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Role of NGOs in the Upliftment of Tribals in Jharkhand

Dr. Amar Kumar Chaudhary[1], Alka Divya Tigga[2]
[1]*Associate Professor, Dept. Of Commerce and Business Management, Ranchi University, Ranchi*
[2]*Assistant Professor, Department of Commerce & Management, Doranda College, Ranchi University, Ranchi*

Abstract: ***This study investigates the pivotal role played by non-governmental organizations (NGOs) in uplifting tribal communities in Jharkhand. Jharkhand is characterized by a substantial tribal population that has endured historical marginalization, socio-economic disparities, and limited access to fundamental amenities. Against this backdrop, NGOs have emerged as vital stakeholders, actively engaged in tackling the complex challenges confronting tribal communities and facilitating their holistic development. By conducting an extensive examination of relevant literature and case studies, this research illuminates the noteworthy influence of NGOs on the upliftment of tribes in Jharkhand. The study highlights the significance of local engagement, community empowerment, and comprehensive strategies, offering valuable insights to policymakers, practitioners, and stakeholders who are dedicated to implementing development initiatives aimed at tribal communities. This study emphasizes the crucial role that NGOs play in tackling socio-economic disparities and enhancing the overall welfare of tribal communities in Jharkhand. The interventions carried out by these organizations have not only resulted in positive transformations in the lives of marginalized individuals but have also laid the foundation for sustainable and inclusive development in the region. Nevertheless, further research and collaboration are required to bolster the effectiveness and long-term impact of NGO initiatives in uplifting tribes in Jharkhand.***

Keywords: Marginalised, Inclusive Development, Economic Empowerment, Indigenous Communities, Non-governmental Organisation

I. INTRODUCTION

A. Concept of Non-Governmental Organisations

Non-governmental organisations (NGOs) have emerged as influential actors in today's global landscape. These organisations, driven by a diverse range of missions, have made significant contributions to addressing societal challenges, promoting human rights, fostering sustainable development, and advocating for marginalised communities. This essay explores the role, impact, and challenges faced by NGOs in their quest for positive change. Non-governmental organisations (NGOs) have emerged as influential actors in today's global landscape.

These organisations, driven by a diverse range of missions, have made significant contributions to addressing societal challenges, promoting human rights, fostering sustainable development, and advocating for marginalised communities. NGOs are non-profit, non-governmental organisations that run without interference from the government. They cover a broad spectrum of organisations with various goals. Human rights organisations, environmental organisations, organisations with a focus on health and education, development organisations, and advocacy groups are a few examples of common NGOs. NGOs serve as powerful advocates for social justice, giving voice to marginalised communities and promoting human rights. They engage in lobbying efforts, public campaigns, and policy advocacy to bring attention to pressing issues and effect change.

NGOs work tirelessly to raise awareness among governments, businesses, and the public about critical matters such as poverty, gender inequality, climate change, and more. NGOs frequently fill service shortages in communities by offering crucial aid and support.

Particularly in impoverished areas, they provide access to clean water and sanitary facilities, healthcare services, education, and vocational training. NGOs are essential to efforts towards economic empowerment, improved livelihoods, and sustainable development. NGOs are at the forefront of humanitarian help, acting quickly to deal with crises like wars and natural catastrophes. They offer afflicted communities' life-saving assistance, such as food, shelter, medical care, and emotional support. To ensure a well-coordinated and efficient response, NGOs work in conjunction with governments, international organisations, and regional communities.

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B. Upliftment of Scheduled tribes through NGOs

NGOs promote and uplift scheduled tribes (often referred to as Adivasis) in a variety of ways. NGOs represent the rights and interests of the listed tribes. They increase public awareness of the problems these communities confront and fight to ensure their inclusion and representation in various levels of decision-making. NGOs prioritise giving indigenous youth and adults access to high-quality education. In tribal communities, they create and fund educational institutions, centres for vocational training, and adult literacy initiatives. NGOs help Adivasis gain knowledge and skills for better employment prospects and empowerment through enhancing educational possibilities.

