

ROLE OF MEDIA AND NGOS FOR SOCIAL UPLIFTMENT OF TRIBAL'S IN JHABUA DISTRICT OF MADHYA PRADESH

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ABSTRACT

This paper is an endeavor at interfacing media with society' as it identifies with the issues being faced by the individuals belong to tribal communities in the dominantly tribal and provincial areas of Jhabua in Madhya Pradesh. The theoretical structure for this research mainly focu sed on media theories of communication, the participation of NGOs for social upliftment as well as the sociological models of social change.

The main focus in this paper is to look at the Role of Media and NGOs for Social Upliftment of Tribals in Jhabua District of Madhya Pradesh. The viability of TV is evaluated regarding how far it is viable in spreading information about the potential advantages of the current plans devoted to the social upliftment of tribal's in Jhabua as well as investigate in detail the role of NGOs in terms of their performance on the development scale. The work presented in this paper depends on descriptive methodology utilizing a stratified purposive random sampling technique, for which data were gathered from the different areas of the Jhabua district.

KEYWORDS: Social Upliftment of Tribal's, Society, NGO's, Media, Tribal Studies, Jhabua District.

INTRODUCTION

Indian tribal community has experienced different interventional analyses which including peasant nation, integration, westernization, hinduisation, neo-liberalization, modernization, mainstreaming, inclusion, etc. Under the constitution of the Republic of India 1950, Tribal wound up subject to unique defensive provisions of the country. According to the Article 341, most of the tribes were characterized into the class of "Scheduled Tribe" and the honorable Indian President

specified them as, "castes, races or tribes which shall for the purposes of this constitution be esteemed to be Scheduled Tribes". The scheduled tribe (ST) populace is more than 10.4 crore, which is around 8.6% of the total populace of India as per the report published by the Census in the year 2011. More than half of the Scheduled Tribe population is concentrated in Central part of India, for example, around 14.69% lived in Madhya Pradesh, 8.86% in Rajasthan, 5.7% in Andhra

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Pradesh, 10.08% in Maharashtra, 8.55% in Gujarat, 7.5% in Chhattisgarh, 9.2% in Orissa, 8.29% in Jharkhand, and 6.3% in Karnataka are the main states having majority of total ST populaces as compared to other states of India.

The overall areas inhabited by the tribal populace establish a critical part of the immature territories of the nation. Around 93% of them live in provincial regions and are occupied in agriculture and allied activities. The socio-demographic figures openly uncover the hindered position of the STs contrasted with other categories of the populace. According to the survey done by NSSO in 2010, the total proficiency rate among the STs in India is just 63.1%, which is lower than the national education rate i.e. 72.8%, as reported by the Census in 2011. The dropout rate among the ST category is 70.5 percent, which is a lot higher than the dropout rate of all categories which is just 49.15 percent. The sex proportion among the STs is 990 which are moderately superior to the overall population i.e. 940, as per the report of Census, published in 2011. The newborn child death rate among the ST kids is

62.1 which is 57 for the other social gatherings. The child death rate among the tribes is 35.8 which is a lot higher than the other social gatherings i.e. 18.4 percent. As per the survey was done by NSSO in 2010, the workforce participation rate (WFPR) is 60 among the ST populace and that is higher than the complete populace i.e. 53%. The WFPR shows that greater part of the ST populace is occupied with a chaotic segment with no job security.

JHABUA: SOCIO-ECONOMIC PROFILE OF THE PREDOMINATELY PROVINCIAL AND TRIBAL DISTRICT

Madhya Pradesh is home to the biggest number of Scheduled Tribes includes critical tribal populace which comprises more than one-fourth of its overall populace and 14.7% of India's overall tribal populace. There are 705 Scheduled Tribes that are notified in 30 states and Union Territories of India. The Indian government Census states that 10.43 crore tribes comprise 8.6% of the total populace of India.



Figure 1. Map of Jhabua District

87 % of the overall populace of Jhabua belongs to the Scheduled Tribe community, making it an overwhelmingly tribal district. More than 91 % of the overall populace lives in the rural areas out of which 97 % of them belong to the tribal community. The economy of Jhabua is mainly depended on agribusiness which to a great extent relies upon rainfalls. The bamboo products and different creative products which generally used for decorations like dolls, bead-jewelry are the wellspring of occupation for many individuals. The bow and arrow, a symbol of chivalry among the tribes, is utilized for chasing animals on the one hand, and for self-protection on the other. Most of the peoples belong to Jhabua district is extremely poor. More than 50% of its populace is the beneath poverty line, against the 36.7 % of the populace of entire Madhya Pradesh living below the poverty line (BPL).

