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# Issues and Elucidation Surrounding Tribal Women and Human Rights

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## ABSTRACT

*India is a nation with many different indigenous communities, each leading a unique lifestyle, and is known for its rich tapestry of cultures and traditions. Among various indigenous groups, living in isolated and occasionally difficult-to-reach places, have protected their distinct rituals, beliefs, and customs spanning many generations. Their unique approach to has a significant impact in shaping their cultural identity. Healthcare, which is very different from traditional medical procedures. India's tribal communities are a patchwork of many ethnic groups, comprising but not restricted to the Bhils, Santhals, Gonds, and numerous others, each has an own social structure, language, and medical procedures. These communities are primarily inhabiting the hills and wooded areas, living there entwined with the natural world. In order to establish culturally sensitive healthcare interventions that combine ancient wisdom with contemporary medical breakthroughs, this research intends to investigate health status, medical practices, and cultural perspectives on health among tribal tribes in India.*

**Keywords:** *Indigenous, Generations, Tapestry, Ethnic Groups, Cultures, Traditions.*

## I. INTRODUCTION

"Tribe" is among the most widely used and ancient terms in the world. However, attempting to describe it in detail would be impossible. It is defined by the Cambridge Dictionary as "A group of people, usually of related ancestry, families who live together and especially those who don't live in towns or cities, have similar languages, cultures, and histories."

Although the term "tribe" has a disputed technical meaning, it is officially defined in India as the Scheduled tribes, as defined by the Indian Constitution's Article 342 and assigned by the President. The percentage of Indian tribal population that is Scheduled Tribes is rather low, as this section further indicates. Additionally, even though all Indian residents are regarded as indigenous individuals is used to describe Scheduled Tribe members. In this article, the same implications are used, and terms such as "indigenous people" and "tribal population" speak of

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the tribes that are designated as Scheduled tribes as defined by the aforementioned statute. People that are tribal are especially vulnerable to a range of factors, such as their traditional and cultural history, social standing, backwardness, and economic standing and level of education.<sup>5</sup> Most tribal members reside in the woods and are dependent on natural resources, such as farming, fishing, hunting, or collecting, and are cut off from the remainder of the globe. They consequently have fewer choices. formalised establishments that most people of the world, including banks and formal education institutions.<sup>6</sup> Law and how it's applied are similarly restricted, leading to various types of mistreatment. They are regularly kicked out of their properties for the purpose of development, mining, and other associated businesses. These removals lead to the loss of their food sources as a result of losing their farms and having to give up their water availability. Their fundamental human right—the right to life—is jeopardised by this. They are utilised even more in the name of tourism, their traditions and customs appropriated and displayed as theatrical props. In the interest of modernisation, tribal people must give up their old habits if they wish to elevate their standing and become more globally competitive.

Tribal women are particularly vulnerable because, on top of the issues that all tribal people face, they face extra challenges because of their sexual orientation. Young girls and tribal women are frequently sexually assaulted. Approximately sex abuse affects 50% of indigenous women, according to official polls and between the ages of 20 and 25, unmarried mothers make up about 53% of the population. Studies indicate that approximately among tribal women, 97% are unemployed, and 73% of those who do work do it part-time, generate a daily income of about 50 Indian Rupees, or less than 0.8 USD. Additionally, tribal women suffer from marital violence, encompassing both sexual and physical abuse. In addition to domestic abuse, indigenous women endure violence all their lives, starting from the moment of delivery through sex-specific abortions and goes on until old age, at which point they could be charged with witchcraft.<sup>7</sup>

In light of these serious human rights violations, the author attempts to comprehend and analyse several ways that tribal women frequently experience violations of their human rights. The investigator carried out an empirical study in the state of Jharkhand, surveying about 20 women primarily to comprehend the various ways in which their tribes violate the human rights of tribal

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<sup>5</sup> Health Care Services in Tribal Areas of Andhra Pradesh: A Public Policy Perspective. *Economic and Political Weekly*, 481-486.

<sup>6</sup> "Status of Tribal Women in India," *Mainstream*, Vol 12.

<sup>7</sup> "Tribal Women of India: International and National Safeguards- a comparative study," *Commonwealth Law Bulletin*, Vol 0, No 0, pp 1-32.

women relatives, the government, and the general public.

