



Role of NABARD in preserving tribal identity in Chainpur block of Gumla district

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Abstract

Jharkhand comes under the fifth schedule area as it is a tribal dominated state. The criterion followed for specification of a community as scheduled tribes are indication of primitive traits, distinctive culture, geographical isolation and shyness of contact with community at large. This criterion is not spelt out in the constitution but has become well established. The tribal people are known to be attached with their land, soil and environment as agriculture is their main occupation. They do not cultivate for profit but for their livelihood. But today, one finds that agriculture produce is not enough to sustain their livelihood too as the quality of agricultural land is degrading day by day. They have to migrate to other cities to earn their living as the terrain of Jharkhand is undulating with lack of vegetative cover coupled with high intensity rainfall leading to severe soil erosion. Widespread deforestation, lack of irrigation facility and continuance of traditional system of agriculture has further resulted in agriculture being no more a profitable job. Migration not only separates the family members but it also leads to the erosion of once own identity and culture. There are several provision in the constitution which ensures preservation of tribal culture and identity but this could be successful only when tribes are not forced to leave their land either because of the development initiative of the government or because of certain natural calamities. The development should be such which ensures inclusive growth, that is, economic development of the tribes along with the preservation of their identity and culture.

NABARD has been successful in addressing the migration problem of the tribal people of Jharkhand. The tribal development fund of NABARD which is allocated only in those areas where tribal population is 70% and above is converged with MLALAD and MESO which provide additional resource for the upliftment of tribal community like giving them bee keeping training and knitting shawl, providing leaf let machine. Solar panel has also been planted to provide electricity to the households. Many ponds, check dams, irrigation well, lift irrigation, land levelling and water conservation programme has been done through this convergence programme.

Keywords: NABARD, tribal identity, migration

Introduction

Jharkhand comes under the fifth schedule area as it is a tribal dominated state. The criterion followed for specification of a community as scheduled tribes are indication of primitive traits, distinctive culture, geographical isolation and shyness of contact with community at large. This criterion is not spelt out in the constitution but has become well established. The tribal people are known to be attached with their land, soil and environment as agriculture is their main occupation. They do not cultivate for profit but for their livelihood. But today, one finds that agriculture produce is not enough to sustain their livelihood too as the quality of agricultural land is degrading day by day. They have to migrate to other cities to earn their living as the terrain of Jharkhand is undulating with lack of vegetative cover coupled with high intensity rainfall leading to severe soil erosion. Widespread deforestation, lack of irrigation facility and continuance of traditional system of agriculture has further resulted in agriculture being no more a profitable job. Migration not only separates the family members but it also leads to the erosion of once own identity and culture. There are several provision in the constitution which ensures preservation of tribal culture and identity but this could be successful only when tribes are not forced to leave their land either because of the development initiative of

the government or because of certain natural calamities. The development should be such which ensures inclusive growth, that is, economic development of the tribes along with the preservation of their identity and culture.

India has the world's largest tribal population after Africa. The scheduled tribe population in India is 8.43 crore according to 2001 census, which is 8.2 percentage of total population of the country. In Jharkhand alone tribes constitute 26.3 percent of the total population (26,945,829) of the state. According to Lalita Prasad Vidyarthi, the tribes in Jharkhand were originally classified on the basis of their cultural types by the Indian. His classification is as follows

- Hunter-gatherer type – Birhor, Korwa, Hill Kharia
- Shifting agriculture – Sauria Paharia
- Simple artisans- Mahali, Lohra, Karmali, Chik Baraik
- Settled agriculturists – Santhal, munda, Oraon, Ho, Kharia, Bhumij, etc

Asur is one of the oldest tribe of Jharkhand. According to schedule tribe census of india 2001, there were 30 scheduled tribes notified for the state but in 2003 two more tribes, that is, kavar and kol were notified as the 31st and 32nd tribe respectively for the state. Tribal situation is more or less same everywhere in the country. They are the most vulnerable

section of the Indian society as they are economically underprivileged. The main reason for their economic backwardness is that they are not integrated into the National society. They live mostly in a remote and inhospitable areas such as hills and forest. Their livelihood is based on primitive agriculture, a low-value closed economy with a low level of technology that leads to their poverty. They have distinctive culture, language and religion. They hesitate to mingle with the people belonging to other community. Inclusive growth was the objective of our constitution makers. Therefore, they made several provision in the constitution for the upliftment of these scheduled tribes. Some of these provisions are as follows:

1. Social Provision

- Article 14 provides for equality before law.
- Article 15(4): the state to make special provisions for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and scheduled tribes.
- Article 16(4): the state to make provisions for reservation in appointment, posts in favour of any backward class citizens, which in the opinion of the state is not adequately represented in the services under the state.
- Article 14(4A): the state to make provisions in matters of promotion to any class or classes of posts in the services in favour of the scheduled caste and the scheduled tribe.
- Article 338 A: A National Commission for Scheduled Tribes to investigate, monitor and evaluate all matters relating to the constitutional safeguards provided for the scheduled tribes.
- Article 339(1): appointment of a commission to report on the administration of Scheduled Area and the welfare of Scheduled Tribes in the State.
- Article 342: to specify the tribes or tribal communities to be Scheduled Tribes.

2. Economic Provision

- ARTICLE 46: The state, to promote with special cares the educational and economic interests of the weaker sections of the people, and in particular of the Scheduled Castes and Scheduled Tribes, and protect them from social injustice and all forms of exploitation.
- Article 275(1): Grants-in-Aid to be made available from the Consolidated Fund of India each year for promoting the welfare of the Scheduled Tribes and administration of Scheduled Areas.
- Article 335: the claims of the members of the Scheduled Castes and Scheduled Tribes in the appointment of services and posts in connection with the affairs of the union or of a state to be taken into consideration consistent with the maintenance of efficiency of administration.

3. Political Provision

- Article 244(1): special provisions, spelt out in the fifth Schedule, for the administration and control of Scheduled Areas and the Scheduled Tribes in any state [other than the states of Assam, Meghalaya, Tripura and Mizoram{article 244(2)}], annual reports are to be submitted by the governors to the President of India regarding the

administration of Scheduled areas, Tribal Advisory Councils are required to be set up (especially in Fifth Schedule States) to advise on such matters pertaining to the welfare and advancement of the Scheduled Tribes.

- Article 330: reservation of seats for the Scheduled Castes and the Scheduled Tribes in the House of People
- Article 332: reservation of seats for the Scheduled Castes and the Scheduled Tribes in the Legislative Assembly of the states.
- Article 243 D: reservation of seats for the Scheduled Castes and the Scheduled Tribes in every Panchayat

Extension of the 73rd and 74th Amendments of the constitution to the Scheduled Areas through the provisions of the Panchayat (Extension to Schedule Areas) Act, 1996 to ensure effective participation of the tribals in the process of planning and decision making. (Annual Report, Ministry of tribal affairs, 2010-11, PP, 28-29).

Although these provisions are there in the constitution but still they compose the lowest strata of the society. It seems that the policies for their development are not according to their lifestyle and culture as they are unable to cope with the modern tools and technology. Therefore development programme for tribes should be so made that their identity and culture are not distorted by the developmental policies. Tribes are seen as nature loving people and policies made according to their lifestyle will be beneficial for both the tribal community as well as for the nation. It will also help to address the issue of climate change, global warming and other environmental issues, at the same time it will check the exodus of people in the city, if employment is provided to them throughout the year, at their doorstep.

Migration problem is one of the major issue among the tribal people which is responsible for their erosion of identity and culture. "the freedom to live in their own traditional ways" as guaranteed by the constitution is not protected by the people holding the constitutional post. All citizens are equal under the constitution of India, but there is a wide gap between the people living in the urban and rural areas. In practice it is seen that people living in urban areas are provided with all the comforts of life from roads, to electricity, to transport and other infrastructural facilities while people living in rural areas are suffering even to get the basic necessity of life.