NGOs aim to advance the nutritional and medical conditions of scheduled tribes. They set up healthcare facilities, mobile clinics, and awareness campaigns targeted at problems with nutrition, sanitation, cleanliness, and infant and child health. NGOs also work with government health efforts to guarantee that indigenous populations have improved access to healthcare. NGOs assist scheduled tribes in creating viable means of subsistence. They support alternative income-generating activities, offer training and tools for agricultural practises, and make it easier to access loans and market opportunities. These initiatives support indigenous communities' efforts to improve their economic well-being and lessen their reliance on traditional, subsistence-based jobs.

NGOs actively seek to defend the scheduled tribes' rights to their land and forests. They offer legal assistance, spread knowledge about laws pertaining to land and forests, and aid indigenous people in their fights for recognition and ownership of their ancestral territories. NGOs also participate in lobbying activities to guarantee the application of pertinent laws and policies.

NGOs are aware of the cultural diversity and heritage of the scheduled tribes and work to protect and advance their customs, languages, arts, and belief systems. To preserve and celebrate the cultural identity of tribal communities, they plan cultural events, open museums, and provide assistance for neighbourhood-based initiatives.

NGOs work to increase scheduled tribes' capacity for self-governance, develop their leadership potential, and advance social justice. They support initiatives to fight prejudice, violence, and exploitation experienced by tribal people by organising workshops and training programmes on legal rights. They also facilitate community mobilisation.

II. LITERATURE REVIEW

Dr. Prabhat Kumar Singh (2018)[1]

The author stated in his research that the engagement of NGOs in tribal development in India has brought about positive changes in education, health care, and vocational training. However, the overall scenario remains mixed due to persistent challenges stemming from market failure and state failure. While NGOs have made commendable efforts, there is a need for more consistent and adequate interventions to address the multi-faceted issues faced by tribal communities.

Uday Singh Rajput (2015)[2]

The author has conducted a research study in Jhabua district located in western part of Madhya Pradesh. He discovered that many NGOs have engaged in activities related to managing natural resources, managing watersheds, conserving forests, providing microcredit, forming SHGs, promoting health & education, and generating revenue. Additionally, he mentioned the existence of superstitions, the lack of a monitoring mechanism, the influence of the wealthy, and the lack of coordination between the NGOs operating in the same region.

Minakshi Kumari Ravi (2018)[3]

The researcher has stated that the NGOs in India serve as crucial links between grassroots communities, civil society, and the state. They play a significant role in creating awareness, implementing development programmes, and empowering marginalised groups, including tribal communities.

By preserving cultural plurality, facilitating socio-economic upliftment, and promoting voluntary work, NGOs contribute to the overall progress and transformation of Indian society. In state like Jharkhand, NGOs have been particularly active in tribal upliftment and development emphasizing the need for continued support and collaboration between NGOs, the Government, and local communities to achieve sustainable and inclusive development outcomes.

Apparo Thamminaina (2018)[4]

The author found that NGOs that have a thorough understanding of the community and adopt a culturally sensitive approach can win the trust of and forge lasting bonds with the people they work with. However, issues including programme implementation, sustaining results, inconsistent funding, and mistrust must be resolved.

The effectiveness of NGOs in community development can be increased by cooperative efforts, open business practises, and proactive advocacy roles. NGOs can increase their impact and serve as accelerators for overall development by collaborating, especially in tribal areas.

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Jayanta Krishna Sarmah (2007)[5]

The author revealed that due to the unique characteristics and contributions, NGOs play a key role in the development of tribal communities and social welfare. Their creativity, devoted employees, adaptability, intimate relationships to the community, high levels of motivation, and streamlined processes enable them to effectively solve the unique difficulties encountered by indigenous communities. Accentuating NGOs' contributions to tribal development may result in improved cooperation, new ideas, and favourable effects on the welfare of tribal populations.

III. OBJECTIVE

1) To study the issues faced by the tribes of Jharkhand
2) To study the role of NGOs in tribal development of Jharkhand.

IV. RESEARCH METHODOLOGY

The data has been collected from secondary sources only such as books, journals, Government websites, articles etc. The researcher has used descriptive research design. The researcher has studied the role of NGOs in overall development and upliftment of Oraon tribes in Jharkhand and also considered the challenges faced by the NGOs in implementing their plans and programmes for tribal development.