## **II. INDIA'S TRIBAL COMMUNITIES: A STATUS ANALYSIS**

India's tribal populations are dispersed throughout the country's northern and northeastern areas. The composition of it is roughly 7% of the entire population, or roughly 67.6 million. The densely inhabited states with tribal affiliations are Northeastern, Jharkhand, Madhya Pradesh, and Chhattisgarh. Although the ST population is concentrated most heavily within the states of Mizoram (94.8%) and Nagaland (87.3%) in the Northeast; Meghalaya (85.5%), Arunachal Pradesh (63.7%), the UTs of Lakshadweep (93.2%), and Dadra particularly Nagar Haveli (79.0%), there are significant concentrations in the states of Gujarat; Orissa (22.2 percent); Madhya Pradesh (23.3 percent); Rajasthan (12.4 percent); Assam (12.8%); 9.3% of Maharashtra and 7.7% of Bihar as well as Andhra Pradesh (6.3%) and the Islands of Andaman & Nicobar (5.5%).

Addressing their population distribution within the nation, the Indian Constitution has included a special clause in its fifth administration timetable of regions inhabited by tribes. As to this timetable, the governor or an advisory tribal of the Council has been granted multiple authorities to establish plans for the control over tribal lands. He is able to change or revoke any act if he believes that the state legislature, the parliament, or any current law believed to be harmful to the indigenous people's interests. The PESA, the Panchayat Bill of 1996, grants ownership and protection right to the Gramme Sabha to object to any discriminatory clause in the regions inhabited by tribes. The plans will be approved by the Gramme Sabha, and programs for the sake of social and economic advancement prior to their execution in regions inhabited by tribes.<sup>8</sup>

Likewise, the Indian Constitution's Sixth Schedule oversees the tribal areas of Mizoram, Tripura, Meghalaya, and Assam states as self-governing areas. Consequently, the architects of policy for India have started a number of initiatives in the field of development plans and to improve the socioeconomic standing of native communities significant rise in the amount of funding available for ST development in terms of infrastructural facility expansion. The Ninth Scheme intended to empower STs by offering a number of essential elements, such as social justice, economic empowerment, and social empowerment. Regarding National Health Policy, 1983 highlights the pressing need for enhancing the health of indigenous people by treating endemic illnesses to people of tribal descent. This is why a certain planning cell for tribal development has been operating underneath the Health and Family Welfare Ministry's

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<sup>8</sup> Jain, S. & Agarwal, S. (2005). Perception of Illness and Health Care among Bhills: A Study of Udaipur District in Southern Rajasthan. *Studies of Tribes and Tribals*

supervision. Of the various tribes, the nomadic tribal participants in the program known as "Medical Care for Nomadic, Remote, and Marginalised Communities" with an authorised Five crore rupees were spent.

The Department of Rural Development offers fundamental one of the provisions of the subsequent Five-Year Plan was the decrease in economic disparities in the community. Regarding monetary support for indigenous people, various banking organisations, such as Tribal Cooperative Marketing National Scheduled Castes, Development Federation, and Scheduled the purpose of establishing Tribes Finance and Development Corporation was expansion of indigenous populations. There was a seventh five-year plan that provides amenities for the tribal community, such as housing and drinking water.

Regarding housing, the Indira Awas Yojana (IAY) offers 7.68 lakh housing units in total for STs. 2.4 million STs have received pension coverage for old age in the Ninth Five-Year Plan period. Regarding the field of financial growth, NSFDC persisted in its role as a financial catalyst, enabling and obtaining funding from multiple sources to advance economic development initiatives for STs who are less than "twice as poor" line via 47 State channelising organisations, 19 of which were operational particularly for STs. To encourage selfless behaviour in the tribal regions, particularly in the isolated and distant 893 development of the socio-economic initiatives carried out through the non-profit organisations received assistance under the NGOs for STs Grant-in-Aid program. Thus, numerous initiatives have been made in order to measurable progress in the socioeconomic status of Native Americans.

As per the Constitution's Article 275(1), Grant-in-Aid (GIA) from every year, the Consolidated Fund of India is given to several State governments where the populace is ST. The scheme's primary goal is to increase the Scheduled Areas' administrative level to that of in addition to advancing the welfare of the STs residing in the rest of the State inside. The rate of increase in ST boys' and girls' enrolment middle-level girls between 1990–1991 and 1999–2000 have been very remarkable in comparison to that of the entire populace.

There has been progress in the fight against poverty among ST households. From 1993–1994 to 1999–2000, the rate of decrease in regard to of STs compared to the whole population is much smaller. However, in spite of everything, the Indian tribal group nevertheless lags behind—not because of their poverty, they are susceptible to social, political and cultural estrangement.