In Jharkhand 91.7 percent of the tribal population resides in rural areas. The state was carved out of Bihar on 15th of November 2000, in order to uplift its tribal population and to provide them with more opportunities of development. Therefore many policies and programmes were framed by the government in order to uplift the rural tribal people, but these policies has not given a desired result on the ground, either due to corruption or negligence of the policy implementing agencies. As a result, these people are forced to migrate to other big towns and cities to earn their living. In course of migration they are also losing their identity by coming in contact with other people. It is generally seen that the majority culture dominates over the minority culture. Similarly, in case of language too. The language spoken by majority people prevails over minority dialect, if not conserved. The Kurukh language of the Oraon tribe which is the second largest tribe of Jharkhand is also under threat, while the Korwa dialect of

the Korwa tribe which is one of the nine primitive tribe of Jharkhand is on the verge of extinction. Language is a very important sign of once own identity and extinction of language also implies extinction of identity. Tribes who are migrating to big towns and cities in order to earn their living, so develop themselves that they become alien to their own culture, language and tradition. After one or two generation they almost lose their identity. A perfect example of this could also be seen during the pre-independence period when Chotanagpur experienced substantial exodus of tribal population to the tea garden of Assam and to the jute mills of Calcutta (Corbridge 1988; Sharma 1994). These tribes today are no more counted as reserved tribes. They come under unreserved category today.

The identity of tribals are under question because of migration as it forces the tribes to mingle with other culture and tradition. While coming in contact with other culture the tribes own rich culture gets adulterate. India is a land of diversity. Here people of different culture, language, caste, religion and faith live. In order to protect this diverse nature of India, the government should take step to preserve the identity and culture of every group, especially the minority culture and tradition as in this era of globalisation the minority culture and tradition has a greater threat. Sanskritization of culture is a common phenomena which is seen when tribes migrate to other big towns and cities. Sanskritization is form of social or cultural change in which a person from lower caste adopt the culture of higher caste. According to M.N. Srinivas, sanskritization is a process by which the tribals or other hindu caste, change its customs, ritual, ideology and way of life in the direction of a higher and frequently twice-born caste. Similarly, in globalization too, it is found that the developing countries are imitating the lifestyle and tradition of the developed countries. From sanskritization and globalisation, it implies that the less privileged society is adopting the culture and tradition of the dominant society. Actually this happens everywhere, the majority is always successful in spreading its language, culture and tradition among the minority and the minorities have no option but to accept it willingly. Dominant culture are able to survive while the minority culture perishes. Therefore, the government, NGO's and civil society should work together to preserve the minority culture, language and tradition. In order to address the migration issue of the tribes, its very important to know the reason for their migration. In most of the study it is seen that the tribal people migrate mainly because of the economic reason. In Jharkhand, the soil is not very conducive for conventional agriculture. Moreover, the local handicrafts of Jharkhand like Paitkar paintings and stone carving have also become extinct due to lack of state patronage and inadequate conservation and promotion of these skills.

In this backdrop, NABARD seems to be a ray of hope for the tribal people as it offers various scheme for the promotion and development of tribal people. NABARD is a national bank for agriculture and rural development with a mandate for providing and regulating credit and other facilities for the promotion and development of agriculture, small scale industries, cottage and village industries, handicrafts and other rural crafts and other allied economic activities in rural areas with a view to promoting integrated rural development and

securing prosperity of rural areas. Some of the rural development initiative in NABARD's activity are:-

1. Tribal development fund.
2. Watershed development fund.
3. Farm innovation and promotion fund (FIPF) and farmer's technology and transfer fund (FTTF).
4. Umbrella programme on natural resource management.
5. Farmer's club.
6. Financial inclusion fund (FIF) and the financial inclusion technology fund (FITF).
7. Self-help group (SHG) – Bank linkages programme.

Micro Level Observation of Chainpur Block of Gumla District of Jharkhand.

