

REVIEW ARTICLE

Tribal Development Programmes – In Kalvarayan Hills

K. Govindaraj*

Assistant Professor, Department of History Wing, DDE, Annamalai University, Annamalai Nagar – 608 002, Tamil Nadu, India

Received 14 Mar 2014; Revised 28 May 2014; Accepted 12 Jun 2014

ABSTRACT

Tribal development is areas in which both State and Central Government have show much interest to uplift them by many pull factors. And even non government agencies have also rendered considerable services for their welfare. The tribal utilized those welfare measures and with 65 years period since independence. The patter of their lives dressing – style, food habit, housing patter, mode of occupation have been changed. The article is not only a highlights the government's effort but also to expose the degree of the development of the malaiyalis of Kalvarayan.

Key words: Tribal development, Malaiyalis and Kalvarayan hills.

1. INTRODUCTION

Tribal development programme, is an evaluation of what has happened in the tribal Kalvarayan especially in relation to ITDP and its impacts on various of sectors/activities. Each of the development components are discussed in great detail. Towards improving the socio-economic conditions of the tribals, the Integrated Tribal Development Programme (ITDP) as a concept was introduced in Tamil Nadu during 1976-77. Under this programme, the areas in which the tribal population is more than half the total population get declared as 'scheduled areas'. Further, the area was divided into. 'Tribal Pockets/Blocks' with a separate block for every 10,000 tribal population. The Kalvarayan was declared as the 'scheduled area' in 1971. The Kalvarar hills were included in ITDP since 1976-77. Under the ITDP, the entire hill area, was divided into two tribal blocks. Details of the programme are given below:

- 1) Village industries/bee keeping
- 2) Educational Development
- 3) LAMP Societies
- 4) Jeevandhara Well Digging Scheme under Jawahar Velai Vaippu Thitam
- 5) Public health
- 6) Horticulture Training Programme
- 7) Sericulture Development
- 8) Rural Housing

The Integrated Tribal Development Agency, in cooperation with other sectoral Departments, has formulated and implemented these development programmes towards social and economic upliftment of the tribal households. The presemcnaptef discusses the impact of various tribal development programmes on the socio-economic status of the tribal households.

Bee Keeping/Village Industries

Honey is collected from the forest and mountain cliffs or crevices. The honey is also collected through bee keeping. The Forest Department supplies bee keeping boxes and other auxiliaries to the tribal farmers, free of cost. The honey produced through this way is consumed by the tribals themselves. Generally, the bee keeping activities are intensified during the months of January to March. The block development office now gives all technical assistance to the tribal farmers. The government has spent Rs. 2,40,000 for constructing the Centre. Bee keeping is not an easy task as it is difficult to obtain the Queen Bee, which are female producing eggs. But, once the Queen Bee is found and placed inside the beehive box, the male bees find their ways to the box. It is however hard to make the Queen reside in the box, unless the Queen stays on her own accepting the new home. It is said that the Queen is brought from rocks and forest' in her beehive. Once the

bees flock the hive and build the colony, then the worker bees collect honey and store it in the hive. The tribes collect the honey at the ripe moment and thereafter consecutively for some months.

Honey Gathering: The-Malaiyalis show great-courage in gathering, honey from the wild. They have their own methods of reaching the beehives, even they are at impossible places. They are normally found in the precipitous rock crevices. A specially constructed vines ladder by means of a rope is tied to the trunk of a tree on the cliff rock, where the beehive is spotted. The rope is made of a creeper called 'kattukodi' (literally, jungle creeper). The rope itself is made by twisting four or five lengths of the creeper and is tied to one end of the latter which when hung from the trunk of the tree on the cliff provides a safe way to get down the cliff so that the beehive can be reached by the individual going down the ladder^[1].

Forest Development

There are 17,000 ha of land earmarked as reserve forest in the Kalvarayan hills. Almost 50 per cent of forest land area has been utilized by tribals for cultivation. A majority of the Malaiyalai's have received the 'patta' (land title) for their lands. The growing tribal population needs more firewood for fuel. The Malaiyalai's are destroying the trees in the reserved forest area. The bamboo forest have, totally vanished in this area. In order to improve the forest cover in this area, the Government has introduced many forest development programmes/ schemes in Kalvarayana hills since 1977. Several new restrictions were made to the utilization of forest resources. All forest produce, like the firewood, timber, minor forest produces (MFP) are banned for selling outside the forest area.

