

Barriers and stimulants to development programmes for Banjaras of Kalahandi district, Odisha, India

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Abstract: Development is the most often regarded as synonymous with economic development of all the basic needs. The material or economic needs may be basic or fundamental to rest others but it has never been the sole guiding principle. It was rightly said that a high income society can be socially under developed or show signs of social deterioration and said that there is a need for incorporating social concerns in development thinking.

The tribal developments are meant for the socio-economic development of tribes. The need for tribal development in India hardly needs any justification. There is special provision in the Indian constitution to protect the Scheduled Tribes from social injustice and all forms of exploitation. The tribal development programmes are being implemented for the safeguard of the tribes under the control of Government of India. But Indian tribes are facing some unsolved problems and there are also so many barriers and stimulants to their development. The present paper highlights the different barriers and stimulants concerning the development of Banjara people of Koksara block of Kalahandi district.

Key Words: Tribal Development, Barriers, Stimulants.

1. INTRODUCTION :

Development implies that all communities should move to a higher stage in the socio-economic scale and acquire characteristics of modern social system which have different norms and mores of economics and social relationships (Sharma, 1984:5). So in a welfare state, development should promote economic growth with social justice. From time immemorial, the tribal communities constitute an important segment of Indian Society. Before independence of the country, they remained isolated from the outside world and have survived in their natural environment. After independence, considerable effort has been made by the country for the upliftment of the tribal communities and special safe-guards have been enshrined in the Constitution for them. Now the welfare and development of the tribal communities have been the special responsibility of both the Central and various State Governments. In the implementation of development programmes, the stimulants are the factors that motivate the people not only to accept the programme but also try for the success of the programme. While barriers are the main stand point of constraints for the people to accept and follow the programme. But under planned programmes some indirect factors are responsible to bring success to the programme. The directly stimulating factors in the programme are clearly visible but the indirect stimulating factors are not visible. But without indirect factors the programme may not bring success to the level. So under any development programme a perfect combination of both direct and indirect stimulating factors should be taken into consideration for the real success of the programme.

Vidyarthi (1986) having conducted a study among the oceanic tribes of India told that a right beginning was attempted by the Government to develop these people, but the nature of change was however slow. He, therefore, made some suggestions about the development of natural and human resources to hasten up the process of development among them.

Singh (1977) in his painstaking study attempted to assess the achievements of the programmes in two different villages at Bishnupur Tribal Development Block in Ranchi and deduced that proper attention had not been paid to the development programmes which resulted in utter failure of the programmes. He pointed out certain constraints in the process of development of tribal people which was responsible for such failure. He has however made some suggestions for the removal of these weaknesses and emphasized on the involvement of tribal people and local tribal leaders in development programmes. Further, he suggested for restructuring of the Panchayati Raj Organization laying greater emphasis on participation of enlightened tribal people in the planning process.

Bhowmick (1963) in his book discussed various welfare measures and development programmes for the development of Lodhas, a de-notified community in West Bengal.

Gupta (1977) edited the papers read out in a seminar on "Planning for Tribal Development" and published a book in 1981 wherein several aspects of tribal development were discussed; gaps and shortfalls were identified; and various suggestions were made in regard to giving new thrust on tribal development.

Mathur along with Haimendorf (1977) in their book "Anthropology in the Development Process" analyzed various problems of the tribal as well as rural societies and made some specific suggestions for their socio-economic and actual development. Mohsin (1973) in a study among the Santals of Santal Pargana particularly pointed out the constraints in their development programmes and suggested that if the 'Four Fold' technique is introduced, then the constraints can be overcome. Accordingly to him, the four fold technique includes motivation, technology, management and demonstration.

Odisha, a backward State economically, has a total tribal population (22.22% of the total population as per 2011 Census) who are at the lowest rung of economic and social ladder. There are 62 Scheduled Tribes and 13 particularly vulnerable groups (PVTGs). (Ota, Mohanty, 2015) Banjaras are not included under particularly vulnerable groups.

Geographically the Banjaras spread all over the country. Though they are nomadic; they are culturally advanced but isolated, confined to their culture, living on the edge from the main stream. These people have a unique culture and common characteristics such as physical features, common languages, habits, cultural homogeneity, unifying social organization and habitats in the same territory. Their settlements are organized around lineage, clan and cultural and economic resources, irrespective of the invasion of outsiders on their land. They generally live in the inaccessible hilly and forest region.

Banjaras distributed in most parts of the Indian sub-continent excepting North Eastern region i.e. Sikkim, Nagaland, Mizoram, Meghalaya, Manipur and Arunachal Pradesh. They are included under the list of Schedule Tribes, in states like Andhra Pradesh, Bihar, Jharkhand, Maharashtra and Odisha, whereas in the states like Haryana, Karnataka, Himachal Pradesh, Punjab, Rajasthan, Chandigarh and Delhi are included them under Schedule Castes category. It is found that they have about 31 synonymous names in different parts of India. They have also about 12 castes and sub group distributed in different parts of this country.