INITIATIVES TAKEN BY GOVERNMENT/ PRIVATE ORGANIZATIONS FOR TRIBAL DEVELOPMENT

Prior to freedom, the frontier government had implemented some important steps for tribal development; however, all endeavors depended on self-fulfillment. According to the research presented by Thakur in the year 2011; during the British time frame, tribal populations of India disengaged from different communities in the country, and thus, they stayed in reverse and were continuously experienced from poverty, failing health, lack of education, marginalization, exploitation, and obliviousness in varying degrees. The frontier government did not focus on tribals and worried about income and natural assets accessible in tribal regions.

After freedom, the Indian Government scheduled them for unique benefits in the constitution. Other than the safeguards, numerous projects, strategies, and laws have

been presented by both the Central Government as well as State Governments for the improvement of the positions of tribal's communities. Indeed, even today, almost all the fundamental needs, which include education, housing, employment, drinking water, health, road, sanitation, and social security are not consistently accessible in tribal areas.

The Human Development Index (HDI) of the Scheduled Tribes is much lower than the populace of the other communities. The difference in the literacy rates of tribal and non-tribal is very high. Their conditions are comparatively more awful from the rest of the populace. They have not had the option to arrive at the envisaged level of development regardless of various open doors offered to them for their financial improvement. Their percentage in government employments isn't to the extent to their populace, in spite of the provisions of reservation. Indeed, even in the private division, their representation is yet troubling. The development procedure has displaced the sizeable number of tribal individuals from their natural habitat and from the source of their livelihood in recent times.

This is a troubling point that we have spent around six decades and furthermore a lot of cash for the improvement of tribal's yet we couldn't accomplish our predetermined aims. There are such a significant number of reasons and shortcomings, behind the disappointment of tribal advancement projects, for example, - reiteration of projects, absence of coordination, absence of tribal support in every single program, powerless and poor conveyance framework, and encircling of projects not as per essential needs of tribal communities. It's a well-known fact that no development program can be fruitful without the dynamic cooperation of the local people. Active participation is more significant regarding tribal's because participation is the best way

for inculcating self-respect and self-confidence into tribal people.

The Balwant Roy Mehta committee was established by the Indian Government for the assessment of the Community Development Program (CDP) which was begun in 1952. The committee identifies that CDP didn't succeed because of the absence of suitable cooperation of local people. The committee members further identified that it is absurd just for the government to work for their overall development. Subsequently, few different agencies should also come forward to their development. The Non-Government Organizations (NGOs) are the most reasonable agency for the needful purpose. In actuality, NGOs play an imperative role in tribal development. They play a significant role in developmental activities for the advancement and upliftment of tribal's. They likewise act as a catalytic agent for the socialization of the individuals. The Government is an enormous and complex formal organization that is bound up by bureaucratic standards and values. Its ideology is molded by the philosophy of the decision of the political party. On the contrary, NGOs are moderately less bureaucratic and therefore they are probably going to have a free turn in advancing the welfare work (Mehta, 1994). Besides, it is contended that the NGOs have their foundations among the majority. They every now and again let their soldiers mix with the common man and consequently, it winds up simpler for them to activate the majority for social change and development.

ROLE OF MEDIA FOR SOCIAL UPLIFTMENT OF TRIBALS IN JHABUA

Media as a mass educator for social change aimed at social upliftment:

- As media has a significant role as an

operator of social change went for social upliftment in the scattering of data, the spread of education, the tribal individuals in remote regions can utilize it, for their advantage.

- Knowledge about professional courses identified with tribal individuals is granted, which aides in landing professional positions or aides in independent work.
- Developmental issues of tribal individuals are addressed by media like different issues, for example, displacement, migration, joblessness, and deforestation etc.
- As a companion, media can give through bit by bit distinguishing identification, depiction, talk, and solutions of the issues being faced by tribal individuals.
- Participation and contribution of tribal individuals in an exceptional group of audience programs is the way to guarantee development.
- Media projects center around the success stories of tribal individuals for others to imitate.
- Special supplements that cater to the requirements of tribal individuals and give adequate space to the instances of female feticide.

ROLE OF NGOS FOR SOCIAL UPLIFTMENT OF TRIBALS IN JHABUA

In Madhya Pradesh, the tribal communities are scattered all through the province however present study has been conducted in the Jhabua, which is a transcendently tribal district situated in the western piece of Madhya Pradesh. As per the result of the survey conducted in the 2011 census, the total populace of tribal in whole Madhya Pradesh state is 1,53,16,784 which constituting close to 22% of the total populace of Madhya Pradesh. The Bhil is the biggest tribal network in Madhya Pradesh.



Figure 2. Bhil Tribe Girls of Jhabua

Jhabua is a dominantly tribal district situated in the western MP. The landscape of Jhabua district is hilly, undulating typically known as "Jhabua hills topography". Jhabua is a scantily populated district with around 10.2 lakh populace, as indicated by the 2011 Census. About 87% of the Jhabua populace is tribal. The education rate in the region is 44.25% as indicated by the 2011 Census out of which just 34.29% of females in this locale are literate.

