blocks, and 2308 villages.

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

According to census of India (2001), 425 tribal groups and 8,43,26,248 tribal peoples live in India (8.2%). Seventy-five primitive tribal groups have been identified by Govt. of India in 15 states/union territories for taking up special socio-economic development programmes. Tribes differ considerably from one another in race, language, culture and beliefs in their myths and customs and present a spectacle of striking diversity.

The primitive tribal groups (PTGs), identified by the working group on development of scheduled tribes is 75 (Ministry of Home Affairs, 1975 Preparation of Sub plan for Tribal Regions) needs special programmes for their development. These groups are in a state of

extreme poverty, and are subjected to exploitation and are at the lowest level of literacy. During the fifth five-year plan the ministry of Home Affairs identified 52 tribal communities. Today their number stands as 75.

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

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

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

3. AIMS AND OBJECTIVE

Development is multivariate process. Tribal development depends upon the mutual relations of their culture and development programmes. Success of tribal development cannot be imagined by separating their culture from tribal society.

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

At present the following programmes are directed by the kamar Development Agency, which are :

1. Community development scheme (CDP)
2. Special multipurpose tribal blocks (SMPTB)
3. Tribal development blocks (TDB)
4. Tribal development agency (TDA)
5. Interated tribal development programme (ITDP)
6. Tribal sub-plan (TSP)

An evaluation of above programmes will be attempted in the present inverstigation. For which the end of 10th five years plan (1st April 2002 to 31st March 2007), will be considered as the base according to which the programmes will be evaluated. Following are the main objectives of the study :

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

3. REVIEW OF LITERATURE

S.C. Dube, 1948 (The Kamar) It is an important ethnography of land exploited and marginalized tribe in transition and a formative text in the history of Indian anthropology. In this book, Dube discusses key themes in Anthropology and Sociology economic life, social

organization, and customary law, myth, legend and ritual, religion magic and witchcraft and questions of cultural contact and tribal adjustment.

Madhu Sudan Jairth, 1991 (Tribal Economy and Society) on this book based he impact on North-Western tribes inhabiting tribals are Gaddis, Gujjars, Jads, Canbas, Khanpas, Bhods, Budhs, Klnnauras, Kinar, Lahulas, Pangwala, Swaglas etc. Most of the tribal population is desperately poor, backward, uneducated and leads a very hard and miserable life. Literature which is considered to be a major tools for the improvement people.

D.V.V. Ramana Rao (1992) tribal Development New approaches. This study was taken up in visakapatnam, being one of the tribal concentrated districts in the state. Incompatibility of interests relating to life styles, economic leaves, codes of conduct, belief system. Over a period of time due to social mobility, economic and political pressure the privileged groups were afraid of losing their privileges, social influence and agency and hence they started systematically exploiting the less privilege groups such as tribals. Ssuch oppression has been resisted from time to time by the tribal movements such as the Jharkand and Bodo movements. The migration of nontribals results in deprivation of opportunities for resources and employment which may result in agitations to protect their interests.

G. A. Kinhal and K. Ram Narayan (1994) Tribal Dependence on Forests Case Studies from Rajsthan, paper through case studies of three-villages in Udaipur district of Rajasthan, makes an attempt to quantify their dependence and analyze it in terms of location type of forest products, direct and indirect benefits etc. In the percentage of average annual forest based household income to the average annual total income did not show any variation. The direct income from forest varied from 2.2 to 3.6 percent of the total annual household income.

K. Mohan Rao (1999) Tribal Development in Andhrapardesh : problems, performance and prospects, The author has demonstrated his in-depth understanding of the moorings and motivations of the tribals people and their subtle play in deciding the success or failure of a particular development programme. Among the Chenchus, trust exists between affinal kin and not between consanguine kin. By ignoring this crucial fact, administrators have failure in their programmes involving contiguous allotment of house sites and cultivable land to groups of agnates in the Chenchu area. The need for agricultural extension workers to understand the importance of certain ceremonies in tribal areas is explained here. The author cites parallels between clan names of some of the tribes and the brahmanical gotras. He also discusses the need for national policy of culture and development for STs, Scheduled areas and other tribal areas of our country.

Marrielle Snel, (2001) Development of Non-Government and Community Based Ogranization in Solid Waste Management collection Scheme, This paper focuses on an innovative community based waste collection scheme in Hyderabad India. A discussion on the development of the scheme follows, highlighting the important role of non-government and community based organization is providing effective and efficient solid waste management services in Hydrabad. The main question asked is, whether the local government of can rely on community participation, if it decides to integrate its waste management services with informal recycling activities through a waste collection scheme.

R. M. Sarkar (2001) Hungerr and Struggle in a Primitive Tribe, The Birhors of Chotanagpur in central India Present one of the basic examples of hunter-gatherer tribes completely dependent on nature through hunting of animals and collection of roots, fruits

and tubers. The Birhors are in the urgent need of the vast stretches of land covered with forests for satisfying the hungers. Hunger of the primitive communities is not restricted only to physiological appetite but also it is attuned to the Cultural behavior patterns. When these two ends meet in a systematic order, the hunger of a particular community is subdued in a right manner. Thus, the Birhors' hunger can never be eliminated by only providing them with alternative economy based on raising of crops but special provisions must be made to help the people concerned accepting with joyful hearts the new economic model which is needed to be penetrated into the value patterns of the people.

