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# A critical study on the role & contribution of PMGSY road for sustainable development of tribal people with special reference to Hazaribagh district in the state of Jharkhand

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### Abstract

The Pradhan Mantri Gram Sadak Yojana (PMGSY) is the Indian government's flagship programme. The program's goal is to connect isolated rural communities with all-weather road access. In 2000, PMGSY was introduced as a component of a plan to reduce poverty. Working with state governments, the Ministry of Rural Development carries out the initiative. The program's goal is to build all-weather roads to connect qualifying unconnected habitations. Since the scheme's inception in 2000, it has been executed in three stages.

Infrastructure in rural areas directly contributes to better livelihoods, increased productivity, and decreased poverty. More long-term progress is achieved in reducing poverty through investments in productivity-enhancing infrastructure than through giving the impoverished unrestricted subsidies and other forms of financial support. Because they connect rural populations to markets, healthcare, education, and other services, roads are essential. Improved market access brought about by better roads improves input and output prices, which in turn helps the impoverished in rural areas.

In India, tribes have been separated into multiple tribal belts according to their physical characteristics and other facets of life. They inhabit forested hills and remote areas by nature, but some of them come into contact with members of contemporary society through job migration, local development initiatives, study abroad programs, or current government efforts to include them in inclusive development. During the process of assimilating, they have also been deceived by numerous individuals who claim to be civilized, taking their land instead of offering support. Compared to their peers, they have mostly maintained their traditions and practices as socially unique communities. The paradox is that, despite talk of space exploration, nuclear power, and internet programs being highly esteemed, a significant portion of the population still struggles with starvation, malnutrition, and fundamental health issues. Therefore, it was extremely important to consider and take action to ensure the fair and sustainable development of those who are falling behind, specifically the tribal population of the Hazaribagh district. An increasing number of academics are interested in studying tribes. State departments should promote the cultivation of crops organically rather than pushing tribal farmers to adopt input-intensive agriculture, as tribal people have specific local knowledge derived from close interaction with natural and physical environments and cultural adaptation that is more sustainable and eco-friendly. They followed sustainable techniques, but after coming into contact with contemporary civilization, they adopted unsustainable capital-intensive agricultural methods, which caused issues with debt. The current strategy used by the government, non-governmental organizations, and research institutes teaches and revives sustainable organic methods to tribal people in order to increase their earnings. For inclusive progress, tribal wellbeing is the primary consideration.

**Keywords:** PMGSY, Organic agriculture, sustainable tribal development, organic challenges, and tribal welfare

### Introduction

On December 25, 2000, the Pradhan Mantri Gram Sadak Yojana (PMGSY) was introduced. It is a program supported centrally. Building all-weather roads to connect rural communities is the program's goal. Its objective is to raise the socioeconomic standing of the rural populace.

Enhancing their access to markets, healthcare, education, and other necessities is the goal of the program.

A single all-weather road connected eligible unconnected habitations under the plan.

Funding for the PMGSY project was announced in November 2015.

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Funding for the PMGSY project was announced in November 2015.

The federal government was to receive 60% of the funding and the states were to receive 40%. The allocation of monies was based on the recommendations made by the 14th Finance Commission.

Additionally, it was based on the Chief Ministers' Sub-Group on the Rationalization of Centrally

The Pradhan Mantri Gram Sadak Yojana (PMGSY) is a fully centrally sponsored scheme that primarily aims to provide all-weather road connectivity to all eligible unconnected habitations in rural areas with a population of 500 or more in plain areas and 250 or more in special category states (i.e., Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim, Tripura, Himachal Pradesh, Jammu & Kashmir, and Uttarakhand), as well as to desert areas (identified in the Desert Development Programme), tribal areas (Schedule V), and selected tribal and backward districts (identified by Ministry of Home Affairs and Planning Commission). Unconnected habitations having a population of 100 or more would be eligible to be covered under the Ministry of Home Affairs' designation of the majority of intense Integrated Action Plan (IAP) blocks. In districts where all eligible habitations of the designated population size as mentioned above have all-weather road access, PMGSY further supports for the upgrading of existing roads. The rural Core Network's Through Routes should receive precedence in upgrades because they handle greater traffic.