Chainpur Block of Gumla district has total population of 56,591 as per census 2011. Out of which the total population of scheduled tribes is 46,320. Which constitutes 90 percent of the population. According to 2011 census there were total 10,056 families residing in Chainpur Block. The Average Sex Ratio of Chainpur Block is 993. As per Census 2011, 100 percent population of this block lives in the Rural areas. Due to the impact of missionaries in this area the literacy level is quite high. The average literacy rate of this area is 71.2 percent. Majority of tribal farmers are poor and own small and marginal lands. According to Gramin Vikas Trust feasibility Report of Chainpur block, the people of this area used to grow only kharif crop which is sown in the beginning of the first rain in July while harvested in the month of October. The tribal farmers were totally dependent on the monsoon rain for good harvest. Migration to towns for employment after harvest is very common in this area. NABARD has offered various schemes in this area in order to check migration. The Tribal Development Fund of NABARD has worked like a boon in this panchayat. The Wasteland Area Development Initiative (WADI) of NABARD has proved to be very successful in this area.

The Tribal Development Fund aims at upliftment of resource poor tribal communities in Chainpur Block of Gumla district through adoption of 'WADI' (wasteland area development initiative) approach for sustainable livelihood models. This project focuses on the development of small fruit orchard and restoration of denuded land through ecological intervention and soil conservation measures. The fallow area between the two rows of fruit plants is promoted by vegetable cultivation, which always ensures the employment and income generation of target group. Tribes have always been an eco-friendly people and offering these schemes by NABARD has really helped in keeping the tribes attached with their soil, culture and tradition and hence preserving their rich cultural heritage. Therefore, one finds that NABARD as an institution for agriculture and rural development is trying to develop the tribal community by adopting their culture and their way of living by keeping the tribes intact with their land. Thus, the gap between the tribal culture and development of tribes is very well bridged through NABARD's initiative.

Altogether, one thousand tribal household were selected from this block for the implementation of this scheme who had 1-5 acres or even less land for growing the orchards surrounding by forest species. The forest species cater to fuel; fodder and other small timber needs of the tribal while processing of the

fruits, direct selling in the market etc, has acted as income generating sources for the families. The project has also envisage the soil conservation, minor irrigation structures, women development and other social sector parameters. It has also covered 10% Land less, deprived families and widow under the programme. This project alone has generated employment for the whole year in this thousand household as a result migration level has reduced drastically and it has also developed a sense of economic security among the tribal people. Convergence with MLALAD and MESO has provided additional resource for the upliftment of tribal community like giving them bee keeping training and knitting shawl, providing leaf let machine. Solar panel has also been planted to provide electricity to the households. Many ponds, check dams, irrigation well, lift irrigation, land levelling and water conservation programme has been done through this convergence programme.

Objective

To study the impact of NABARD sponsored policies and programme in checking migration problem and preserving tribal identity in Chainpur block of Gumla district.

Research Methodology

Both primary and secondary data were referred for the study. Primary data contains documents of NABARD and annual report of NABARD and GRAMIN VIKAS TRUST. While secondary data consist of various books and journals and internet surfing.

Scope of the Study

This article is based on the Jharkhand state focussing mainly on the Chainpur Block of Gumla district, which is a tribal dominated block. The study falls in the category of case-study concentrated on the of Chainpur block.

Limitation of the Study

This article is limited to the upliftment of tribals by adopting their culture, tradition and way of living in Chainpur Block of Gumla district.

Data Interpretation and Analysis

Data is scientifically collected and carefully analysed using content analysis method.

Findings and Conclusion

NABARD has very efficiently addressed the issue of tribal identity by checking migration problem and providing resource at their doorstep by making programmes and policies keeping in view the tribal culture and their way of living.

Recommendations and Suggestion

The rich cultural heritage of tribal community should be preserved. It is in the interest of nation to preserve the age old eco-friendly peaceful and harmonious lifestyle of tribal people. Today whole world is facing the problem of global warming and climate change. This could be reduced if one adopts the eco-friendly lifestyle of the tribals, therefore preservation of their identity and culture is very important and this is possible only by checking their Migration. In light of a

case study of tribal people of Chainpur Block where NABARD has taken 1000 tribal household for their holistic development proved to be very successful particularly in Chainpur block of Gumla and generally throughout India. NABARD's scheme proved to be very effective in preserving tribal identity and culture and this should be extended to other tribal areas as well.

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