

Introduction

India is a pluralist country, with rich diversity, reflected in the multitude of cultures, religious, languages and racial stocks. The Indian population includes different castes, communities and social fabric stratified and hierarchical, consequently, social and economic opportunities are differently distributed on the lines of caste and class affiliations. India, even at the geographical level enriched with large tracts of hinterlands, hilly terrain, a dense forest cover and fertile coastal belts. Such divergence in ecology and geography has ensured an occupational and spatial differentiation, but the predominant occupation is agriculture, which is a major occupation of three-quarters of Indians. Apart from a minuscule minority the rest live in the rural areas of India; almost 80 per cent of India's population live in rural areas. Rural areas basically covers the tribal's people. India stands in terms of tribal population after Africa in the world. According to the 2001 Indian Census, the population of the tribal communities in the country stands at 84.3 million and accounts for 8.27 of the total population. They have traditionally lived in about 15% of the nation's geographical areas, mainly forests, hills, undulating inaccessible terrain in plateau areas, rich in natural resources. They have lived as isolates entities for centuries, largely untouched by the mainstream society. This isolation was largely responsible for their Politico-Socio-Economic backwardness. But, undoubtedly they represent the culture mosaic of our civilization. The Indian Constitution has made important provisions for the development and welfare of the tribes. Jharkhand, the twenty eighth state of the Indian Republic, is being considered as one of the richest state in India in terms of availability of natural resources as well as human resources. This state is enriched with the variety of tribes.

Who are Tribes?

The term 'tribe' is derived from the Latin word 'tribus'. Earlier Romans used this term to designate the divisions in society. Latter, it meant poor people. The present popular meaning of 'Tribe' in India refers to a category of people, included in the list of Scheduled Tribes. It has carried different connotations in different countries. A tribe is a social group of simple kind, the members of which speaks a common dialect and act together. The name 'tribe' refers to a category of people and designates a step of development in human society.

Tribes in the view of Tribal's:

Friends I am a Tribal people. I and my family live in a rural village in forest area some of our relatives

houses are situated in hilly and in complex area. We are the inhabitants of forest and hills since long time. Loving everyone, open, simple and disciplined living is the strength of our lives.

Tribes in the view of Non –Tribal's:

Adivasi people lives in jungle and rural area, they are jungli and rustic. Their appearance is basically black. They are also known as Ashur. They drink rice beer(Hariya) and Mahua Daru and have no manner of wearing clothes and eating foods. They are illiterate, less minded and uncivilized.

Historical background and Policy of Tribes

The richness and variety of tribal life is a most valuable heritage of the great Indian tradition. The life is nowhere more spontaneous and vivid in its fullness than in the small traditions of our tribal communities.

Tribal policy in Ancient India

In earlier times, tribes were known by their specific names such as the *Gond, the Santhal, the Bhil etc.* In modern Indian languages, new words like *Vanyajati, Vanvasi, Pahari, Adimjati, Adivasi, Anusuchit* jati, have been coined to designate the people called as tribe. Though much work on the history of tribes has not been done. For centuries together, the aboriginal tribes remained in isolation, residing in the dense and interior forests with little or no interaction with other people. There were only a few instances where the tribal communities were assimilated into early society.

Tribal policy in Medieval India

The Medieval period, which saw the emergence of Muslim rulers and states- even empires – was a period of contrasting trends of tribal assimilation and isolation. In fact, no medieval state or empire had a specific policy towards the tribal communities or clans. Relations were either forged or severed based on political convenience. Some tribal people emerged as warrior races that ultimately established kingdoms inhabited by their peoples. The Rajput and the Gond Kingdoms are classic examples of this evolution. The later medieval period saw the Muslim rulers adopting a patronizing attitude towards tribal chieftains. They acknowledged their courage and authority and offered high positions in the State hierarchy. Traditionally, tribal communities were never recognized as part of mainstream society. The Mughal rule too witnessed many a revolt by the tribal peoples, mainly over the issues of land, taxation and dwelling rights.