The National Rural Roads Development Agency (NRRDA) was established by the Ministry of Rural Development (MoRD) to offer administrative and operational support for the initiative.

These days, because of growing interest in and scientific investigation into sustainable agriculture, these farmers are seen as innovators. The term "traditional knowledge" describes the long-standing beliefs, knowledge, customs, and rituals of indigenous people who identify as tribe members. They are crucial to the creation of knowledge because of their comprehension of their surroundings and the conservation techniques that preserve their natural resources. To combat poverty and hunger, it is critical to acknowledge indigenous local knowledge that contributes to the preservation of biological and cultural variety. Therefore, governmental agencies ought to promote organic crop growing rather than pressuring indigenous farmers to switch to input-intensive farming. Eight percent of Indians are members of a group known as "Scheduled Tribes," which is enumerated in the Schedule to Article 342 of the Indian Constitution. Jawaharlal Nehru, our first prime minister, thought that after independence, people had the mistaken notion that we were highly cultured and that certain people were primitive, and that tribes ought to "develop along the lines of their own genius." He gave the following advice to tribal people at the All India Conference of the Tribal People, which was held in Jagdalpur, Bastar District, Madhya Pradesh, in March 1955: "Wherever you live, you should live in your own way." I want you to make your own decisions about this. In the 19th century, some missionaries took advantage of the simple and ignorant lifestyle of the British during that time and promised them better lives through conversion. National leaders during the liberation struggle considered upgrading them and integrating them into the larger Hindu cultural framework.

Following their independence, the indigenous people were integrated into their separate national and regional environments. Due to their direct engagement with the natural and physical settings and their cultural adaptation, which is more sustainable and eco-friendly, tribal people in emerging cultures possess unique local knowledge. These days, because of growing interest in and scientific investigation into sustainable agriculture, these farmers are seen as innovators. The term "traditional knowledge" describes the long-standing beliefs, knowledge, customs, and rituals of indigenous people who identify as tribe members. They contribute significantly to the creation of knowledge based on comprehension.

### Eligibility for PMGSY program

The PMGSY program required that plain regions have a population of at least 500 people in order to qualify. A region needs to be an isolated settlement.

1. The categorization was predicated on a population size of 250 or more in the Himalayan States, the Northeastern States, and the Himalayan Union Territories.
2. According to the 2001 census, the designation was made.
3. To guarantee connectivity, the roads were constructed within the core network.
4. Selected tribal and backward districts, as well as tribal (Schedule V) territories, have been loosened by the plan.
5. The areas were determined by the Planning Commission and Ministry of Home Affairs.
6. Connectivity under the program was available to unconnected dwellings in these locations with a population of 250 or more in the core network as per the 2001 Census.

### Objectives

1. To assess the socioeconomic status of the study group/Tribal population.
2. To find out the reason behind the backwardness of the Tribal population.
3. To know the aspirations of the Tribal population.
4. To find out way to overcome the situation.

**Universe:** The total tribal population of Hazaribag i.e.121768 as per the last census.

### Study Area & Methodology

Our study is based on Secondary data. Our research area is Tribal area under hazaribag district. Hazaribagh town serves as the district capital. Hazaribagh district is one of the twenty-four districts that make up the Indian state of Jharkhand. The divisional headquarters of the North Chota Nagpur division is located in Hazaribagh town. The coordinates of Hazaribag town are 23.98°N 85.35°E. It is 604 meters above sea level on average. It is well-known for its health resorts because of its picturesque scenery, pleasant weather, and dense forest, as well as for Hazaribagh National Park, which is located 17 kilometres from Hazaribagh Town.

The town of Hazaribagh, the district's capital, is the source of the district's name. Hazaribagh literally means "City of Thousand Gardens," as it is composed of two Urdu words: bagh, which means "garden," and hazar, which means

"thousand."