### **III. EFFECTS OF GLOBALISATION ON TRIBES**

From a variety of angles, the growth of tribal people has been profoundly harmed by

globalisation. While the rapidly expanding industries have had a negative impact on them, the advantages are they have not been affected by development. Several of those essential negatives are as follows:

### **1. Tribal Displacement**

The removal of tribal members from their native American territory has been one of the major problems since post-liberalization period. According to estimates, because more than 1500 significant projects for irrigation development since independence: more than 16 million. About 40% of the individuals who were uprooted from their communities were belong to the indigenous community. The change in location has occurred as a result of numerous development initiatives, such as irrigation dams, underground coal mines, and mineral-based businesses across a range of sections of the nation. Both the planners and the government are aware of the indigenous population's declining sociocultural legacy and resource basis utilising an array of development approaches, commercial interest, the absence of strong legal defence for tribal people, and the disturbance due to lack of imagination, of the indigenous population's way of life and surroundings a callous assistance program (Planning Commission, 1990).<sup>9</sup>

The majority of tribal people have as a common trait their isolation and territorial resources' minimal quality. Thus, indigenous members were forcibly evicted. Massive capital-intensive development projects have been displaced to create room for turn into a troubling pattern. The native people are compelled to coexist with foreign capitalists devastating outcomes in terms of relationships and civilisations. They feel compelled to go onto the constantly growing, low-wage, unstable, sporadic, and impoverished work market. Approximately 40% of Central Indian tribal people supplement their income by taking part in this exploitative and warped economic industry. Many more are gradually erased from existence in their native country or in urban shantytowns.

In fact, India is the world's second-most damaged country. More than Rs. 300 billion has been spent on hydropower and dams initiatives by the year 2000. In India, nearly all significant dam projects are inherently connected to national stooges who are obedient to global capitalism. Almost the centre and western regions are home to 60% of these big dams, where tribal groups make up the majority of the population.

### **2. Alienation of Tribes**

The growth of tribes depends heavily on land. It serves as their main source of income. The

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<sup>9</sup> Planning Commission: A Report on Scheduled Tribes

march of globalisation, however, has driven indigenous people away from their homeland. Over time, the native villages have seen deterioration due to both fraudulent and public-purpose acquisitions. The states impacted by land alienation are Madhya Pradesh, Andhra Pradesh, Gujarat, and Karnataka. Numerous studies have demonstrated that political and administrative inertia remains the root cause of persistence of the indigenous people's land alienation issues.

### **3. Issues with Debt**

The worldwide economy has caused the tribespeople to be too indebted as a result of their poor living conditions resources. The absence of purchasing power, education, and tools for interacting in profitable endeavours has resulted in debt for tribe-based groups. Tribal people's debt forces them into severe circumstances of destitution and compels them to part up their scant sources. The neo-liberal economy has caused the indigenous people to be forced to incur severe debt because they are unable to make payments their way of life based on their customs. Absence of a sensible policy to support consumption credit has a tendency to turn people into dependents on usurious moneylenders that lead to debt servitude.

### **4. Deprivation of Forest Rights**

Because they are a primitive people, tribal communities rely on forested regions to survive. Despite living apart in isolated parts of the forest, they get along well with animals and woodlands. However, the creation of eco-parks and animal sanctuaries destroy their natural environment and force them to relocate.<sup>10</sup> While neo-colonialism has allowed industrialised nations to maintain their hegemony over developing nations for controlling their financial systems. Because of this, the local culture, technology, and economics were discredited and transformed into towards overstretching. Community forest management's emergence has caused the state's authority over their natural habitat to rise. Nevertheless, state protects their rights by virtue of PESA, 1996's provisions. A living off of forest products, but multinational firms have diminished the inherent value of preserving their ownership above woods as well as natural resources.

### **5. Cycle of Poverty**

The tribal community has been engulfed in extreme poverty as neo-liberal development has progressed. Between 1999 and 2000, the percentage of poverty ranged from 45.86 to 41.14. The fundamental cause of all of these has been the alleged discontent with the current circumstances and the inability to obtain advantages and amenities that have been promised to them.

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<sup>10</sup> Nayak, Amar KJR, Kalyan Chakravarti and Prabina Rajib, 2005: Globalization Process in India-A Historical Perspective since Independence, (1947;) South Asian Journal of Management, vol.12, no.1

Globalization, which is founded on the individualised nature of, internalizes consumerism and Primitive people's self-centredness.<sup>11</sup>

## **6. Endangering Intellectual Property Rights**

In the age of globalisation, it appears that primitive tribes' use of Intellectual Property Rights (IPR) is waning. As the majority of Native American information and expertise are not recorded, the neo-liberal forces, for their own benefit, have patented those concepts. This native tribal groups transmit wisdom from generation to generation. By oral tradition, folklore, With traditions passed down over the generations, which are involved in a variety of life-cycle events, such as the treatment of illnesses/diseases, without any legally recognised code or authority to validate their rightful possession. The indigenous people rely entirely on biological resources, which is what their survival and existence are dependent on preservation and sensible use of these resources. Business protectionism pertaining to intellectual property rights and patents that results from different international trade and common resources related to property, including the Trade Related Aspects of Intellectual in accordance with the World Trade Organisation (WTO), property rights (TRIPS) pose a serious danger to these communities' ability to make a living. Additionally, they could be a source of tribal exploitation as biological diversity manifested in living things and information is desired to become private property and be regarded as an open access mechanism for unrestricted use by individuals seeking to privatise and get a patent for it.