V. DEMOGRAPHIC PROFILE OF TRIBES

According to Jharkhand's preliminary 2011 Census statistics, the districts with the highest concentrations of Adivasis are West Singhbhum, Simdega, Khunti, Gumla, and Lohardaga. They all boast a higher sex ratio. West Singhbhum tops the list with an excellent ratio of 1,004 females to every 1,000 males, followed by Simdega with 1,000, Khunti with 994, Gumla with 993, and Lohardaga with 985. However, Jharkhand's overall sex ratio is just 947, which is higher than the national average of 940 and only slightly better than the 941 figure from 2001. The coal-belt districts of Dhanbad and Bokaro have the worst sex ratio statistics, on the other extreme of the spectrum. For 1.000, the two districts with non-tribal dominance recorded 908 and 916, respectively. With 921, Deoghar and Ramgarh performed little better. Palamu, a district with a non-tribal majority, similarly had a subpar sex ratio of 929, while Godda and Garhwa both had sex ratios of 933. With 943 and 946, respectively, Giridih and Hazaribagh just about managed to hit the state average of 947.

The eight tribes that fall under the PTG (Primitive Tribe Groups) category out of the 32 that make up Jharkhand are Asur, Birhor, Birajia, Korwa, Parahiya (Baiga), Sabar, Mal Pahariya, and Souriya Pahariya. Of the 2.70 crore people who live in Jharkhand, 27 percent are tribal people. According to the 2011 Census, only 2.23 lakh people call PTG home. With a population of 2,410,509, the Santhal tribe is the most numerous in the state and accounts for 34% of all STs. The second-, third-, and fourth-largest tribes, the Oraon, Munda, and Ho, make up 19.6, 14.8, and 10.5% of the State's total ST population, respectively. Along with Santhal, Oraon, Munda, and Ho, four additional significant tribes—Kharia, Bhumij, Lohra, and Kharwar—with populations ranging from 164,022 to 192,024 make up 89.1% of all tribal members. The population of the tribes Chero, Bedia, Mal Pahariya, and Mahli, which together make up 5.6% of the overall ST population, ranges from 75,540 to 121,174. The remaining 18 tribes and the generic tribes make up the remaining 3.3%. Jharkhand's "sons of the soil" were either "sadans" or "tribes people." The term "Sadans" refers to the lower-caste Hindu immigrants who progressively assimilated into the social and economic fabric of Jharkhandi village life throughout the decades preceding the twentieth century. 'Tribes people' are members of one of the 32 tribes listed on the National Schedule of Tribes as being recognized in the area.

VI. PROBLEMS FACED BY TRIBALS IN JHARKHAND

1) *Poverty:* Poverty is a major illness among indigenous people. This issue has a number of root causes. Most tribes are below the poverty threshold. Illiteracy has a number of contributing variables, including primary occupations, a lack of resources, and a social and economic life degraded by industrialization.
2) *Health-Related Issues:* The tribal population is undernourished and lacks calcium and iodine. After 65 years of independence, tribal people are still employing their ancient ways, existing superstations, and outdated disease remediation practices, which impede on their social and domestic life and demolish the social structure due to a lack of medical facilities and awareness.
3) *Issues with education:* Tribals have lengthy educations. There are several factors contributing to the deteriorating educational climate, including inadequate transportation options, outdated mindsets, a lack of interest on the part of administration and government, the availability of conventional expertise and knowledge, etc.

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The tribal community is at various stages of development in terms of education, but overall, formal education has had very little of an impact on tribal communities.

4) *Women's Issues:* Tribal societies display the division of labor, much like other societies do. Male and female categories have been established for the works. In general, men conduct the heavy, difficult work, whereas women handle the lighter, easier tasks. Obviously, indigenous women are relegated to second-class status according to the concept of gender inequity. Husband abuse, an excessive number of kids, a difficult workload, and other factors all negatively affect tribal women.