According to the 2011 Census, 15.87% of Hazaribagh's total population resided in urban areas and 84.13% in rural ones. There were 275,307 people living in urban areas overall, of which 143,947 were men and the remaining 131,360 were women. In Hazaribagh's rural parts, there were 746,934 men and 712,254 women living there.

In Hazaribagh's urban areas, there were 913 females for every 1000 males on average. Additionally, there were 919 females for every 1000 boys in Hazaribagh's urban regions for children aged 0 to 6. Therefore, 35,221 children (0–6 years old) were residing in Hazaribagh's urban districts, making up 12.79% of the city's total population. In Hazaribagh's rural sections, the average sex ratio was 954 girls for every 1000 males. One of Hazaribagh town's main tourist destinations is the Hazaribagh Wildlife National Park. It is almost 19 kilometres away from the town. Nature enthusiasts will find the park to be a picturesque location as the River Koel and its tributaries meander through it. Hazaribagh Sanctuary is the new designation for Hazaribagh National Park. The sanctuary is located at a height of 615 meters and covers an area of 184 square kilometres. Another

well-known tourist destination in Hazaribagh is the Rajrappa Temple. The goddess Chinna Mastika is the subject of a temple. Perched atop the hill where Rajrappa Waterfall descends, is where you may find it. Another popular tourist attraction in Hazaribagh is the Telaiya Dam. The town's Hazaribagh Lake is another popular destination for travellers. The national route that links Ranchi and Patna passes through the town of Hazaribagh. It is 91 kilometres from Ranchi and 128 km from Dhanbad. The closest train station is Koderma, which is located 59 km away, while the closest airport is Ranchi.

Hazaribagh has a tropical climate, meaning it gets hot summers and chilly winters. The highest temperature that can be reached in the summer is 42°C. During the winter, the lowest temperature in the area is 18°C. There is a monsoon from July to mid-September.

The main tourist destinations in and around Hazaribagh are the following: Telaiya Dam (52 km from Hazaribagh), Harihar Dham, Hazaribagh National Park, Narshigh Temple (dedicated to Lord Vishnu), Rajrappa Temple (89 km from Hazaribagh), Silwar Temple Kanhari Hill, Salparni, Barso Pani, Barkattha Suraj Kund, and Harihar Dham.



Source: hazaribag.nic.in

### Problems of tribal communities

Indebtedness and Land Alienation Using outdated technology and equipment, tribal people cultivate a secluded subsistence lifestyle because their output was insufficient to support them. They had a subsistence level of living until the British era, when they encountered more developed civilizations. Their objective was to profit from the economic exploitation of the tribal people. The economic and social aspects of tribal life were altered by

acculturation. Since there were no banks and they needed money for improved technology and life upgrades, they were forced to rely on moneylenders who had the malevolent aim to take advantage of tribal people who were illiterate and stupid and had their eyes set on tribal land. Tribal people collected money, but they were unable to reimburse it because of agricultural failure brought on by a terrible calamity.

Due to the fact that these moneylenders later became



landlords or zamindars and that the tribal people were forced to labour, there were multiple tribal uprisings against the government and landowners in the 19th century during the British Period. Following independence, the government passed legislation to stop the transfer of tribal land to nontribal groups and established a number of cooperative societies to lend money to tribal members in order to lessen their reliance on moneylenders.

### **Unemployment**

As a result of cultural exchanges that led to debt and land alienation, the tribal people gradually lost their land. As a result, they had no other option for employment except agriculture, and as their population grew, joblessness also increased. Following independence, the government's industrialization strategy through a number of initiatives made unemployment worse by preventing illiterate people from working on those projects. The government granted reservations and several employment-generating plans to tribal people under the constitution, but the quota was not met because of a lack of education. Industrial management should provide jobs to tribal people after training them at their own expense.