Vankat Rao, (2001) Reflection on tribal development, says large parts of tribal sub plan area under forests. Agriculture based development formed the major focus of tribal sub plans. Report of the working group on tribal development for eight and ninth five years plans recognized this problem and recommended for improvement of dry and partial irrigated agriculture. Increase in the number of agriculture laborers indicates a trend of marginalization in the landholdings of scheduled tribes.

S.N. Ratha (2001) Welfare of The Scheduled Tribes and their Development: The Orissa and laments that the achievements are negligible and greatly uneven. Some progress, has no doubt, been made. But in many cases, the differences in the level of development of tribal areas and the remaining regions in the state of Orissa have even accentuated. The tribal development strategy should not be treated as a mere administrative jargon, but it should be related to the organization values of the tribal community, environment and the community resources.

S.C. Kumar, Nilanjan Das and B.B. Malik (2002) Development in Distress, A Critique of Poverty Eradication Programmes in Kalahandi District of Orissa . it is common knowledge that the district of kalahandi in Orissa is facing a serious problem of hunger, malnutrition and abject poverty due to various man nature made cause and prolonged underdevelopment. In Orissa to impact some selected but important poverty eradication programmes in the district of Kalahandi such as IRDP, MWS and JRY. A comparative analysis of the schemes shows that all (100 percent) JRY sample household beneficiaries are found to be below poverty line followed by EAS (96.97%), IRDP (91.92%) and MWS (90.91%).

S.G. Deogaonakar (2003) Two Castes, Their Education and Change in status, In this papers, above analysis shows how education has changed the earlier status of the two castes group viz. the Brahmins and the Kunbis in society. Education brought awareness among the Kunbis which has also made them politically aware, and those who have entered political status which has not only given them a special status but also opportunities to their rural caste-men who have also become politically aware and influential.

George Cheriyan, 2006 (Enforcint the Right to Food in India) Over the past decade, a series of events in India have brought the question of food security into sharp focus. Vast famine-affected areas versus surplus production and stocks of grains, the impact of globalization and World Trade Organization laws on agriculture and farmers, the media spotlight on starvation deaths and, finally, the Supreme Court of India's strong reaction to the plight of the hungry all make a case for recognizing the right to food. This paper examines the situation prevailing in India and reviews the obligation and initiatives by the government of India to ensure food security. This paper examines the situation prevailing in India and reviews the obligations and initiatives by the government of India to

ensure food security. This paper mainly looks at the aspect of corruption as one of the reasons for the failure of the programmes meant for the poor, makes suggestions for addressing the issue and examines the possible role of civil society organization in making the schemes workable for the poor.

James M. Royerr. (2006-07), Evaluation Plan for the Indian dot-EDU Project. The India dot-EDU project has evolved from being a small pilot project in Karnataka and Chhattisgarh. There are two possible ways to conduct a student learning evaluation. One strategy is to administer a pretest and a posttest and to examine the amount of gain occurring between the two as a means of establishing program effectiveness.

Ashokan, (2007) Primitive Koraga Tribes of Kerala : History, Society and Economy. As noted elsewhere, deprivation, poverty and hunger are more severe in the tribal hamlets. Severe deprivation in many aspects of life has restricted their choices and development. At the managerial level, it is argued that, the administrators must be more sensitive to tribal development schemes and at the policy level, deferent development programmes should accommodate and integrate tribal (health) policy issue to improve their general socio-economic status as a long term strategy for widening their development choices for inclusive growth and, in particular, improving their nutritional and health standards.

K.D. Singh (The Strategy for Sustainable Development in Scheduled Tribe Regions of India) The 44th round of the national sample survey 1994 (hereafter referred to as the NSS94) provides comprehensive data on life and economy of schedule Tribes in the country. Further, NSS94 found that the scheduled tribes in the north east region are much better off compared to CZ (AP, Bihar, Jharkand) in respect of nearly all indicators of level of living and the man-land ratio. The current analysis will restrict to CZ mainly with 88% of tribal population, without any intention of underestimating development needs old other regions.

4. NOTEWORTHY CONTRIBUTION

A. Pradhan and M. Chakravarty (A Plan for the Development of Kamar) Every primitive tribal group (PTG) need special programmes for its development as each one has different cultural ethos, social preferences and economic strategies. For the Present investigation data were collected from 400 families. Five villages were selected at random from each block and 20 villages from four blocks. In sanitary terms, lack of personal hygiene, health, education and ignorance are the main factors responsible for their health. Kamars depend on forest for their livelihood. The sex ratio on the basis of the present investigation is observed to be 996. A high percentage (80.5%) use hand pump water for drinking purposes. 95.5% Kamars are categorized under the lower S.L.I, 4% under the medium category and only 0.5% under the upper S.L.I. They practice child marriage and cross-cousin marriages one common among there.