## **7. Extermination of Primitive Tribal Culture**

The globalisation ideology has affected tribal people's cultural standing in addition to their socioeconomic circumstances. the encouragement of materialism and the global order has annihilated their own cultural identity. The neo-liberal order's individualistic aspect has mesmerised the primitives and multiculturalism has absorbed tribal culture. There isn't distinction between foreign tradition and indigenous culture. From the state to the individual entity, every aspect contributes to promoting existence of the current state. The media forces the importance of materialism on the desensitised middle class and forced to observe issues from a comfortable distance without feeling accountable to them, out of the drawing room. Put differently, globalisation is nothing more than the influx of popular culture or dominating segments into segments belonging to tribes via restructuring of identity, institutions, behaviour, and values.

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<sup>11</sup> Navaneetham, K. and Jose, S. 2005. 'Poverty, Malnutrition and Mortality in South Asia: A Review of Issues and Options'.



For centuries, the state authorities, the educational system, and the Church had a significant influence on the concepts of subjugation that local peoples were taught and fidelity in the service of absolutist or heavenly ideals. The change, which was sparked by colonisation and national globalisation is making development more intense.<sup>12</sup> Every individual is expected to disregard the harm and consider only their own interests carried out on other people. Growing amounts of the scarce natural, mineral, and select few control all of the financial resources. This is visible trend in many indigenous movements' hardening ethnic identities Northeast or in the claims made by numerous tribes in Eastern India that only they can genuinely speak for all of tribal India. Consequently, globalisation and cultural subjugation have destroyed entire ethnic cultures. Even indigenous people can feel guilty about adhering to their traditional customs.

#### **IV. THEORETICAL FRAMEWORK**

##### **1. Functional Perspective**

The functionalist perspective holds that every aspect of society is interconnected and contributes to the stability and smooth operation of society as a whole. As an illustration, the government funds the family's children's education, and the children pay taxes that support the state endures. In other words, families depend on the school to help youngsters get respectable job in order to sustain and nurture their own family. Kids grow up to as a result of this procedure, the state gains law-abiding, tax-paying citizens. If all goes as planned, society will produce, stabilise, and create order. If things don't go according to plan, society's many elements will need to adapt in order to recover a fresh understanding of productivity, stability, and order. Frequently ignored are tribal women, and their rights breached, leading to the creation of a new social structure where indigenous women now reside more inferior state compared to males.

##### **2. Conflict Theory**

According to conflict theory, society is a fight for limited resources. It believes that society is made up of individuals from different social backgrounds vying for social, economic, and political resources, such as leisure, housing, work, food, and education moment. Religion, the government, and schools are a few societal institutions that demonstrate this competition in their innate differences and add to the asymmetrical social system. Some individuals and some groups are able to get and possess greater resources than others; these "winners" make use of their ability and influence to maintain social institutions staying afloat. As an example, in the battle for resources between the tribal and urban populations, the urban population has

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<sup>12</sup> Nayar, Baldev Raj, (2006:) India's Globalization-Evaluating the Economic Consequences; Policy Studies 22, East-West Center Washington

unquestionably prevailed because tribal men have replaced tribal women due to a shortage of resources in the tribe, denying them the necessities of life.

### **(A) Research Problem Statement**

The Indian constitution guarantees each person's right to life, liberty, and the pursuit of happiness. The constitution's Article 14 forbids discrimination between the various categories of individuals in the nation. Only Africa has a larger tribal population than India. Adivasis, or tribes, as they sometimes referred to as a sign of self-determination, account for about 8.2% of the nation's populace. The central belt and northeastern regions of India are home to the majority of the tribal population. Nevertheless, women are recognised as being among the most vulnerable groups in society. Typically, there is no such social structure among the tribal communities, and there is no discrimination between males and females common throughout the tribes and there is no gender difference in the workforce.