### **Migration**

Issues within one's own tribe serve as a catalyst for people to leave their home and travel in quest of well-paying jobs. The need for improved education also contributes to migration. Migration causes additional issues to arise. Working conditions could be unsanitary, workers might not receive fair compensation, and contractors might sexually exploit women, which could result in mental harassment and sexual illnesses. Frustration at being unable to blend in and struggling to adjust to the new environment. They consequently stand out in their village for neither improving financially nor physically, leading to heightened psychological frustration.

### **Bonded Labour**

The government dismantled this system after independence and declared it unconstitutional by enacting laws to address the issue and using article 23 of the fundamental rights. In addition to economic exploitation, they experience sexual and physical abuse, which can result in a variety of health issues and sexual illnesses. Despite the government's efforts to totally eradicate it, their reliance on moneylenders and the absence of suitable job possibilities force them to work as bonded labourers once more.

### **Education**

Prior to independence, the British Government spent very little, with much less going toward tribal areas, which was essentially nonexistent. Tribal people's primary issues stem from a deficiency of education. Instead of spreading Christianity, Christian missionaries gave the native people, particularly in the northeast, some western education. The post-independence new constitution stipulated the required education in articles 15(4) and 46. Both the federal government and state governments have developed literacy programs and education policies, and they have opened schools in various tribal communities.

Education must be tailored to the sociocultural background of tribal people in order to demonstrate its impact on tribal development. Need-based education must be taught in a

decentralized manner, starting in the community and working up to the region, state, and federal levels. Students should be taught in their own dialect to facilitate understanding. More schools and hostels with high-quality infrastructure are also required, as well as more teachers who are committed to the cause of tribal development should be hired. Teachers of tribal descent should be given preference, and non-tribal teachers should be provided with lucrative facilities to ease their workload. Many facilities are offered in many kinds of institutions and colleges, including hostels, scholarships, and reservations for entrance. Additionally, the literacy rate among tribal people is lower than that of non-tribal people, and the status of women is far poorer. The reason behind the failure could be that educational principles are created with all sociocultural groups in mind, but tribal people live in completely distinct sociocultural environments, which causes maladjustment. Since education is a necessary part of a parent's subsistence income, many cannot afford to send their children to school. There are extremely few schools with hostels, and the poor quality of school infrastructure causes schools to close during unfavourable weather. There are not enough teachers, which puts pressure on the few that are there. If these teachers are also not providing instruction correctly, then education serves no use. Between non-tribal teachers and tribal students, there is a communication gap.

### **Health**

Because tribal people live in the most unsanitary parts of the nation, they are more likely to experience a wide range of illnesses, including digestive disorders brought on by poor sanitary conditions and unsafe drinking water, which can result in dysentery, cholera, and diarrhea. Skin conditions brought on by filthy clothes, drug addiction, inebriated alcohol and drinks, malaria, kalazar, black water fever, and venereal infections brought on by cultural interaction. In order to address the health issue, the Indian government launched a number of initiatives, including the first three programs for tribal development. Immunization programs, sanitary facilities, safe drinking water, hospitals in tribal areas, mobile health units, and primary health centres are all offered. However, for a variety of reasons, including their belief that infections are more often the result of unsanitary conditions than of sorcery and witchcraft, success has not been as focused. Due to the medical professionals' lack of empathy for patients with such a cultural attitude, tribe members are unable to connect with them and turn to shamans or priests for help. Because there aren't enough resources for decent housing, education, and recreation, there aren't enough doctors and nurses working in rural tribal areas, which contributes to the shortage of qualified medical workers at these facilities. The perception of appointments in these communities as punishment leads to a rise in absenteeism, and tribal members who are unable to pay hefty fees turn to private practices. In addition to having unsanitary conditions and a distance issue, hospitals also have inadequate road connection for mobile vans. Programs to raise awareness about health issues without endangering their way of life, and a fair and impartial relationship between government medical personnel and traditional healers.

### **Assistance programs for schedule tribes**

The initials of 527 tribes were included in the Eighth

Schedule of the Constitution, which was added in 1977. Its duty under the constitution to provide reservations for tribal people and to shield them from prejudice.

