

PROBLEMS AND PROSPECTS OF TRIBAL DEVELOPMENT IN INDIA

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Introduction

The tribal folks in India constitute about 8.5 per cent of the all-out populace. The transcendent tribal territories involve around 15 per cent of the complete land region of our nation. Amid the pre-freedom period, the frontier Government received a strategy of enabling the clans to live in segregation and keep up their business as usual. Since freedom, welfare and improvement of the tribal communities were given top priority. Indian Government propelled different projects to give new chances to the clans to build up another model of life. The point of these projects was to improve the general existence of the clans. The execution of different kinds of advancement, welfare and network improvement plans implied for the tribal territories has achieved thorough changes in the communal, monetary, political and social existence of the native individuals. Sanskritization, contact with Hindus, urbanization, formative plans, democratization and modernisation are a portion of the fundamental components engaged with the procedure of progress. In any case, the rate of progress varies from clan to clan or some of the time, in various areas of a similar clan. This unevenness of social change depends on the differential accessibility of chances, yet in addition to the readiness with respect to the individual clans to acknowledge and utilize the open doors accessible. From Independence, the clans all in all can be said to go through a quickened period of change and progress. Distinctive clans or areas of a clan, in any case, react to change in an unexpected way.

Provisions in the Constitution

The standing of life of the tribal folks has been regrettable amid the pre-freedom and the post-autonomy time. Pre-autonomy clans living in timberlands, slopes and even on the plain were segregated from the standard. The statuses of the clans were inadmissible amid august and pioneer locales. It was an arrangement of disregard and the adventure of misuse. Because of this, their property and backwoods were gradually and progressively gotten by the rich individuals like proprietors and moneylenders. They were transformed into fortified workers, driving an actual existence of outrageous destitution and wretchedness. The over the

top infringement on their rights in wooded lands prompted a statement of displeasure as mobs. Along these lines, free India acquired a complex tribal issue from the British pioneer framework. The real push is to take care of the tribal issue in perspective on our responsibility to the goals of social equity, social, financial and political correspondence of status and open door as revered in the introduction to the constitution. The producers of the constitution gave unique consideration towards the tribal issues and attempted to kill it until the end of time. Hence, the worry of the constituent individuals from the constitution for the insurance and advancement of the interests of the denied areas are plentifully reflected in the prelude of the constitution which was changed in 1976. It briefly declares the points and objects of the constitution, i.e., to establish into a Sovereign, Socialist, Secular, Democratic Republic. The Scheduled Areas and Scheduled Tribes Commission for the Tribal Welfare and Development, 1961 headed by Sri U.N Dhebar saw that the constitution masterminded the arrangement of assets and gave the required institutional mechanical assembly. A portion of the shields for the clans in the constitution was at first joined for a long time. In fixing this period, the constitution had visualized a compelling pursue - up projects which would have hindered the requirement for their duration. This expectation has not emerged and the period has been broadened. Be that as it may, it is seen this has not been because of any lack in the constitution itself. It is the consequence of inadequacy in the act. The constitution purposely laid accentuations on the two perspectives defensive just as advancement. The individuals from the constitution were sharp that the clans join the standards of the national life, so as to hold their qualities and social legacy. Keeping this in view, the tribal status in constitution, consequently, made unique arrangement for their social and monetary advancement. The arrangements are contained in Articles 46, 244, 330, 332, 334, 335, 338, 339, 342 and plan V, VI of the constitution of India. The constitution likewise allows for a change in laws, as per the tribal circumstance in the concerned territory. Giving reservation of seats in the Legislatures, and Parliament might be valuable to, state, Santhal, Munda, Oraon, and Ho, yet it makes no difference to the Bedia and another twenty-five clans in the state. Reservation in employment in the central and state governments) has been helpful to Mina, Naga, and Khasi, yet is good for nothing to several different clans in the nation. The presence of a plan does not guarantee its utility to all. Then again, those effectively ahead and less needing these arrangements do exploit to the drawback of their more unfortunate tribal brethren. Practically all the uncommon arrangements for ST have profited the settled agriculturist clans in the nation and the rest have grieved (Singh, 2003).

