CHAPTER - VII

PROBLEMS OF TRIBALS

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4. SHIFTING CULTIVATION
5. HOUSING
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CHAPTER - VII
PROBLEMS OF TRIBALS

Tribal lands have been acquired by the Government for various development purposes. Contractors, moneylenders, missionaries etc., have also acquired the land of the tribals for their own benefits. As a result, the problem of landlessness has come into existence in tribal areas. The economy of tribals is subsistence oriented. The concept of saving is not known because they generally produce perishable things, which cannot be stored for a long period. The non-tribals and moneylenders have entered in the tribal areas that purchase the things produced by the tribals at low rate. They provide loan to the tribal at exorbitant rate of interest. Thus, they exploit the tribals on account of such practices tribals have to face the problem of poverty.

In hilly and forested areas, tribals build their houses with the help of mud, wood, grass, leave, bamboos, etc. These houses are easily destroyed by heavy rain, air and fire. They have to face the problem of housing. Previously forest was the chief source of gainful employment of the tribals round the year. But the establishment of Government administration in the forest and enactment of forest acts snatching away the traditional rights of tribals over the forests has brought the problem of unemployment among the tribals. Now-a-days, reciprocal exchanges are in the way of vanishing. Tribals have to incur loan from the moneylenders. The moneylenders charge high rate of the interest on loan. Being unable to pay the loan and interest and to take more loans before the expiry of the first loan, forced the tribals to become bonded labour in the house of moneylenders. As bonded labour they loose all kind of freedom. They are paid very nominal wages and have to work at beck and call of the moneylenders. In this way, the lord of the forest has becomes the slave of the moneylenders. They are facing the problem associated with bonded labour system. The tribals have been practicing the shifting cultivation since time immemorial. But the establishment of government administration, a number of problems have come up before the tribals related to shifting cultivation.

Tribals are poor. They have to struggle hard for their existence. They keep their children engaged in the household chores since very childhood. Although some government schools are situated in their areas, but the importance of bread more than education forces them to make their children as child labour and earn little from their wages. As a result, the tribals have to face the problem of illiteracy.

The tribals have to face the problems related to health. They live in such a houses, which do not have excess of air and light. They do not have drainage system. The village roads are made dirty. They drink water from dirty ponds. As a result they have to face a number of problems related to health and sanitation.

The tribals have to face the problem related to malnutrition. Previously, tribals used to do hunting and gathering in the forests. They used to solve the problem of balanced diet from the practice of hunting and gathering in the forest. But now they are dependent only on small agriculture and wage earning. The income from small agriculture and wage earning is not sufficient to meet the requirement of balanced diet. Majority of them are below the poverty line and are facing malnutrition.

The areas which tribals live do not provide employment to the tribals round the year. During the agricultural season, they get employment in their own small lands.
Those who do not have sufficient land, get employment as agriculture labour. After
land, forest was another means of employment round the year. But decrease in forest
areas due to illegal cutting of trees, the establishment of government administration and
policies have snatched away the employment of the tribals. Now they have to migrate at
other places for work. As migrant labour, they have to face a number of problems.

Thus, for the purpose of study, the tribal problems can be divided into the
following headings:
1. Land Alienation  (*discussed in Chapter-III*)
2. Poverty and Indebtedness  (*discussed in Chapter-III*)
3. Bonded Labour
4. Shifting Cultivation
5. Housing
6. Education
7. Drinking
8. Communication
9. Unemployment
10. Health and Sanitation
11. Malnutrition
12. Labour Migration

**3. THE PROBLEM OF BONDED LABOUR:**
Bonded labour system is such a system in which a labourer takes loan from the
moneylender or landlord, and in turn, agrees to serve him till the principal amount and
interest charged on it was not paid back. Thus, loan or indebtedness is the root cause
behind the existence of this labour system. It is loan for which a labourer accepts the
bondage of the moneylender. It is not bad for entering into bondage of the
moneylender, but it is the situation of exploitation and oppression under the bondage.
The moment a labourer takes loan from the moneylender and accepts to render labour
as bonded labour, he loses freedom of all kinds. He cannot move freely in the village.
He cannot go outside the village. He cannot work according to his will. He cannot
bargain his labour at market value. He gets only nominal wages and food. During peak
agricultural season, he is not expected to be absent. During off-season, he can perform
his own work, if there is no work in the house of the master.