### **Constitutional safeguards include the following**

Article 15(A) for the scheduled tribes' educational advancement, which provides seat reservations, a waiver of admissions requirements, scholarships, etc.

Article 46: Education and economic interests of SC and ST are protected, and they are shielded from exploitation and social injustice.

Articles 330 and 332 reserve seats for SC and ST people in the State Vidhan Sabhas and the Lok Sabha. Article 339(1): The President has the authority to form a Commission to provide a report on the welfare of the Scheduled Caste and tribe in the state, as well as the administration of the Scheduled Area.

The Van Bandhu Kalyan Yojana, the Single Window System for obtaining Market Information on Minor Forest Produces, the establishment of 184 Eklavya Model Residential Schools, the creation of the Tribal Map of India, and the MFPNET Portal of TRIFED were all significant initiatives for tribal welfare in 2014. The nodal ministry for overall policy, planning, and program coordination for the development of the scheduled tribes is the Ministry of Tribal Affairs. Through financial support, they aim to bolster and reinforce the endeavours of other Central Ministries, State Governments, and non-profit organizations. The Ministry of Mining is really concerned about the negative effects that mining has on the surrounding communities, particularly the weaker and tribal populations, and the government is taking these issues seriously in this field.

### **Community study area**

The study area is Hazaribagh District of Jharkhand state, India. Munda and Oraon are the major tribal community.

### **Findings**

The general thought of especially male members of the community was a notion that they are special citizen of the society and it their right to get all facilities from the government without doing anything. The state Jharkhand was carved on the basis of tribal population and they believe that every state facility is their birth right. Women on the other hand are more realistic and they agree they should work hard for better future. Women advocate good education for their children. Men are of opinion that it is their birth right to drink wine for that they never mind developing nexus with antisocial elements. Women are staunch opponent of alcoholism and majority of them asked the authority to check it in lieu of all other state schemes. The indifference of male members towards development was significantly noticed. Tribal culture cannot be separated from alcoholism. In fact every family has their own in-house breweries they take it as source of income as well. Women have realised importance of education and they are distancing them self from this evil. Although still good number of especially old ladies drink alcohol. Young girls are avoiding this habit and have started doing better in education. Another reason of their marginalising in development issues is foul play by their own elected representative. Tribal wish to accelerate their development by taking part in policy making and their implementation. They want more say in politics and believe that this is the

only way to catch the missed train.

With its Natural Resource Management (NRM) Policy, which places a specific emphasis on supporting the comprehensive development of tribal communities, NABARD is directly linked to tribal development and sustainable livelihood through orchard-based farming systems. A start in this direction has been taken with the implementation of comprehensive Adivasi Development Programmes (ADPs) in Gujarat since 1995 and Maharashtra in 2000. The WADI model of tribal development, which is widely acknowledged as a paradigm for reducing poverty, is the program's main focus. A Tribal Development Fund (TDF) was established by NABARD with a corpus of 50 crore from its 2003–04 revenues, and it has grown over time to replicate the Wadi Model throughout the nation. Partnerships with State Governments, the Government of India, NGOs, and corporations are used to carry out the TDF programs. The Tribal Development Program has generally reduced hardship and migration, increased stability in livelihoods. The goal of tribal development is to guarantee an ecosystem of equal chances for livelihood, health, and education. It also aims to support the sustainable development of tribal communities while protecting their distinctive identities and cultures.