The Idea of Development:

The idea of improvement has been utilized in a progressively all-encompassing sense. The reason for the improvement is to give square with chances to all individuals for superior personal satisfaction. In like manner, it will realize an increasingly fair conveyance of pay and riches for advancing social equity and productivity of creation, to give a more noteworthy assortment of offices like training, wellbeing administrations, sustenance, lodging and so on. As per ILO, advancement includes 'people' as specific from material created. It is characterized as a procedure which includes improvement in the personal satisfaction of flimsier areas and a more prominent investment and inclusion of the majority during the time spent by basic leadership in the financial, political, cultural and communal existence of general public. Shama (1983) opines "improvement isn't a bunch of advantages given to the general population in need, rather a procedure by which the masses get a more prominent dominance over its very own predetermination." Schumpeter characterizes advancement as just such changes in financial life that are not constrained upon it from without, however, emerge by its own drive from inside. As indicated by Dedley Seers (1972), "Advancement implies making conditions for the acknowledgement of human potential." Advancement is a slippery idea and advances preparation of characteristic assets, an enlargement of prepared labour, capital and specialized ability and their use for the accomplishment of always increasing national objectives, higher expectations for everyday comforts and the change over from a conventional to a cutting edge society. The pith of advancement is commonly seen as industrialisation and modernisation. Advancement is a variegated multi-dimensional procedure. Improvement is typically imagined as a part of the progress that is alluring, comprehensively arranged and regulated or if nothing else, impacted by administrative activity. Accordingly, the idea of advancement comprises of (a) a part of progress (b) an arrangement or forecast and (c) contribution of the legislature for the accomplishment of that arranged or anticipated objective. The term advancement is likewise utilized for the way toward permitting and urging individuals to meet their very own goal.

The primary point of improvement is to expand national just according to capita salary and to raise the way of life of the general population and secure equity, opportunity, fairness and security for them in the public eye. The focal point of improvement is presently progressively on (an) even-handed appropriation of riches and salary (b) full use of labour, (c) better usage of natural assets, and (d) security of the human condition, and so forth. Subsequently, Development implies a change in addition to development i.e., it incorporates

development, modernization, increment in community benefits and so on. The advancement of the tribal populace in India has been a noteworthy worry of the administration, NGOs, social reformers, social researchers and others in the sciences. Be that as it may, even following seventy plus years of independence, the tribal populace is as yet struggling in obscurity. Or maybe, things seem, by all accounts, to be more jumbled than previously. Schemes after plans have been imagined and actualized, but still, a large portion of them have not yielded productive outcomes. Much of the time, tribal life has compounded. What turned out badly? Where did it turn out badly? Is our meaning of improvement to blame? Is our view of the issue wrong? (Behera, 2010) the projects we have plotted and executed, at change, with the objective, we have set? Do we have a quantifiable focus by any means? Absence of solid answers has contributed their bug to the obfuscation.

We are unfit to locate a solitary explanation pertaining to the procedure of advancement tribal tribes in India. The policies, however, exist on this imperative subject, yet it seems unimaginable. In spite of the fact that a large number of rupees have just been spent for the sake of tribal improvement, the destiny of these individuals is as yet tribal in nature however not an advancement in their lives. The greatest disarray in the improvement of tribal folks arranging in India has been the clubbing together everything being equal, as though they comprise a homogeneous social gathering. Nothing can be further from reality. The scheduled tribes (STs) show an entire range of human and social advancement – from seeker gatherer-fisher (foragers) through moving development, pastoralism, negligible cultivating, to horticulture dependent on the water system. It is naive to feel that they all have comparable issues and that equivalent or comparative improvement or welfare plans will be helpful to them all alike.

The issues of the Munda, the Santhal, the Bhil, the Gond or the Mina are not equivalent to the issue of Birhor, Yanadi, Raji. The scheduled tribes of North-East India and Rajasthan are not at the equivalent in their financial dimension as those of Jharkhand, Orissa, Chattisgarh, Andhra Pradesh and Tamilnadu.