Changing Forest Environment Many afforestation programmes have been taken up under the ITDP in the Kalvarayan Hills Forest Department is looking after the soil preservation and regeneration of forest trees and plants. For regulating grazing in the reserve forests (RF), a pass system has been introduced. For protecting the wild species only small hunting are allowed by the Forest Department (the Malaiyalis with licensed guns used to go for small hunting in the area). No tribals were allowed to use the forest lands for cultivation^[2].

Educational Development

The first Tribal Residential School was started in the Kalvarayan hills on 1st August 1957. The school has been run by the Departmental of Adi

Dravida and Tribal Welfare. The school is in. It was started with just the Standard-I in 1957; Standard-II was added in 1958, Standard III in 1959 and so on. A native Malaiyali was appointed as Primary Teacher in 1961 when the school acquired Standard-V. His wife also served the school as an attender. After the road facilities have improved in the Kalvarayan Hills, there are several new schools in the isolated hamlets. The primary school at has become a higher secondary school in 1994. The school has strength of 298 students (180 boys and 118 girls). There are other 26 primary Government Tribal Residential Schools found in the entire- Kalvarayan hills. It is significant to note that there are more than 12 graduates including a Bachelor of Medicine and Bachelor of Surgery (M.B.,BS.) and an Engineering student belong to the Malaiyali community^[3].

Large Scale Multi-Purpose Societies (LAMPS)

Credit societies for marketing of agricultural and forest produce in the tribal areas were introduced in Tamil Nadu from 1959. The new pattern of Integrated Credit cum Marketing Cooperative Societies (LAMPS) helps the tribals in many ways. The LAMPS Societies were built in tribal areas according to the tribal population, cover an average -of 10,000 to 20,000. The LAMP Societies are introduced in the Fifth Five Year Plan (1974-79).

In India, there are approximately 2,500 LAMPS functioning with the help of the government. On the whole, 70 per cent of the LAMPs are found in Bihar, Maharashtra, Orissa and Rajasthan states. About 35 per cent of the total Tribal Cooperatives in the country has been organized in Madhya Pradesh. The LAMP Societies are established in tribal areas to help the tribal economy to grow. They help them to secure loans, market their produce and get agricultural inputs at subsidised rates but also to improve their socio-economic conditions. The LAMP Societies supply the requirements of tribal people under one roof. There are 18 main LAMP Societies functioning in Tribal areas in Tamil Nadu.

The Kalvarayan - Cooperative Marketing Society was started on October.5, 1959. Later the LAMP Society was started January 10, 1977. The LAMPS of the hamlet has its own buildings and staff quarters.

It was administered by a Special Officer, a cooperative trained secretary, two clerks and a salesman. It is also observed that the LAMPS

provide single window service for production/consumption credit, supply of agricultural inputs, marketing of agricultural and allied products, minor forest products and supply essential commodities for tribal farmers ^[4].

Objective of the Society

The Society has been set up in the area with a view to help the tribes to improve their socio-economic conditions; to help them by providing integrated credit and other services and facilities through the distribution, of consumer goods; to eliminate private money lenders, trades and middlemen and to pay better prices for the produce. The society coordinates its activities with those of the other institutions in the area and act as their agents

- 1) To grant short, medium and long term loans to members mainly for productive purposes.
- 2) To procure, purchase and supply agricultural produce, minor forest produce, dairy, animal husbandry, honey produce and appliances for cottage and small scale industrial activities undertaken by members (bee keeping, sericulture) and domestic requirements and other necessary supplies.

The society also helps to procure, purchase and supply agricultural inputs like fertilizers, seeds, manure, implements, pesticides and other supplies. The society supplies to its members rice and other commodities at subsidised rates. These subsidies are applicable only for the tribal areas. The outlets are known as the Fair Price Shops. These shops are maintained by the LAMPS. The LAMPS works towards reducing the indebtedness among the tribals and there are many confessional finance or loans provided for them, it is also observed that the LAMPS are not only marketing of tribal produce but also supply several agricultural inputs like the seeds, fertilizers, chemicals,- crop loans, loans for plough (draught) oxen and all these with higher rates of subsidy rates. LAMPs have considerably increased agricultural production in the hills.