S.K. Kurrey, 2007-08 (janjatiya vikas avum parivartan) The researches of 2007-08 shows that in Gariyabandh, Chura, Mainpur and Dhamtari blocks of Raipur district 205 kamar families were having 99.02% kamar families where proper drainage system is not present because of that Malaria, fever and dysenteries are common diseases there. Only 14.55% families were having facilities of tube well or canals for irrigation. 45.36% kamar families were not having current in homes. From the total yearly income most of the amount of money is expensed on liquors. The effect of development programmes in kamar's is one way due to which development cannot proceeds properly.

5. RESEARCH METHODOLOGY

Purity of research study depends on research methodology and their tools-techniques.

Selection of Kamar Villages:

For present research study, we have selected four Kamar Development blocks of C.G. i.e. Gariyaband, Chura, Mainpur and Nagri. Kamar development programmes are controlled by Kamar development agency So, the programmes organized by agency should be evaluated, Two nearby villages (0-5 km) and two far by villages (15 km) of the selected Development blocks will be studied by aim-oriented procedure. Through this 8 villages will be selected. For present research study, we have selected four Kamar Development blocks of C.G. ie. Gariyaband, Chura, mainpur and Nagri blocks villages are included all families in study.

Selection of Kamar Families:

All kamar families from selected 8 villages in gariyaband, chura, mainpur and nagri will be the sample size of the present investigation. Selected gariyaband, chura, mainpur and nagri blocks villagers are included all families in study.

Primary and Secondary Data collection

Primary data would be collected by field work. For collecting primary data we have to visit the study area, to meet with subject and by research procedure for gathering data. For secondary data collection from Tribal Research Institute Raipur), internet surfing, research paper, book, dissertation etc.

Techniques of Primary Data Collection

For collection of primary data, following procedure will be applied –

1. Semi participant observation
2. interview schedule
3. Interview guide
4. Case study

6. EXPECTED OUTCOME

The illiteracy and unawareness keep these communities apart from the welfare and beneficial of development programmes and plannings organized by Government. Their culture and shy nature can be considered as one of the reasons behind their backwardness due to which they may be unable to ask for any kind of help and information they want from the government officers and employees of the Government and nongovernment sectors. Their thoughts and view about development may not be satisfied due to these reasons and they remain devoid of these programmes and plannings.

References

- Ashokan, A. (2007) Primitive Koraga tribe of karalla : history society and economy, Man and Life, 33 (3-4) 67-78, Isra, British.
- Cheryan, George. (Nov. 2006). Enforcing the Right to Food in India, research paper no. 2006/32.
- Deogaonakar, S.G. (2003), Two castes, Their Education and Change in Status, Man and life 9 (1-2), 101-108, ISRAA, Kolkata.
- Jairth M. S., (1991), Tribal Economy and Society, Pub. New Delhi, Edit. 1st.
- Kinhan g.A. and Narayan K. Ram, (1994), Tribal Dependence on forests Case Studies From Rajasthan, Journal of Rural development, 13(4), 527-536, NIRD, Hyderabad (India).
- Kumar, N. Das., Malik, B.B., (2002), Development In Distress : a Critique of Poverty Eradication Programmes In Kalahandi District of Orissa, Journal of Rural Development 21 (4), 537-552.
- Kurrey, S.Kumar, (2007-08) Janjatiya Vikas avum Parivartan, Anthropology, M. Phil Dissertation, Pt. R.S.U, Raipur (C.G.).
- Majumdar, D.N. and Madan, T.N., (1956), An Introduction to Social Anthropology, Asia Publishing House, Bombay.
- Pnadey, Gaya (2008). Development Anthropology, Concept Publishing company, New Delhi-110059.
- Pradhan, Dr. Ashok & Chakravarty, Dr. Moyna, A Plan for the Development of Kamar: The Most Primitive Tribe of Chhattisgarh.
- Rao, D.V.V Ramana, (1992), Tribal Development New approaches, Discovery Publishing House, New Delhi.
- Pandey, Gaya (2008) Development Anthropology, Concept Publishing Company, New Delhi-110059.

Time limit (Tentative)

Secondary data collection/Schedule

Preparation/Reference study	:	6 month
Primary data collection (Field work)	:	12 month
Tabulation & Interpretation of data	:	12 month
Thesis writing/Typing	:	6 month

Total 36 months

Tentative Chaperisation

1. Introduction

About the tribe

About the Chhattisgarh

Tribal development

Review of literature

Aims and objective

1.1 Kamar : Culture and Society

1.2 Material & methodology

Selection of Kamar villages

Selection of Kamar families

Primary and secondary data

Techniques of primary data collection

2. Impact and Evaluation of Socio-Economic Development Programmes

3. Impact and Evaluation of Education Development Programmes

4. Impact and Evaluation of Community Development Programmes

5. Impact and Evaluation of Infrastructural Development Programmes

6. Impact and Evaluation of Health Development Programmes

7. Kamar: Development and Changes

8. Suggestion for Development of Kamars

9. Summary and Conclusion

References