VII. ROLE OF NGOS IN UPLIFTMENT OF TRIBALS IN JHARKHAND

1) Jharkhand State Livelihood Promotional Society: The Rural Development Department of Jharkhand established the Jharkhand State Livelihood Promotional Society (JSLPS) to serve as a special purpose vehicle for the effective implementation of poverty-reduction programs (DAY-NRLM and others) throughout the state. The organization is carrying out a variety of programs that consistently and persistently contribute to the eradication of poverty and the empowerment of women. Women have been able to overcome poverty with the aid of NGOs in a number of Jharkhand Districts, and the JLSPS has had the honor of seeing this firsthand. The JSLPS diligently executes the Mahila Kisan Shashakti Karan Programs (MKSP), Gramin Kaushal Yojana (DDU-GKY), social development, and other programs. These programs address a variety of issues, such as non-farm and off-farm activities, financial inclusion, food sources, and skill development. The Model Career Center, the Pradhan Mantri Kaushal Vikas Yojana (PMKVY), the Deen Dayal Upadhyay Grameen Kaushalya Yojana (DDUGKY), the Saksham Jharkhand Kaushal Vikas Yojana (SJKVY), the Craftsman Training Scheme, and the Skill Development Opportunities for Tribal Entrepreneurship are a few of the programs the Jharkhand Government has introduced. a large majority However, 95% of MSME enterprises are concentrated in just 6 industries. Some of them include food processing, textile/hosiery, wood, mechanical, glass and ceramics, and metallurgy. The JSLPS has started the Advancing Tribal Livelihood and Self-Reliance (*ATLAS)* project in collaboration with Green Digital, a global NGO, with the goal of giving these women alternative means of support by teaching them cutting-edge ICT-based agricultural techniques. The project's objective is to give over 20,000 tribal women who sell hadiya (rice beer) respectable employment.

2) Vikas Bharti, Bishunpur: Vikas Bharti is from Bishunpur. In all 24 districts of Jharkhand, Bishunpur, a people's group, works with the most underprivileged and underdeveloped villages. The organization has been giving the community its full support in order to uphold their rights and entitlements. Vikas Bharti Bishunpur was founded on January 14, 1983, and is a registered non-profit organization under the Society Registration Act of 1860. The group's main office is in Bishunpur, Gumla, while its coordination office is in Ranchi, Jharkhand. Today takes pride in having helped the tribes of Jharkhand with education, healthcare, livelihood, water conservation, ecological conservation, agriculture, food processing, horticulture, beekeeping, and many other things over the course of its 36 years of arduous journey with the people of one of India's most beautiful geographical regions. Although the organization's charitable efforts are widespread, their major focus is in Gumla, a district and geographic area known for its scenic beauty, tribal cultural epicenter, and historic significance. Looking back, it discovers that the tribes in the area can proudly coexist with the rest of the broader national and worldwide population while retaining their language, culture, religion, and traditions. Vikas Bharti enhanced the traditional talents and arts of the villages, opening the door to self-employment and independence. It provided technology assistance, financial assistance, a marketing network, and human resource development to the rural populace. Concepts like GRAM SWARAJ ABHIYAAN, which included movements like the Right to Information Act (RTI), the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), the Van Adhikarita Right to Education Act, and the Right to Health, all required collaboration between the people and the tribes of the area and government agencies. Soon, Vikas Bharti Bishunpur adopted the prime minister's catchphrase, "Sabka Saath, Sabka Vikas," and developed into a "people's organization

3) Ram Krishna Mission: This non-governmental organization was founded in 1909 and is based in India. The business is located in Morabadi, Ranchi Jharkhand. Ramkrsihna Mission works in the areas of animal welfare, education and literacy, dairying and fisheries, health and nutrition, new and renewable energy, issues involving prisoners, vocational training, rural development and poverty alleviation, tribal welfare, women's development and empowerment, youth affairs, and microfinance (SHGs), among other things. Additionally, it supports the advancement of sustainable development.

Divyayan, a free residential institute with a Krishi Vigyan Kendra of the Indian Council of Agricultural Research, offers instruction in agriculture, dairy and poultry farming, horticulture, beekeeping, farm machinery, and social service to village youngsters, especially those from scheduled tribes.