Tribal policy in British Rul

The modern phase of the tribal history begins with the advent of the British. The British were keen to establish their rule in all parts of the country and were also looking for resources for their industries and for this vast process, areas of India was opened. They selected relatively secluded land but rich in natural resources. In many places the indigenous populations resented new regulations, new levies and new settlers in their areas and they rebelled. At this stage for a variety of reasons, the British thought of protecting the indigenous populations by bringing a regulation in 1833. In the meanwhile, the concept of a tribe as a social category was emerging, which was meant to distinguish them from the Hindu, the Muslim, and other organized religious groups through an over simplified assumption that the tribes were animist while the latter were not. The 1935 Act incorporated provisions and a policy of reservation emerged for the people so notified for it. While these policies were emerging, the British Government was confused how to distinguish tribes among people of different religion. Latter, they termed them as animists, hill and forest tribe, primitive tribes, and tribe.

Policy of assimilation and strategy in Post-independence period

The Constituent Assembly acknowledged the tribal problem as an integral part of the development of Indian people as a whole. Thus, a middle path between doing too much was evolved in the post- Independence era. The Indian Government also pursued the policy of isolation, but in a slightly modified form. The partial exclusion of large tribal areas was followed up with special welfare measures. This led to separatist demands, including independent Naga state and an autonomous Jharkhand. The declaration of a “few areas of tribal concentration as scheduled areas and tribal areas” is a reflection of the policy of partial isolation. The assimilation of the tribal people with the rest of the population is a continuous process and the cultural contact with the neighbouring population is a key component of it. The tribal groups have been exposed to various communities in different situations and locations over the years. Some accepted the traditional Hindu way of life while others took to Christianity, Anthropologists like S C Dube (1960), Mazumdar (1962) and G S Ghure (1963) opined that this cultural contact has created a set of different types of tribals on acculturation level.

Current Status, Major Concern and Challenges

Jharkhand, the 28 th state of India was carved out of the southern part of Bihar state on 15 th Nov 2000. The state shares its border with Bihar in the north, Uttar Pradesh and Chhattisgarh in the west, Orissa in the south and West Bengal in the east. Jharkhand is a state always known in the country for its resources, distinct culture as well as various forms of deprivation and exploitation. The state was formed with eighteen districts

eleven years ago and even after several promises and assurances for betterment the situation in the state is depressing because of multiplication of negative aspects of development. According to the 2001 Census total population of the state is 2.69 crore where the share of tribal population is 26.30%. Jharkhand contributes 8.4% ST population to the total ST population of the country. This state is a heaven for all types of people - entrepreneurs, academicians, politicians, social scientists, botanists, zoologists, geologists, geographers, social workers, miners, businessmen, archaeologists - the list is endless. It is also known as an example of how a simple, illiterate, poor, unorganized, voiceless people can be, and mercilessly have been, exploited by unscrupulous politicians and bureaucrats wielding unbridled power that only a democracy can bestow. Jharkhand’s landmass - the famed Gondwana land - is one of the oldest on the earth. Jharkhand has 32 tribal groups. These are the Asur, Baiga, Banjar, Bathudi, Bedia, Binjhia, Birhor, Birjia, Chero, Chick-Baraik, Gond, Gorait, Ho, Karmali, Kharia, Kharwar, Khond, Kisan, Kora, Korwa, Lohra, Mahli, Mal-Paharia, Munda, Oraon, Parhaiya, Santal, Sauria-Paharia, Savar, Bhumij, Kol and Kanwar. In some of the districts of Jharkhand, the tribal population is predominating. The thirty two tribes of Jharkhand were categorised by Vidyarthi (1958) in the following manner:

- Hunter-gatherers - Birhor, Korwa, Parhaiya etc.
- Shifting Cultivators - Sauria Paharia, Mal Paharia, Birjia, Asur etc.
- Simple Artisans - Mahli, Chik Baraik, Lohra, Karmali etc.
- Settled Agriculturists - Santhal, Munda, Oraon, Ho, Kharia, Kharwar, etc.