The idea of primitive tribal groups (PTG) attempted to change the parity for the weakest segment of the clans. Be that as it may, here once more, the lumping together of foragers and sugars was a goof. The two can't be likened in sociocultural terms, as their issues are not comparative. Furthermore, sociocultural components can't be disregarded as has been demonstrated on various occasions with the all-out disappointment of all improvement programs in the sixties. Not obviously understanding the core of the issue has prompted various goofs as of now. A ton of time was squandered on whether the clans ought to be permitted to

"create in seclusion" or they ought to be "acclimatized" with the other propelled segment of the populace. All the unique arrangements for the clans depend on the suspicion that every one of the clans is similarly denied, similarly impeded, and similarly poor (Srivastava, 2006). Another issue is the point or objective of improvement. What absolutely is being looked to accomplish? What is the end? When, an endless supply of what focus of tribal advancement has been practised? Is it equality with the remainder of the populace? In any case, which area of the rest? Indeed, even among the non-tribals, there are numerous areas which are more unfortunate, increasingly denied, more misused than in any event the agriculturist clans. That dimension is clearly not the objective. Is it when every one of the clans has a pukka house? 80% of individuals in the nation don't have a pukka house. Does each tribal family have an administration work? It isn't achievable? Each tribal family has a bicycle or a TV? Again which TV, Black and White or shaded? Which make of the bicycle? Indian or Japanese? or then again is it a vehicle? or on the other hand PC? The fact of the matter is that it is incomprehensible for the administration to give innovative equality. These inquiries can't be effectively replied, it is unimaginable for the demonstrations and enactments to give socio-political equality. Also, social equality is outlandish at any rate since it will demolish the different personality of the clans. We don't have a clue about the objective. What's more, that is the core of the issue. The advancement organizers don't have the foggiest idea of what they are endeavouring to accomplish (Chaudhuri, 2004). In 1951, the administration of India had begun attempting endeavours to raise the general way of life of the more fragile segments just as tribal advancement as National Extension Schemes (NES) with the goal to strengthen the square dimension improvement exercises. It was really done to interpret the soul of the major rights and Directive Principles of State Policy gave in Article 46: "the State will advance with exceptional consideration the instructive and financial interests of the more fragile segments of the general population, and, specifically, of the Scheduled Castes and Scheduled Tribes, and will shield them from social foul play and all types of misuse" (Singh and Vyas, 1989). The NES was followed by the Community Development Project (CDP). In 1962, the block level programmes became found to be a blockade to the development of the weaker sections, and the Tribal Development Block (TDB) was introduced later. Since desired goals could not be realized through these programmes, the Tribal Integrated Development Project (ITDP) started in 1972, and when it failed in practice another scheme, Tribal Sub-plan Scheme for Tribal Development (SSTD), was introduced in 1972 without defining the coverage area, and plan objectives. Integrated Tribal Development Projects (ITDP) and Integrated Area Development Programme (IADP) were started functioning under this in almost all States (Vyas, 1989).

Roy Burman (1989) had opined that: "there are four stages in the foci of tribal advancement arranging in India. In the primary stage, the accentuation was on giving prompt alleviation to the general mass of the populace, who have prevented courtesies from claiming life amid the frontier rule and in the meantime to develop the profitable foundation for the future development. In the second stage, the accentuation was on asset assembly and arrangement of social administration framework in the wide open. In the third stage, the accentuation on the instructive dimension moved to the decrease of difference and development with equity. All the while, the commercialization of assets was ventured up. The fourth phase emphasizes programmes for meeting the rudimentary requirements of the populace and poverty elevation had been stepped up. The Advantage of the tribal development of the first phase was mainly taken by the non-tribes living in tribal areas who were having more contact with those who have administrative power".

Different individuals have diverse perspectives with respect to tribal improvement. For example, Sharma (1989) has contended that the subject of tribal advancement has not yet gotten concerted consideration that it merits, both in arranging hovers and in tribal examinations. The genuine test of tribal advancement is to modernize the tribal financial aspects and to coordinate them with the bigger national economy without in the meantime disturbing their environmental presence, their sociocultural frameworks and their customs of financial value and guiltlessness.