The overall impact of the Tribal Development Program has been enhanced quality of life, decreased migration and hardship, greater capability and engagement of women in the development process, and the emergence of entrepreneurship in addition to stable livelihoods. Additionally, it has guaranteed food security, healthcare, education for children, and the empowerment of women in addition to preventing migration ([www.nabard.org](http://www.nabard.org)). Research on the ways these tribes live in forests and hills reveals that they have a unique way of life. Their customs and expertise are priceless and enduring. We shouldn't assume that since we are more developed than they are—that is only a sense that arises when we consider modern Western development concepts. We are talking about the Second Green Revolution, which is based on more organic and sustainable methods, after embracing the Green Revolution and witnessing its negative impacts after so many decades, particularly on health and its unsustainability. It is evident that ancient farming methods were once used in rural regions and by tribal people. These methods were sustainable, and we are currently working on projects to teach these methods to them. They led an environmentally friendly, self-sufficient, sustainable lifestyle that had no negative effects on the climate. However, their lives were upended when they came into contact with people who they perceived to be more civilized, and they had to deal with issues like land alienation, debt, bonded labour, immigration, education, and health issues. Constitutional provisions, welfare schemes for Scheduled Tribes, institutional financial support, central and state governments, and non-governmental organizations (NGOs) are all in place in independent India. These efforts aim to equip the tribes with problem-solving skills, integrate them into mainstream development, and protect them from exploitation by providing health, educational, and infrastructure facilities. They are receiving assistance in adopting sustainable practices and raising their income levels while maintaining the traditional and cultural attractiveness of their community. More than 500 tribal communities call India home. They are distinct ethnic

groupings with unique cultural characteristics. They must be included in mainstream growth, but their socio-cultural uniqueness must also be preserved and given consideration. Large-scale commercial development and modernization projects like building large dams, big power projects, and mining projects displace tribal people because they lack the education or skills necessary to work on these projects, and they also disturb the forest land that provides them with a living, making their situation worse. Thus, the overuse of natural forest resources has diminished their basis of income. While the government and nonprofit sectors have placed a strong emphasis on tribal development, little attention has been paid to the sustainability issue. Instead, project conceptualization and timely, efficient project implementation have taken precedence.

### PMGSY Phase III

1. 2019 July Cabinet approved Pradhan Mantri Gram Sadak Yojana (PMGSY) Phase III.
2. Major Rural Links and Through Routes was the scheme's main goal.
3. Connecting villages to hospitals, higher secondary schools, and Gramin agricultural markets (GrAMs) was the aim.
4. 1,25,000 km of road length in the United States is the goal of PMGSY Phase III.
5. The program will last through 2024–2025, having begun in 2019–20.
6. The PMGSY Phase III program calls for a 60:40 distribution of funding between the federal government and each state.
7. For eight Northeastern states and three Himalayan states (Jammu & Kashmir, Himachal Pradesh, and Uttarakhand), the ratio will be different. That would be a 90:10 ratio.
8. Anticipated is the PMGSY Phase III system.

### PMGSY PHASE II

1. In May 2013, the Pradhan Mantri Gram Sadak Yojana (PMGSY) received approval for its second phase.
2. Under PMGSY-II, a target of 50,000 km length was established for the 12<sup>th</sup> Five Year Plan period.
3. The program's goal was to modernize the current roadways to improve community connectivity.
4. 25% of the upgrading costs were covered by the state, and 75% by the Centre.
5. In hill states, desert regions, Schedule V territories, and districts afflicted by Naxal: 90% of the expenses were covered by the Centre under PMGSY-II.
6. The continuation of PMGSY-I and II was approved by the Cabinet Committee on Economic Affairs.
7. The remaining road and bridge construction under the program was to be finished by September 2022.

### PMGSY PHASE I

1. In December 2000, the Pradhan Mantri Gram Sadak Yojana (PMGSY) was launched in its initial phase.
2. At the outset, the program was fully funded by the central government.
3. Enabling eligible unconnected habitations with all-weather road connectivity was the primary goal of PMGSY Phase I.
4. A defined population size of 500+ in plain areas and 250+ in northeastern, hill, tribal, and desert areas was

the basis for qualifying.

5. The population figure selected was based on the 2001 Census.
6. The program's overall goal was to advance socioeconomic development in qualifying isolated communities.
7. The program also sought to provide all-weather road connectivity to the current district roads. Phase I of the PMGSY aimed to cover 1,35,436 habitations.
8. 3.68 lakh km of rural roads were also to be upgraded as part of the program, with 40% of rural road funded by state governments.

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