The practice of killing female infants, which is common in several rural and urban areas of India, is surprisingly, tribal regions don't have this at all. One of the most vulnerable groups in the world is the tribe; there are several causes for this circumstance. It can be because of their customs, culture, background, their social status, their retrogression, and/or their financial and educational standing. Owing to due to their outdated status and the absence of common social institutions like banks, courts, and schools; they endure repeated exploitation. Women's status can be assessed based on the level of authority they possess within the household and the parts they play in society. Their positions are mostly established by the framework of decline common throughout the tribes. The inheritance of the family property is either patrilineal or matrilineal descending system. The patrilineal pattern of descent is typically maintained in India, however certain tribes which, like the Khasi, Jaintia, Garo, and Lalung of Meghalaya, also adhere to a matrilineal system, but in Jharkhand, there are no tribes that adhere to the matrilineal system.<sup>13</sup> Actually, there aren't any communities in India that have land rights of any type, other from the tribes mentioned above, this illustrates the extent of injustice meted out to not only tribal women but to all Indian females.

### **(B) Research Methodology**

The purpose of the research methodology is:

- To investigate the state of human rights for tribal women in India.
- To comprehend the causes of the human and fundamental rights of indigenous women being

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<sup>13</sup> Tribal health in North East India: a study of socio-cultural dimensions of health care practices.

violated.

- To investigate how indigenous women's rights are affected by backwardness.
- To comprehend how sexism affects indigenous women's status.
- Identifying several approaches for the empowerment of indigenous women.

**Speculation:**

- Members of the tribe egregiously abuse the human rights of tribal women in tribal settings inside the tribe itself.
- One of the main causes of tribal women's human rights violations is witchcraft.
- Tribal women's lack of awareness stems from poverty and illiteracy, leaving them not knowing their legal rights.
- Tribal women experience discrimination based on their sexual orientation.
- Tribal women encounter numerous challenges that require immediate attention.

**V. FIELD NOTES ASSOCIATED WITH THE RESEARCH ISSUE**

It takes about one hour to reach to the village from Ranchi's main urban region, which is about 25 km away. The settlement can be reached in a number of ways, including by car, bus, and taxi. With the exception of tube wells and wells, there isn't a lake, river, or other water source nearby for the locals. Given that farming in the rainy season is the only source of employment for the vast majority of people. They are unable to continue farming till the rain stops. "Katomkoli" is the settlement's name, and its residents are a varied range of ethnic backgrounds.

There are several different sects in the village; there are mostly three communities; one side is a part of the Muslim community, the other belongs to the Hindu community and the other is a member of the tribal community. Limited numbers of people fall into the ST (Scheduled Caste) category. The remaining individuals fall into the General Category, which has a limited number. Two are present. The village's government schools and the student-teacher ratio are generally kept up, the state of the classrooms is good, and there is no discernible difference in the calibre of instruction honestly, they are mostly state-run establishments.

The village as a whole has a very primitive perspective on women; they view women as the other gender. In this community, women are largely employed in domestic roles and have little opportunity to even venture outside their homes. Even though the younger generation is permitted to complete their education however, they are also infrequently permitted to seek post-secondary education, with some limitations. In the community, women are also married

off at a young age, and there have been multiple reports of domestic abuse, despite the fact that no such women publicly acknowledged this.

<b>Age</b>	<b>Status of Marriage</b>	<b>Educational Background</b>	<b>No. of Respondents</b>
15-18	Unmarried	Middle School	7
18-20	Unmarried	High School	8
20 & above	Married	Matric	5

**Table 1<sup>14</sup>**

The Indian Constitution is the cornerstone of this nation's legal system and the focal point of society. However, have we ever considered whether or not everyone in our nation is aware of the Indian Constitution? The answer is, "No." How easy is it for us to talk about in-depth the complexities of the Indian constitution. Although some individuals in this state continue to be even conscious of the existence of such a document.

Given that the women in the village are unaware of the Indian Constitution, their rights are seriously violated by the villagers, their family members, and the larger community, but the villagers are still hesitant to acknowledge this in public, when questioned about infringements on their basic rights the majority of them flatly denied this supposition and made an effort to steer clear of such enquiries going forward. Nevertheless, it was glaringly obvious that there were multiple serious violations of women's human rights at Katomkoli village events. For example, the preceding table revealed that women under the age of 20 who had finished their post-secondary education were not allowed to continue their study after they were scheduled to be married off to the preferred husband of their family member.

There are a number of factors that contribute to these serious violations of tribal women's human rights; despite the women's reluctance to acknowledge this in public, it was clear from their early marriages and prohibition from pursuing higher education, perhaps the cause is that decreasing in any way is illegal and needs to be addressed right away.