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Since its founding in 1977, it has become renowned for the outstanding job it has done in the field of agriculture to advance rural and tribal communities in Ranchi and neighboring districts like Ramgarh and Khunti. Numerous programs are run to raise understanding of scientific farming and animal husbandry. The institute also provides farmers with specialized training and sponsored short-term training.

Due to poverty, low productivity, their agrarian lifestyle, and lack of awareness of social-moral norms, women in Ranchi and its surrounding areas have been subjected to many forms of discrimination and hardship. Increasing the participation of women in mainstream economic activities is crucial. In order to empower them economically and socially, Ramkrishna Mission Ashram not only organized them to form self-help groups but also carried out special training programmes for women in a variety of fields related to skill upgradation, fruits and vegetable preservation, value addition, mushroom cultivation, piggery, fisheries, poultry and allied activities. Through these training programs, women can create alternative career alternatives.

4) PRADAN: Its is a nonprofit organization that promotes the creation of sustainable subsistence methods for rural impoverished people. It is effective in deprived regions of Rajasthan, West Bengal, Bihar, Jharkhand, Orissa, Chhattisgarh, and Bihar. By encouraging self-help groups (SHGs), as well as a variety of agricultural, forest, livestock, and village enterprise-based livelihoods, it largely benefits women. Families are breaking free from the chains of poverty in large numbers in villages all over Jharkhand, including Banka and Godda, Dumka and Koderma, Chaibasa and Sarikela, among many other places. All of this has been made possible by Tasar Sericulture's revival, which has allowed thousands of low-income families to live in harmony and dignity. With the help of two unique SGSY (Swarnjayanti Gram Swarozgar Yojana) programs, one for each of the states of Bihar and Jharkhand, PRADAN has been a partner in their effort to end poverty. Through these programs, which were financed by the Union Ministry of Rural Development, the Central Silk Board (CSB) and Union Ministry of Rural Development offered cash and technology to the underprivileged. The initiative was under PRADAN's direction. By supporting the breeding of tasar silkworms and the production of tasar yarn, this special government-NGO partnership has successfully built solid and long-lasting livelihoods for the impoverished in Jharkhand and Bihar, who are predominantly from tribal and backward populations.

5) FLAC: The Free Legal Aid Committee, established in 1977 to work on protecting human rights, has led the struggle against dayan pratha, or branding women as witches, in Bihar and Jharkhand since 1991. An anti-witch hunting law was approved in both Bihar and Jharkhand thanks to the work of FLAC and Prem Chand. The 'Dayan Pratha Pratishedh Adhiniyam' 1999 was first awarded to Bihar in India. A statute was implemented in 2001 by the state of Jharkhand, which was created in 2000. With regard to the volume of witch-hunting cases, Jharkhand is one of the top states in India. In the state, a total of 26 persons were slain in 2018 and 41 were indicted for alleged witchcraft offenses. Jharkhand ranked first in the nation between 2013 and 2016 for the number of murders committed during witch hunts. The National Crime Records Bureau reports that 15 women were slain in Jharkhand in 2019 after being accused of witchcraft. In India as a whole, there were 102 murders attributed to witchcraft in 2019, with Chhattisgarh leading the list with 22 fatalities.

VIII. CONCLUSION

Education, healthcare, vocational training, and overall empowerment have all improved as a result of NGOs' involvement in tribal development. However, problems resulting from market failure and state failure persist, necessitating interventions that are more consistent and adequate. Non-governmental organizations play a crucial role in addressing these challenges and uplifting tribal communities. Jharkhand State Livelihood Promotional Society (JSLPS), Vikas Bharti Bishunpur, Ram Krishna Mission, PRADAN, and FLAC have instituted a number of programs and initiatives to empower tribals and advance sustainable development. These initiatives include poverty reduction, skill development, education, healthcare, legal assistance, and cultural preservation.

While non-governmental organizations have made commendable progress, they face obstacles such as inadequate implementation strategies, limited follow-up, a lack of qualified personnel, and inconsistent funding.

Collaboration and coordination between non-governmental organizations, government agencies, and local communities are essential for successful and sustainable development outcomes. In addition, addressing pervasive problems such as superstitions and witch hunts requires extensive and long-term efforts.