Among the 32 tribes in Jharkhand, eight are under PGT (Primitive Tribe Groups) and they are – *Asur, Birhor, Birajia, Korwa, Parahiya (Baiga), Sabar, Mal Pahariya and Souriya Pahariya*, The total Tribal population constitutes 27 per cent of the Jharkhand population of 3.28 crore. The PTG population is just 2.23 lakh as per 2011 Census. There are many constitutional provision and development initiatives has been made and taken time to time to safeguard tribes.

- Article 14, related to equal rights and opportunities;
- Article 15, prohibits discrimination on grounds of sex, religion, race, caste etc.;
- Article 15 (4), enjoins upon the state to make special provisions for the STs;
- Article 16 (3), empowers states to make special provisions for reservation in appointments or posts in favour of STs;
- Article 46, enjoins upon states to promote with special care educational and economic interests of STs, protection from social injustice and exploitation;

- Article 339, 340, related to Control of the Union over the Welfare of STs and powers of investigations thereof.
- Chhota-Nagpur Tenancy (CNT) Act, 1908.
- The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006
- The Scheduled Castes and Scheduled Tribes: (Prevention of Atrocities) Rules, 1995
- Jharkhand Panchayat Raj Act, 2001.

With the passage of time, and with growing awareness of the developmental issue, the scene has changed somewhat. The special provisions for scheduled tribes, including reservation in jobs and representation in assemblies and parliament, were put into effect. A number of development schemes and programmes were conceived and implemented in various aspects of their life. Despite of this tribal's poor socio economic condition is still major concern in the Jharkhand. There are many important issues concern with development of Tribes such as- Hygiene problem, Fresh and unpolluted water, Deficiency of trained doctors, Lack of Schools, No proper infrastructure, No proper transportation. Causes are Multiple like- Lack of awareness, Lack of literacy, Lack of proper guidance regarding tribal rights, Lack of availability of Science and Technology, Avoided by Government.

Tribal Development Perspective

How to empower and develop tribal's socio-economic conditions in quite complex existing circumstances is big question to policy makers and governments as Since independence, particularly with the inception of five years plans, concern for tribal development has always been high on the government's agenda. The credit for this goes to both the farmers of the constitution and to our first prime minister, Pandit Jawaharlal Nehru, who not only took a great deal of interest in tribal development, but also gave long term guidelines in this regard. He strongly believed that no development activity in the tribal areas should take place at the cost of tribal heritage. This is abundantly evident from his views on tribal development: -

- People should develop along lines of their own genius and we would avoid imposing anything on them.
- Tribal right in land forest should be protected.
- We should try to train and build up a team of their own people to do the work of administration and development.

Need of Inclusive Growth and Development Policy in Jharkhand

Inclusive development is a pro-poor approach that equally values and incorporates the contributions of all stakeholders - including marginalized

groups - in addressing development issues. It promotes transparency and accountability, and enhances development cooperation outcomes through collaboration between civil society, governments and private sector actors. Development is generally understood as change plus desired growth, means it has both qualitative and quantitative dimensions. These two patterns of changes are termed as development. Development theory recognizes a chronological change. Development is ubiquitous, every society and individual now wants to be developed. But Jharkhand is out of the touch of development and a bridge has just formed to show that development is in process but still desired changes have not taken place. So what is needed in this context is to induce development that will go with and for the people, serve their purpose and ensure their direct participation. Inclusive development which is in general word defined as -Sabka Sath Sabka Vikas is inevitable for empowering and developing Tribes, that should main developing perspective of tribal's life.

Conclusion

It is clear from the above discussion that even after getting an individual existence as a state, Jharkhand still comes under a development process but cannot be called a developed one. However, Jharkhand is the richest state in natural resources and known as the reservoir mineral resources. Such as hills, rivers and dense forest and a large population of this state depends upon agriculture. This state is abundant with a vivid variety of tribes who are considered the most deprived and exploited people of Jharkhand. Because they do not come under the chain of main stream society a society which has social stability, economic, educational and science and technological sources. Government has amended so many plans and policy for the improvement in the life of tribes though they present a different scenario of culture and heritage of India. Improvement in Infrastructure, special provisions for tribal lives, Improvement in health and education sector, skill development oriented programme, women empowerment, agriculture and allied development must be considered for inclusive and equitable growth in Jharkhand.

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