From an economic point of view, the LAMPS embrace all the avenues of economic development, namely:

- 1) Agriculture,
- 2) Animals husbandry
- 3) Forest and Processing/Purchasing of minor forest produce
- 4) Consumer goods,

5) Village industries and Handicrafts.

All these form part of the integrated programme of economic development for the tribals ^[5].

Jeeyandhar Well Digging Scheme (Under the JWT)

This scheme was introduced under the Jawahar Velai Vaippu Thitam (JWT) while it also came under the ITDP. It was introduced during the year 1990. The main objective of the scheme was to dig wells in the tribal titled holdings (or patta lands). The money sanctioned for this purpose has been under 100 percent subsidy. Under this scheme, each farmer beneficiary was provided with Rs.40,000. Loans were given to the farmers under the following conditions:

1. The farmer beneficiary should have been under poverty line, with his annual income not exceeding Rs. 3 000.
2. The farmer beneficiary should be located under 1 ha of wet land and under 2 ha of dry land.
3. The land where the well is to be dug should be located either in tribal area or in any rural area.
4. The farmer beneficiary has to produce an income certificate along with the land patta (title) details ^[6].

Public Health

The Primary health centre (PHC) / Dwas started in the Kalvarayan hills during 1977. Both the allopathic and siddha treatments are available in this PHC. The Siddha treatment centre has got its own administrative building since 1994.

The health centre provides patient services both in the mornings and evenings. There is however no in –patient services in this PHC. The staffs of the centre have different kinds of programmes as given below:

- 1) Visiting neighbouring hamlets and check for immunization of tribal children and the administration of polio treatment.
- 2) Care of the pregnant women and administration of anti-biotic injection.
- 3) Conduct of health survey in the hamlets once in a month and identifying the diseases and treating them.
- 4) Visit to tribal residential schools and health checks.

Pusari or the village temple priest is the other refuge for ailments and he uses his powers in curing a few diseases Pusari is indeed a-traditional medicine man who helps to cure

patients suffering from the influences of the evil spirit through the methods that follow:

- (a) Udukkar adithal (beating a special drum) and
- (b) Pachilai Vaidhiyam (herbal healing).

Malaiyals are generally clean and hygienic. Cooking is done inside the hut or house. All Malaiyali families have taken much care for their health. The smoke of the neem leaves is made in the night whenever there is mosquito menace in the house. The Malaiyals do not prefer to go out during nights due to the fear of the wild bee and evil spirits. For avoiding malnutrition among the children, government has been supplying a delicious food locally known 'maavu urundai' some kind of a ball made of flour and made tasteful by certain ingredients to each child in the hamlets⁷.

Horticultural Training programme

The Horticultural department gives free training to the tribal farmers about the modern methods of crop cultivation.

The Department of Forest also raises new plantations in the poramboke lands. Gradually, therefore, the grazing lands are reduced over the years. Farmers reduce the number of their sheep and cattle because of the non-availability of fodder for cattle and sheep. The Government has allotted several hectares of poramboke lands for each of the hamlets, for grazing purpose.

It has also been found that the poramboke lands are gradually encroached by tribals for cultivating dry crops. Tribals search therefore for new patches of lands for grazing. The department of forest does not allow the sheep for grazing in the reserved forests. Considerable development has occurred in the hamlet, after the establishment of the animal husbandry sub-centre in Veterinary doctor also visits all hamlets for treating the sick cattle. Artificial insemination for many cattle is also undertaken in this centre. The Malaiyals also bring their cows and sheep to the dispensary for treatment. Sheep rearing is one of the profitable occupations of the Malaiyals^[8].

Sericulture Development

Sericulture plays a major role in the economy of the Kalvarayan it was introduced in Kalvarayan Hills during the year 1987-88. According to a 1994 survey, 65 tribal households are engaged in mulberry cultivation and more than hundreds of tribal people were involved in rearing the silk worms and producing

Sericulture Farm

There is Government Sericulture Farm/Technical Centre for Sericulture is found in Top Sengattupatti hamlet.