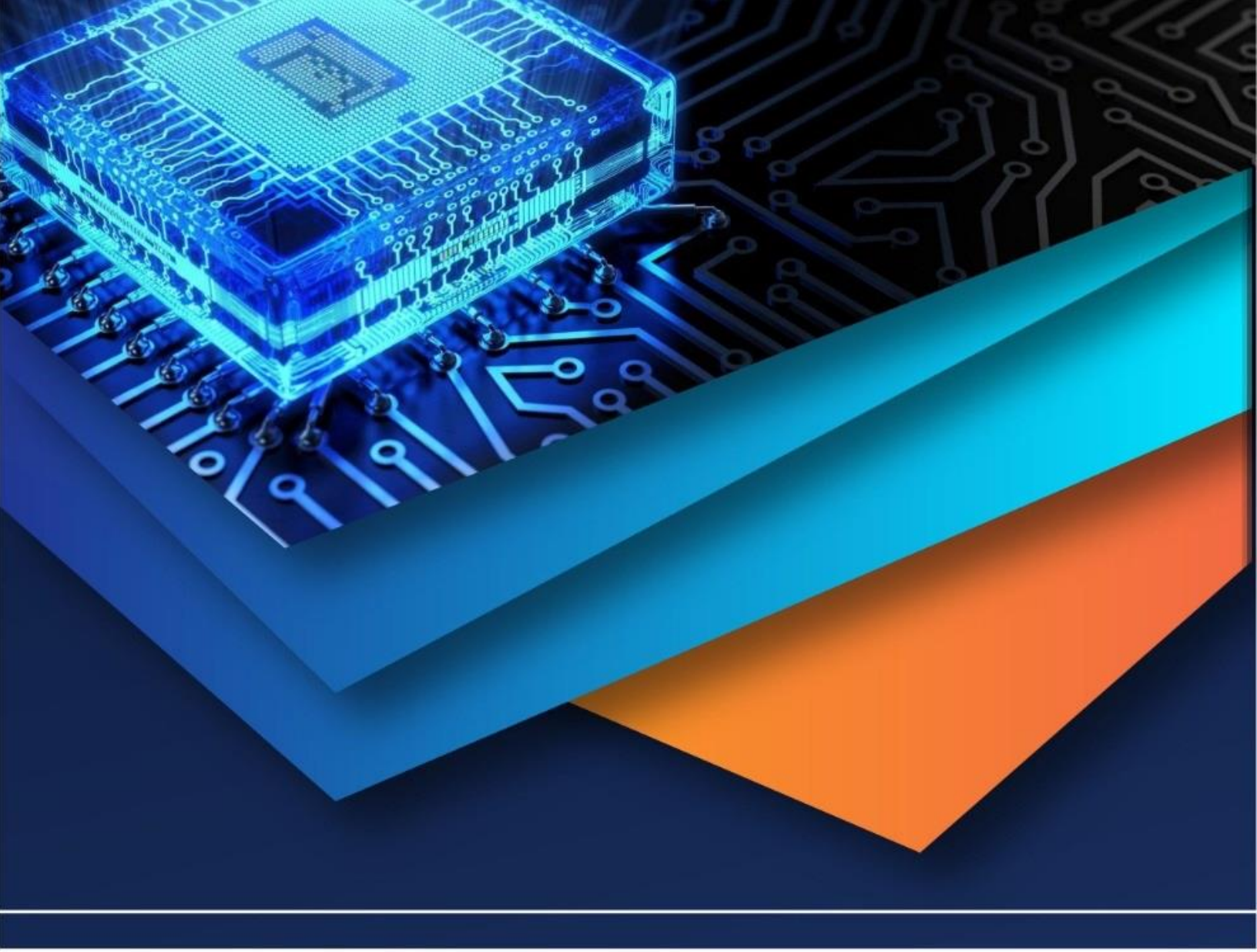
In conclusion, NGOs facilitate the development of tribal communities in Jharkhand.

Despite their limitations, they serve as a safety net and contribute to the advancement and transformation of these communities. It is essential to acknowledge the significance of nongovernmental organizations, advocate for their role, and cultivate collaboration in order to create a more effective and supportive environment for tribal development.

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