Gradually Non Governments Organizations (NGOs) came into the improvement scene, amid the late 1970s in India (Sen, 1999). There are numerous models, however, some entrenched and profoundly presumed NGOs are situated in Gujarat State. They are the Aga Khan Rural Support Program (AKRSP) and the Navinchandra Mafatlal Sadguru Water and Development Foundation (Sadguru). The two NGOs are engaged with arranging and actualizing town level water asset ventures, elective biogas vitality frameworks, and reforestation programs, frequently including resident gatherings in arranging, working, fabricating, and keeping up those exercises. Also, even the name of Sadguru's program was integrated into Rural Development (IRD), a similar name utilized in the Government's Five Year Plan (Government of India, 1978; Shri Sadguru Seva Sangh Trust, 1978 and Ebrahim, 2001).

The legislative method for advancement varies from the Sadguru sort of methodologies, which had been progressively unique by increasingly restricted endeavours, and was nearer to the field reality. It has tended to exact, explicit neighbourhood issues, for example, rural-urban migration brought about by financial trouble. It additionally sorts out the requirements

straightforwardly from the town networks, and this was reflected in its choice to endeavour lift-irrigation system as a mediation (Ebrahim, 2001).

Notwithstanding of these distinctions, the apolitical idea of the methodology made it feasible for Sadguru to work with government organizations, and to verify state support for its administration conveyance or, welfare exercises (Ebrahim 2001). This methodology was not received by all NGOs of that time. In the late 1970s, India had seen an ascent in NGO exercises that were condemning of state advancement methodologies, and which, at times, were brutally against the state (Sen, 1999). Amid this period, state offices kept on supporting such NGOs, particularly those giving administrations and alleviation in flood and in dry spell inclined districts. The individuals who were connected to outside guide associations gradually engaged with political exercises in view of their authority over the general population.

These new measurements being developed in methodologies prepare the possibility of participatory improvement during the 1980s. At that point support gets noticeable quality being developed, as far as training and approach. It had two reasons, first was that the advantages of midway arranged advancement procedures had neglected to percolate to the poor people. The accentuation of improvement programs on a vast scale and overwhelming industry during the 1950s and mid-1960s had little effect on the prevalently farming populace, while green transformation advancements favoured only those districts with the aquatic system, and footing (Bernstein, 1992 and Ghosh and Bharadwaj 1992). It delivered a class of rich modernized ranchers, an expansion in pay inconsistencies among districts, and individuals, and expanded underestimation of the rustic poor. This encouraged Indira Gandhi to return to power in 1971 with her crusade motto *garibi hatao* (Eradicate poverty) that guaranteed to help the poor all the more legitimately. A second explanation behind the thoughtfulness regarding investment was that substitute top-down arranging. It was likewise bolstered by the work, and compositions of Freire (1973) in South America on conscientization and a lot of strategies known as Participatory Action Research (Fals-Borda and Rahman, 1991). In the meantime, nevertheless, the progressively moderate social specialists and associations were elevating resident contribution prompting savvier monetary change and administration conveyance (Rahnema, 1997). It additionally gave due thought to sexual orientation equity being developed, and various terms, for example, ladies being developed (WID), Women and Development (WAD), and Gender and Development (GAD), imply a general progress from an accentuation on incorporating ladies being developed movement, to an emphasis on relations of intensity in the public eye and considering ladies to be specialists of political and social change (Moser, 1989 and Rathgeber, 1990).

From the previous arguments, we can comprehend that another method for advancement, participatory improvement has just been started in our nation more than a decade prior to this. Thus, we would like to illustrate the observations and viewpoints of Prakasam district in Andhra Pradesh since to know tribal development, its effectiveness, and impact on the tribal life.

Problems and Prospects

Ghurye (1963), in his book "The Scheduled Tribes" (1963), records various sociocultural and monetary issues of the tribal folks of India. A few clans speak to nobility, landowners and aristocrats; others comprise of the Hinduised segments of tribesmen; and, thirdly, there are clans and tribal portions that are as yet segregated from the non-tribal populace (Ghurye 1963).