In Odisha, Banjaras are mostly widespread in Sambalpur, Kalahandi, Koraput and Bolangir districts. The Banjaras are known as nomadic groups of people, who move from place to place for the purpose of trade and commerce. The name of Banjara is derived from the Sanskrit root "Banijya Kara" a merchant. Banjaras have come to Odisha territory in recent past and have got the status of Schedule Tribes. They are the migrants' people.

The study was conducted in Koksara Block in Kalahandi District. It is 508 km from the capital city of Odisha (Bhubaneswar). The different Banjara villages in Kalahandi district from where the data have been verified Dabriguda, Hanspada, Mushapali, Sarasamal, and Behera. The information is mainly gathered from Hanspada and Dabriguda village. The total population of Hanspada is 428 and from them 175 are the Banjaras. In Dabriguda the total population is 383 and the Banjaras are 138 numbers.

2. OBJECTIVE: The objective of this study is to know the different barriers and stimulants of development among Banjaras

3. METHODOLOGY:

According to P.V. Young, "the primary goal of research immediate or distant to understand social life and there by gain a greater measure to control over social behaviour". The data used in this paper have been collected from both primary and secondary sources. Both observation and interview techniques had been applied for collection of the primary data. Besides, a number of case studies had also been taken to get qualitative data. The secondary data had been collected sources like books, journals, unpublished field reports and government reports on development works. Random sampling is used while collecting information.

After collection of data, the validity and reliability had been tested through checking and cross-checking for avoiding possibility of unreliability, ambiguity and material variation due to the influence of the emotions and sentiments.

4. DISCUSSION AND ANALYSIS :

Before going to the barrier and stimulant of Development, we should know what are the developmental programmes in Koksara block. Swarna Jayanti Gram Swarajakar Yojna (SGSY), Pradhan Mantri Gramin Awas Yojna (PMGSY), National Family Benefit Scheme (NFBS), Fish Farmer Development Agency (FEDA), old Age pension scheme (OAP), Widow Pension (WP), National old age pension (NOAP), Below Poverty Line Card (BPL), Antodaya yojna, Annapurna Yojna, Jeevan Dhara, Rural water supply scheme, Modified area development Agency, Literacy programme, National maternity Benefit Scheme (NMBS), P.M scholarship, Balika Samrudhi Yojna (BSY), Shelf Help Group, Immunizations to ST mother, and Jawahar Gram Samrudhi Yojna (JGSY) are the programmes implemented in the Koksara block. But among these programmes some of them are nonfunctional.

The study of change and development will involve the identification of the change inhibiting factors called "Barriers". Barriers can be conceptualized primarily in cultural terms, the basic values of the groups, its conception of

right and wrong, the nature of articulation of elements of the culture the ‘fundamental fit’ or integration of its parts. These barriers are categorized as:

1. Cultural barriers
2. Social barriers
3. Psychological barriers

4.1 CULTURAL BARRIER:

The cultural barriers are two types:

- 1) Value and attitude
- 2) Structure and motor pattern

1. Value and attitude: Fatalism is closely allied to the tradition and constitutes a barrier of equal strength. A fatalistic outlook, the assumption that whatever happens is the will of God, is the best adjustment the individual can make to an apparently hopeless situation.

Banjara when suffering from any diseases, then they believe in the will of God. First, they go to village medicine man; if they get cured then it is good. But in many cases they fail and most of the time they die due to this negligence. Sudhansu Naik, is a traditional person. He is economically sound. But he did not allow his son undergo allopathic treatment for malaria, and restrict his son to go against the God’s will. He believed that his son was suffering may be due to his wrong doing. All the family members forcefully supported him and wait for his recovery. The boy was recovered and it increased their fatalistic believe stronger.

Though they have been exposed different programme, but it is due to their lack of education and deep entrenchment in religious beliefs and sacred texts.

Pride and dignity - In Banjara society where the old age literacy programme was implemented, the females did not cooperate initially due to the social barriers from the male members of the society. Females were restricted by their males. They believed that females should be confined to household chore; reading and writing is the works of males. Then they went to night school to become literate.

Unforeseen consequences of planned innovation- No change can occur in isolation. Any induced change will produce secondary and tertiary changes over a wide area. It is like a little pebble throwing in to pond. (Foster,1962) Banjara had got hearth from Government. Hearth was not used for cooking purpose as coal, the source of fuel for that hearth, was not available in their market easily. So it was totally useless for them. Hence, they used the iron part of Chula in agricultural works.

More than 90% of the villagers used open lands for defecate. Even they have the capacity to buy the country made septic latrine pen. But government in the Swachh Bharat Abhiyan (SBA) or Clean India Mission tried to counsel the people what are the benefit of using latrine and avoid the open land for defecate. But they didn’t get satisfaction out of free –motion but rather they developed so many health problems and mental dissatisfaction among women. Finally they gave up it and accept their own way of defecation.