It was started in 1988. The main objectives of the Centre are as

1. Provision of technical assistance to the tribal farmers.
2. Provision of loan facilities for raising cocoon production.
3. Supply of mulberry leaves as well as mulberry stems.
4. Motivating tribal farmers to participate in sericulture activities.

Farm Activities

The department, to promote sericulture Kalvarayan area gives loans to the tribals with 90 per cent subsidy. Loans are given to the farmers according to the recommendation of the sericulture officers.

The loan was given to farmers through LAMP Societies.

- 1) Total loan given to each farmer is Rs.7,000.
- 2) Rs.5,500 is given for construction of building
- 3) Rs.700 for growing mulberry plants/ for buy in implements such as the stand.
- 4) Supply of eggs at subsidized rates^[9].

Rural Housing

The dwelling units among the Malaiyals are classified into the following categories.

- 1) Traditional huts
- 2) Tiled houses.
- 3) Moulded houses
- 4) RCC terraced buildings

Apart from dwelling units, there are other structures such as the granaries and the cattle sheds which house large as small stocks.

Traditional Huts

Most houses in the hamlet are built without any pillars. Streets are narrow and stones, often big ones, are laid on the streets. No custom is followed however in the building of the house, although there are rules and guidelines to building them. It appears that the houses face all directions, with no proper orientation. They are thus huddled. The entrance to the house faces the street. The huts, locally called kudisai are found in large numbers.

Tiled Houses /Colonies. No new huts have been built since the bamboos have become depleted. The cost of a traditional house was only Rs. 490 in the year

1960. However, every 3 to 5 years, the traditional houses are altered with new seevu which covers the roof. Due to the non-availability of the bamboo and also roofing materials, no Malaiyali could build new huts in the Past 20 years. Tiled, colony houses were constructed during 1980 - 82.

Moulded Houses

After roads in the Kalvarayan Hills have improved, the moulded houses have been constructed under the rural housing scheme. These houses are suitable for the hill environment. The roofs are "protected from direct heat in the summer as well from the cold in the winter. There are two doors and one window to these houses. The floor, side walls and roofs are well plastered with cement. The total cost of construction a single house is approximately Rs.25,000. Electricity has been provided to all houses. All houses are occupied by Malaiyalis after its completion.

RCC Terrace Buildings

There are two Malaiyalis and one non-malaiyali has built pucca houses in Top Kalvarayan. Each house has several rooms, several windows and doors. The total cost of single house is higher than 100.000. Both, the owners of pucca houses have working in the government. The other one house is owned by a merchant^[10].

CONCLUSION

The traditional self-sufficient agriculture-cum-pastoral economy of the Malaiyalls of the Kalvarayan hills is linked with the collection of minor forest products and the occasional small hunting. It has been found that the traditional economy of the Malaiyalis is changing into a relative market economy through the improved transport and communication systems and the available tribal development programs.

The Malaiyalis of the Kalvarayan hills are not in isolation now. Their economy is related to the economy of the state - Tamil Nadu at micro-level. This pattern of change and development among the Malaiyalis of Kalvarayan hills has been identified as the neo-traditional tribal economy in transition.

REFERENCES

1. Parthasarathy Jakka change in family among the Tribes of Nilgiri Hills, Tamil Nadu in a Book the Indian family by KK. Chakravarthy IGRMS, Bhopal.

2. Majumder M.D. The Tribal problem the Tribal people of India publication Division, New Delhi-p.84.
3. Chaudur: Tribal studies of India series socio-Economic and Economical development, Inter-India, New Delhi, 1992-p.40.
4. Bose Nirmal Kumar, Tribal Life in India National Book Trust New Delhi, 1992, p.28.
5. Aiyappan, The Tribes of south and west Gian publications,pp.181-185.
6. T.K. Ommen refers to those tribes and nomads of the post modern world-who but create new boundaries-socio cultural in content so that may can find.
7. Planning commission, Fifth Five year plan (1974-79) Government of India, Controller of Publication, New Delhi, 1991.
8. Planning commission, Sixth Five year plan (1980-85) Government of India, Controller of Publications, New Delhi, 1981.
9. Planning commission, Seventh Five year plan (1985-90) Government of India, Controller of publications, New Delhi, 1985.
10. Planning commission, Eight five year plan (1992-97) Government of India, Controller of Publications, New Delhi, 1992.