The Bhil are the principle tribal networks of the Jhabua region however Bhilala, Barela, and Pateliya are few other tribal communities that also living in Jhabua. The livelihood of Bhils relies upon the timberland product and agribusiness. Their agribusiness is essentially rain-fed because they live in the hilly belt where the basic facilities related to proper farming are not accessible and the water level is extremely low. They have little landholdings with less fertile land. Just 8.41% of the land is irrigated out of the complete agricultural land accessible in the area. In a couple of regions like the Petlawad water system, the facility is accessible for agribusiness.

RESEARCH METHODOLOGY & OBSERVATIONS

The region of the present research study is the Jhabua District which is one of the most

backward districts of Madhya Pradesh state. Around 33 known NGO has been working in this district since a noticeable amount of time out of which six NGO's i.e. i.e., "Adivasi Chetna Sikshan Seva Samiti" (ACSSS), "National Centre for Human Settlement and Environment" (NCHSE), "Sampark Gram Parisar", "Adivasi Sewashram Trust" (AST), "Action for Social Advancement" (ASA) and "Prayas" were purposively chosen for present research study based on the nature of activities they used to conduct, their hold on local resident as well as the target group and the working period of their activities for the social upliftment of tribal's in Jhabua.

For collecting the required primary data for the work, two interview schedules, out of which one for beneficiaries and another for NGOs were conducted. Secondary data were collected from these NGOs' offices with the support of government departments with the subject. From every NGO two model villages has been selected for the present research work.

Numerous activities have been attempted by the NGOs in Jhabua. Their mediation can be clubbed under:

- a. Natural resource management, watershed management, and forest conservation

- b. Agricultural advancement i.e., dissemination of seeds and arranging the facilities required for irrigation, tools required for farming as well as information for inventive agricultural production.
- c. Health activities included activities like make available the safe drinking water, regular checkup of pregnant ladies, alleviation of fluoride content in water, spreading awareness of family planning and distribution of nutrition diet.
- d. Education activities which included activities like overall development of a child, establishing balwadi, night school, and ashram school and creating awareness on education among children.
- e. They are also involved in other activities like microfinance, the formation of SHGs,

income-generating and, self-employment activities, etc.

Thus, it is observed during the present research work that the majority of the intercession by different NGOs is the replication of the government functions yet the facts demonstrate that their intervention procedure is not the same as the government. NGOs have relied on grants which were given by either on government/ semi-government/ foreign agencies or personal donations as unfortunately, they don't have any regular source of income so they have no other options except to dependent on the mercy of donors. Generally, NGOs' key individual and other execution officials would prefer not to talk about the consumption or spending plan of their organization.



Figure 3. Lighting Up the Darkness

It is obligatory that intercession from NGOs should have some positive effect on a regular day to day life of tribal encouraged by the NGOs. More than 50% of recipients shared that with the intercession of NGOs they are able to yield two harvests; prior they can deliver just once in a year. They have been provided with better seeds, irrigation facilities, needful tools required for enhancing the yield of agribusiness and advanced scientific information on agriculture by the NGOs to local tribal farmers.

It is eminent that because of the absence of a water system facility earlier, the tribal individuals were occupied in farming for just a few months in a year and preferred to migrate out for six to seven months for survival. In the remaining few months they used to unnecessarily involve in conflicts with one another. Participating in quarrels, drinking alcohol and borrowing money from the proprietor on higher loan fees were regular earlier. After capacity-building intercession

from NGOs, they are progressively engaged with agribusiness and clashes among them have diminished significantly.

Over 25% of recipients of NGOs' intercession are of the opinion that awareness has been produced in tribal towns with the endeavors of NGOs. Presently, the tribal communities are worried about the significance of education, PRI, the restoration of the old custom. Almost 25% of the recipient is of the conclusion that because of better health facilities arranged by the NGOs, pregnant ladies have been going to either government hospital or NGOs running health care center. The tribal confidence has expanded in small family standard and they have begun embracing methods for family planning. A few recipients reported that the accessibility of feed has been expanded in villages for their animals. Just 12% of beneficiaries accepted that they are not gaining anything from NGO activities.

CONCLUSION

From the study, it is clear that a media, as well as a few NGOs, are attempting extensive endeavors for tribal development at Jhabua. The majority of them are attempting to address the essential issues of tribal development through their intercession in education, microfinance, and watershed development. A few provisos are obvious in their working methodology; it ought to be comparable with the need and only cooperation of the tribal individuals. The proposed issues referenced above are significant for the adequacy of NGOs mainly those which are working at the grassroots level. On the off chance that the NGOs can acquire changes in their working procedure with equivalent just participation of the tribal's, the NGOs will be substantiated themselves as the genuine operators of social, monetary and technological changes required in the Jhabua.

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