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<sup>14</sup> Harsh Parakh, Tribal Women and Human Rights: Challenges and Elucidation (A Sociological Study) assessed at <https://ssrn.com/abstract=4215874>

<b>Reasons for Human Rights Violations</b>	<b>Yes</b>	<b>No</b>	<b>Not Answered</b>
Social Standing	3	17	-
State Machinery	10	9	1
Lack of Education	12	8	-
Living in Seclusion	7	13	-

**Table 2<sup>15</sup>**

In addition to violating the fundamental rights of tribal women, the researcher attempted to comprehend the social inequality that exists in India. Tribal women have numerous reservations open to them in the fields of healthcare, education, and work; yet, as was previously mentioned, these women do not be familiar with the Indian Constitution, hence it was anticipated that they would not be aware of all the resources the government offers to the less fortunate members of society, but to the researcher's surprise, they were quite aware of the policies put in place by the government and doubtful about the medical services that the government is offering. The majority of the villagers left to private hospitals outside the area in order to receive better medical care and facilities; when questioned the reason why they favoured private hospitals over public ones. The government hospitals, they claimed, were devoid of infrastructure, offered extremely subpar services, and failed to maintain appropriate cleanliness kept up in public hospitals. This demonstrates the villager's knowledge of cleanliness and healthcare, and it's evident that they don't cut corners when it comes to delicate matters like that.

## **VI. COMPREHENDING TRIBAL HEALTH**

### **(A) Health status**

The general state of "widespread poverty, illiteracy, malnutrition, absence of safe drinking water and sanitary conditions" all contribute to the "very poor" state of tribal health in India. Inadequate maternity and child health care, and living conditions inadequate reporting on national "dismal health conditions prevailing" are caused by "health and nutritional services" amidst this susceptible populace. The tribal groups in India vary from one another in a number of ways, including the language they speak, socioeconomic classes, and cultural customs and

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<sup>15</sup> Ibid.

traditions. Given that most of them reside in lonely places such as forests and steep landscapes, they frequently stay alone and unaffected by the processes of development and are mainly shielded from civilisation taking place all around them.<sup>16</sup>

The research in (Basu, 1994) highlighted the vulnerable health states of tribal communities and shed light on the pervasive incidence of crippling illnesses in particular areas. His research emphasised the widespread prevalence of conditions such like guinea worm, malaria, yaws, and goitre among tribal communities, illuminating the significant health issues that these disadvantaged populations encounter.

Following Basu's research, the National Family Health, a verified survey was conducted between 1998 and 1999. These results, highlighting concerning rates of newborn and child mortality in the demographics of tribes. Additionally, the survey highlighted the notable incidence of anaemia among Native American women, exposing a serious health concern that substantially adds to the increased susceptibility among these groups. The study (Basu, 1994) provided important insights on the pervasive incidence of crippling diseases while highlighting the precarious health situation of tribal groups.

Rao emphasises how poverty has a negative effect on health outcomes. Emphasising its intricate relationship with dietary shortcomings. The lack of easily available and appropriate prenatal and postpartum care additionally enhances increased inequalities in health in these populations. Rao's in-depth investigation sheds light on the complex nature of tribal health inequalities people, highlighting the necessity of an all-encompassing a strategy that tackles issues beyond the financial in addition to malnourishment inadequacies and gaps in maternal medical care.

The study (Basu, 2000) investigates the noteworthy influence of alternative medicine on the health-related beliefs tribal groups.<sup>17</sup> In these communities, illnesses are frequently ascribed to filthy living circumstances, poor personal hygiene and outdated childbirth practices procedures. Basu emphasises how common genetic illnesses, emphasising in particular the prevalent incidence of sexually transmitted infections and sickle-cell disease infections. The effects of superstitious ideas in magic further exacerbates the health issues these indigenous people populace. This complex interaction between culture customs, conventional wisdom, and medical results highlights the necessity of having a detailed understanding of the sociocultural setting of medical interventions.

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<sup>16</sup> Tribal Health Problems, Diseases Burden and Ameliorative Challenges in Tribal Communities with special emphasis on Tribes of Orissa. Tribal Health: Proceedings of National Symposium. Regional Medical Research Centre for Tribals, Indian Council of Medical Research.

<sup>17</sup> Basu, S. (2000). Dimensions of tribal health in India. Health and Population perspectives and Issues

Several academic studies, including those carried out by J. Roy and Rajiv Yadav<sup>18</sup> in 2005, P. Manikanta, and K. Mallikharjuna Rao have carefully examined the complex terrain of dietary deficiencies that are common among indigenous communities.<sup>19</sup> These investigations highlight the widespread problem of inadequate intake of vital nutrients, a worry that is especially prominent among weak demographic groups, namely the elderly and children. The obvious result of this dietary deficiency is the worsening of starvation and the appearance of deficiencies, raising concerns on the health and health of these underprivileged groups.