Motor pattern and customary body position: This can be thought as a way of expressing ourselves, easily learned in childhood, but it is modified with the complexities of growth. Culture determines the position in which way we sleep, stand, sit and relax. Culture determines that gesture we use, how we hold, and use tools and how we manipulate our bodies in unlimited situations.

The Govt. provided a machine for pounding the rice. The machine motor pattern was not suitable for the Banjara people. When they pounded rice, they had to bow down for a long period which caused pain in their backbones and hence this program lost its value.

4.2 SOCIAL BARRIERS:

- A) **Conflict** : Where a community is horizontally stratified economically and socially, some group will have special powers, prerogatives and interest best served if a status –quo is maintained.

In Hanspada village, Primary school had got 2,000 per year for maintenance which was sponsored by DPEP. But nothing was done from 2001, as there was a conflict between Gour caste and Banjara people. So due to this fact the development work was incomplete. Besides this the road construction work was also incomplete due to this conflict.

- B) **Authority within the family:**

The daughter in law of this society before going to the hospital or Anganwadi Centre consults her mother in law and takes permission of her. Under Maternal and child health programme, CARE provides corn powder and soybean oil through Anganawadi center. The expectant mother gets 130 gm. corn powder and 16 gm. oil per day for good health. But that is consumed by other member of family. Due to which the expectant mother is unable to take sufficient amount of nutritious food.

4.3 PSYCHOLOGICAL BARRIERS:

In Banjara society pregnant mother gets iron and folic acid tablets from Anganwadi center. Anganwadi workers come to each household and distribute the folic acid tablets to the expectant mother. In first term, they offer 50 tablets, but no woman takes sincerely the tablets due to the following reasons.

- 1) If they took folic acid tablets then the size of the fetus will be large. This would create critical problem in the delivery of the child.
- 2) After taking Iron folic acid tablets, they felt uncomfortable and could not work hard.

The villagers mainly depend upon the village medicine man for treatment of all kind of diseases and the local medicine man devoted himself to patient. He never asks them any questions about the illness. But the physicians in the hospital ask the patients numbers of Questions which sometimes confused a person. Sometimes the physicians are very casual and get angry with these patients. Due to which the patients feel helpless and behaviourally indifferent. The behaviour between the patients and the hospital physicians may be due to their differential perceptions in different cross-cultural settings. Which stand as a barrier that ultimately led to avail of the modern health facilities from the trained doctor who have more knowledge than the local village medicine men.

4.4 STIMULANTS TO DEVELOPMENT:

According to G.M Foster (1962), the change promoting factors are called as “stimulants”.

A) Obligation of friendship-Obligation of friendship means that the partners assume mutual obligation and expect reciprocal favours. In Dabriguda village Sudarshan Naik had got a motor pump for agricultural purpose. The motor pump is not only used by him but also by other caste people due to mutual obligation. These group obligations help them to participate in a number of developmental activities.

B) Relative value-Banjara girls are showing interest in education and going to school. Kausalya Naik told that due to little education, she married a man working in agriculture field. If she had education, then she would have deserved a better husband. So she wanted her daughter to go to school and become educated.

C) Desires for prestige-with the impact of education, socialization and modernization, many changes were observed among the Banjaras. Their dressing styles had undergone a sea change. Instead of hand stitched typical banjara style, they preferred to wear ready-made western style dress.

D) Sequence-The Anganwadi center established by ICDS in Banjara villages, at that time the mortality ratio of Banjaras are very high. Due to this reason they started for taking immunization in Anganwadi center. The success of an Anganwadi Centre, as has been pointed out, depend on large measures on the supporting circumstance that may exist in Banjara society as well as the recognition by people of need for improve the nutritional and health status of children.

E) Ideology of Imitation: The family planning operation was done by Urmila Naik because her neighborhood women have also adopted this method. She also adopted to restrict children. She also influenced to other villagers.

5. FINDINGS:

While some tribes have registered a fairly good response to development efforts, there are some tribes who are still in primitive or pre-agricultural stage without showing adequate response to the planned development strategies despite several decades of implementation of development programmes.

Though there are so many obstacles in development programme, the misguidance given to Banjara people by providing wrong information about the programme and acceptance of bribe by some local mediator and officers are common to majority of the causes. It is therefore very essential to identify the barriers to the planned development for these tribal groups and to find out the stimulants to promote the growth of these tribal people to bring them to mainstream.

6. CONCLUSION:

The situation is changing but the process is very slow. Their world view has changed significantly. The psychology of the people has been changed to accept the new initiatives. so to by providing them education and skill development training may change their mind set and thinking process. The acceleration of development is also depending upon the motivation of the government employees, general awareness of the people and adequate knowledge with training. The most important factors are their initiative and self-interest.

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