Since tribal folks are at various social, political, financial and biological dimensions, their issues likewise vary in degree. These distinctions can be recognized in the decent variety of their way of life as of slope clans and plainsmen; as those occupied with backwoods based financial interests and the ones who are utilized as settled agriculturists; the individuals who got branded as Hindus or changed over to Christianity and the individuals who are clinging to an unadulterated tribal lifestyle. Notwithstanding these refinements, some basic issues of the tribal folks all in all seem to be: (1) penury and abuse, (2) monetary and innovative backwardness, (3) sociocultural impairments, and (4) issues identified with their osmosis with the non-tribal populace (Sharma 1988) S.C. Dube's five-overlay characterization of the Indian clans gives an all the more clear image of the assorted variety in the tribal structure just as the issue they face (1) native living in segregation; (2) tribal gatherings having a relationship with the neighbouring non-tribal society while holding their peculiarity; 3. tribals living in towns alongside position gatherings, organizations and religious gatherings but then holding their personality; (4) tribals who have been debased to the status of untouchables, and (5) tribals who appreciate a high social, financial and political status. Such an order depends fundamentally on the idea of social contact of the tribals with the non-tribals. The U.N. Dhebar Commission (1961) suggested that a zone could be announced "tribal" where more than 50 per cent of the general populations were tribals. Financial criteria have additionally been recommended, for example, reliance upon woodlands for sustenance, crude farming and timberlands both as wellsprings of vocation and occupations, especially work in backwoods businesses.

The tribal folks had a solid feeling of network life before the British rulers and Hindu zamindars and moneylenders interrupted into their lives. Trade of merchandise and exchanges at week after week markets and fairs were the essential method of monetary intercourse. In any case, the British assumed control over the woodlands on which the tribal folks depended for their occupation. The moneylenders brought them under their control by broadening advances, at extravagant loan fees and afterwards taking their territories belonging on home loan estranging them from the terrains they developed. Obligation prompted abuse and pauperisation of the tribal folks. Hindustan has likewise added to obligation and misuse; as the clans embraced Hindu lifestyles and ceremonies they were compelled to spend on customs as the Hindus did. Clans involved an exceptionally low position in the Hindu society, even after they came to Hinduism.

Singh calls attention to those agrarian issues that are essential to tribal improvement in India. The tribal agrarian issue can't be treated in segregation (Singh 1972) Tribal folks must be treated alongside other more fragile segments of the Indian culture. Keeping the circumstance of Bihar in view Singh sees that the idea of outsiders (diku) is significant to the comprehension of an agrarian circumstance where non-tribals dwarf the clans. The class of moneylenders has emerged because of a few contributing components, including the agrarian enactment. The estrangement of land has come about because of tribal backwardness and obligation. Incorporated Tribal Development Blocks have not delivered the ideal outcomes in the tribal territories. Starvation and dry season have turned out to be repetitive condemnations. The tribal sub-plan has been acquainted with battle the issues of starvation, dry season, lack of education, obligation, abuse, and so forth by taking up extraordinary plans to enable the clans to meet crises emerging from erratic, unintentional climate conditions. Per capita landholding has diminished among the clans inferable from three reasons: (1) estrangement of land because of obligation and financial backwardness; (2) increment in tribal populace; (3) takeover of tribal terrains by the legislature for setting up businesses. Tribal land was distanced sometime before enactments were passed by the State governments. Today, even after such enactments the procedure of the tribal tiptop estranging the clans from their territories proceeds. The clans have been uprooted in parts of Bihar. Orissa and some different States by assuming control over their territories for setting up ventures. Yet, they have not been given elective roads of work. The pay paid to them for their territory was rapidly spent by them without making any interest in gainful and profitable undertakings.

The predicament for the tribal folks in India is the decision between two severe options confinement and affiliation. Disengagement wards off the clans from the powers of progress and improvement; and contact with the external world makes issues of alteration, social stun and the deterioration of the tribal social association and network living. The interruption of outcasts into tribal life, for instance, has antagonistically influenced the establishments in conventional, for example, week-by-week markets, quarters and equal connections. The foundations of unapproachability contamination virtue and economic wellbeing have made advances into tribal life. The clans in a vast degree have turned into a "station" or "pseudo-rank" by this procedure of social contact. Obliviousness, ignorance, superstition and destitution are the serious issues of the tribal folks of the Indian Sub-mainland.

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