The 2002 conclusions of the Indian Council of Medical Research highlight notable geographical differences in health results, which are most noticeable in the ancestors of Orissa, where there are higher than average incidence of respiratory infections has been located. This regional well-being division is clarified even more by the research, which explores the frequency of illnesses in different Madhya Pradesh tribal populations as well as Chhattisgarh. The study highlights the complex relationship between food habits and socioeconomic backgrounds as key determinants of health inequalities among these tribes. The inadequate infrastructure for healthcare in tribal areas is still a widespread and worrisome problem, as emphasised by Singh's (2008) study. Singh illustrates heeding the concerning high death rates among many North East Indian tribes, identifying the injury, infectious disease, and other variables that are firmly held convictions of paranormal causes. The scarcity lack of affordable, high-quality healthcare services intensifies these communities' susceptibility, maintaining a circle of unfavourable health consequences. Especially notable is the ignorance of reproductive and child issues health (RCH) services, jeopardising indigenous inhabitants' quality of life even further.

### **(B) Health Practice**

Illness is frequently viewed in many tribal cultures around the world as the result of natural causes that are intricately linked to the metaphysical and spiritual domains. These communities frequently use conventional medicine professionals to identify and address illnesses, drawing based on ancient wisdom transmitted through oral customs. The philosophy is based on a holistic knowledge of health, in which the physical, mental, and the social characteristics of a person are taken into linked together.

India's indigenous tribal communities have distinctive ideologies, customs, and behaviours

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<sup>18</sup> Yadav, Rajiv & Roy, J. (2005). Nutritional Status of Pre-School Children among Bharia Tribe of Patalkot, M.P. Tribal Health Bulletin

<sup>19</sup> Rao, K. Mallikharjuna et al. (2006). Nutritional Status of Saharia – A Primitive Tribe of Rajasthan. Hum. Ecol., 19(2), 117-123

related to both well-being and disease. Sebastian and Azeez (2016) observe an alarming pattern of decline in tribal indigenous methods related to health.<sup>20</sup> Numerous tribes depend on a conventional medical framework based on beliefs related to magic and the paranormal accentuate the peaceful cohabitation of the tribes with nature, as seen by the Raji people's reliance on fifty medicinal plant species used in the Himalayan Kumaon region.

The dissemination of information in ethnobiology over generations underlines how enduring traditional healthcare practices, which are frequently required in rural places due to the lack of access to contemporary healthcare services. Additionally, the connection between beliefs, customs, good health habits are visible in different tribal communities. Gautam, Shukla, and Chakarvarty (2008) list 23 plant species that are used to treat gynaecological disorders. Among the tribes of Chhattisgarh, Sikdar and Dutta (2008) list 62 plants that the Nath community uses for work in Assam for health-related reasons. The continued existence of one can watch traditional healing techniques in the Rongmei tribe in Manipur, using 60 different plant species to treat health problems. Though accepting some tribal health-seeking behaviour and allopathic therapies stays firmly entrenched in customs, beliefs, and Dutt, Bhagat, & Pandita (2015) on customs. Traditional medicine is a rich tapestry that includes both ceremonial and plant-based treatments.

## **VII. CASE STUDY**

### **(A) Case Analysis of Orissa**

Regarding the uprooting of tribes, Orissa, a state in eastern India, has long been in the news. The Kalahandi, Bolangir, and Koraput tribal regions have been the subject of controversy for the displacement of Native Americans as a result of multinational corporations meddling in their territory. Each of these locations is possessing bauxite and aluminium mines, which are important sources of minerals to these businesses. Noteworthy is the fact that the magnificent plateaus in what is now the Rayagada district's northwest region. Nearly one-third of India's bauxite reserves are found in Orissa. These woods and streams have created the distinct eco-climate of the area that has made it possible for its residents, who are primarily indigenous people, to prevent hunger or fight for food when facing hardship or droughts are examples of natural disasters. Their territory is being encroached upon more and more by MNCs and the mining mafia to take advantage of the substantial bauxite reserves in the area. Among the major Indian private companies and all MNCs the following businesses are competing for the region's

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<sup>20</sup> Sebastian, A., & Azeez, E. A. (2014). Development induced displacement and its cost on social capital: A case study from Chhattisgarh. In Norvy Paul (Eds.), *Development displacement and marginalization*.



bauxite deposits:

UAIL Vedanta Alumina Limited and (Utkal Alumina International Limited) and the aluminium company Aditya. Every district in turn is densely populated with indigenous communities. The uncivilised people believe their state was quite tranquil prior to the establishment of these bauxite mining businesses. People have access to sufficient, sustainable resources, such as food sourced from the woodland. However, because of future developments people in the neighbourhood believe they are in a disadvantageous situation.

Most of their individuals, in their opinion, might not be eligible in order to absorb if they are laid off, into new positions. The most of them are semi-skilled or unskilled in some professions. The common people and tribal people who rely on agriculture for a living now feel cheated of their customary method of surviving. Above all, some of them lack the education and technical know-how necessary to transition to jobs outside the farming industry. The tools employed by the mining and industries does not produce enough jobs for them. As a result, the movement against mining is headed by an association of the community called Prakritik Suraksha Sampada Parishad. This affects even female workers in this field by this particular situation. They have no jobs and have gone to eat by themselves. The groundwater supplies have been severely damaged by mining.

Stated differently, it is out of balance with the environment of areas of concern. They feel wronged by the insufficient payment to Mahanadi and the forfeiture of hundreds of acres of land in Orissa, Coal Fields Limited (MCL), a division of Coal India restricted (CIL). Numerous displaced people reportedly have not received sufficient payment or employment for their land being lost. The displaced Native Americans state that while Sundargarh district's Basundhara mines began production in the early 2000s, a large number of displaced people have not received any work. Furthermore, their settlements for compensation have not yet been completed. According to reports, a 0.04-acre plot of property in the currently, Kalinganagar Industrial sells for Rs 100,000. Therefore, the populace who are no longer in possession of their land feel not only their main source of income, they believe that the government and the land mafia, who paid them a pittance for their land.

"Pratirodh Sangram Samiti (PPSS)" of POSCO, the organisation leading the state's anti-POSCO movement, has also impacted the local women and children. They have erected barriers at these settlements' entrances, which are watched after by mothers and kids to stop the entrance of POSCO and government representatives. As said by a government source, the project will only require the acquisition of 435 acres of private land. It is believed that this would entail the

relocation of 20,000–25,000 people. It is anticipated to ruin hundreds of lives of native groups residing in these regions who continue to co-exist peacefully with the natural world.

### **(B) Case Study of Jharkhand**

This threat is also severely affecting the state of Jharkhand. There are many indigenous people in Jharkhand who are displaced as well. According to the 2001 census, there are 71 lakh indigenous people living there. The Punkhri-Barwadih localities are seeing fierce opposition to the possibility of losing their fruitful agricultural land to a commercial enterprise. The indigenous people who have been uprooted by Jharkhand's coal mines have experienced unstable means of subsistence. Tribals have filed 2,608 cases in total in 2003–2004, with the Special Area Regulation Court, which raised increasing to 2,657 instances in 2004–2005 and 3,230 cases in 2005–2006.

3,789 cases had been submitted to the Special Area Regulation Court as of January 2007 to reclaim Native American territories. Other than the loss of more than 10,000 acres of densely forested and well-irrigated land, it's likely that NTPC's proposed opencast coalmine will completely destroy, or at least amount of irreversible harm, the megaliths of Punkhri-Barwadih project with a total cost of Rs. 40,000.

According to reports, NTPC was given three coal blocks in Jharkhand: Keredari, Chatti-Bariatu, and Punkhri-Barwadih issued in October 2004 by the Union Coal Ministry. The state is purchasing land in accordance with the Coal Bearing Area Purchase and India's Development Act of 1957 is a legally binding and exclusive coal-producing regions. Regarding this extensive relocation of the worst victims are small farmers and tribal people. Consequently, each of these tribes of Jharkhand oppose each and every one of these development initiatives. Even so, despite sixty years of independence, no communication system has been established. Tribes always therefore fall between thin line of radical organisations and the government. This ambiguity additionally destroys their means of subsistence and causes them to be uprooted.

The state government and multinational corporations are working together for taking over territory from indigenous groups. Occasionally, the state in an attempt to drive indigenous people off their land, the government has attempted to operations of Naxal. Given that tribal territories make up the majority of the Red Corridor, there is a common, although false, belief that the tribespeople in these regions are those who support or are Naxals.

## **VIII. CONCLUSION**

One vulnerable subgroup is constituted by tribal women. To prevent exploitation, they need a

thorough set of safety measures. Requirements for safeguarding cannot be satisfied alone by means of national or international procedures. Instead, both are required at the same time. Disaggregated data on indigenous women is required in the social, political, and economic domains in order for appropriate policies and initiatives to be created in order to meet their requirements and improve their circumstances and welfare, all the while upholding their rights as women and indigenous peoples.

There has never been a national legal structure designed to advance and protect women's rights. In order to improve the status of Native Americans, especially women, the Ministry of Tribal Affairs, the national commission on tribes that are scheduled and integrated tribal development subplan Projects need to be carried out. The scheduled tribes and scheduled areas commission, the scheduled welfare committees for castes and tribes, the National Scheduled Finance and Development Corporation, among the organisations involved are the marketing and development federation of the tribe. Additionally, efficient monitoring systems for the ways in which these organisations are addressing the needs, welfare, and rights of tribal women.

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