In this system, a labourer can become free by paying loan and interest to his lord. But
getting low wages and taking loans frequently lands a labourer into the situation of
perpetual bondage. Previously, only agricultural lords possessed bonded labour. But
now-a-days, brick-kiln owner, cow-shed owner, hotel owner and small scale industry
owners are possessing bonded labour for their purposes. Not only tribals, but also the
members of scheduled castes and weaker sections, are also victim of this inhuman
labour system.

Although in this system labourer is dependent on master and a master is dependent on
labourer, but the system is beneficial for the master or lord. Through the medium of
loan, the lord is able to get a servant for the performance of agricultural and household
chores at nominal wages. Besides labourer, he also utilizes the services of labourers’
wives and children on many occasions. Thus, he gets a permanent servant till the loan
and interest is not paid back.
BONDED LABOUR SYSTEM (ABOLITION) ACT 1976:

Government of India was fully aware of the existence of Bonded Labour system. But it was thought that the momentum of economic development and the development of social consciousness would end this system spontaneously. But such situation never came. The scheduled castes and scheduled tribes commission in its reports between 1960 to 1974 continuously highlighted the existence of bonded labour system and recommended to abolish this system at the earliest. The report revealed that scheduled castes, scheduled tribes and women were the worst victim of this system. The existence of Bonded labour system was not only highlighted in agricultural areas but also in non-agricultural areas like hotel, cow-shed, domestic servants, small industry, weaving industries, skin industry, Bangle industry, etc. Voluntary organisation, media persons, social activists and social scientists also highlighted the evils inherent in bonded labour system.

On the recommendations of the then Cabinet and the Prime Minister, Honourable President promulgated an ordinance named Bonded Labour System (Abolition) Ordinance in 1975. This ordinance assumed the form of Bonded Labour system (Abolition) Act, 1976. According to this Act, Bonded labour system was declared as social and economic evil. There was also provision for the punishment to the lords involved in keeping bonded labour. All loans on the heads of bonded labour were made free. In order to uproot this system, there were three kinds of provisions. These provisions were as follows:

1. Provision of Identification
2. Provision of Release
3. Provision of Rehabilitation

1. PROVISION OF IDENTIFICATION: Identification of bonded labour was really a troublesome job, because there were no written records in this regard. Another reason was that no bonded labour wanted to come for identification due to fear of attack from the master. The government had constituted a vigilance committee for the identification of bonded labour with the help of D.M./D.C., B.D.O., V.A.O., and the Local people of the Gram Panchayath. With sincere efforts of the vigilance committees, some bonded labourers were identified. But the number of identified bonded labour was much less than the estimated number of bonded labour by NSS (National Statistical Survey). This fact also came into existence that the masters themselves also reported some bonded labourers, so that their labourers could avail government benefit.

2. PROVISION OF RELEASE: The government was fully aware that only identification process was not going to solve the problem of Bonded Labour. The need was to release them from the clutches of the moneylenders. With the help of government machinery and with the help of vigilance committee, bonded labourers were released. But all identified bonded labourers could not be released.

3. PROVISION OF REHABILITATION: Government was aware of the fact that only identification and release process would not change the lot of bonded labour. There urgent need to rehabilitate them. Through centrally sponsored scheme, attempts were made to rehabilitate the bonded labourers. Three types of schemes were formulated and implemented for the rehabilitation of bonded labour. These were as follows:

1. Land based scheme
2. Non-land based scheme
3. Craft based scheme

1. **LAND BASED SCHEME**: Under the scheme each beneficiary was given 1.5 acre of land, a pair of oxen, agricultural implement set, seed fertilizer, pesticide etc. some amount in cash was also given for the construction of well, levelling and boundary of the plot. Bonded labourers were supposed to be settled in the form of villages nearby the lands.

2. **NON-LAND BASED SCHEME**: Under this scheme each beneficiary was to be covered under dairy, goatery, piggery, poultry etc to supplement their income. Under this scheme a beneficiary family was given a cow, 12 chicks, 6 pigs and 3 goats. There was provision for training in animal husbandry and livestock rearing. The service of veterinary doctor was also made available to them.

3. **CRAFT BASED OCCUPATION SCHEME**: Under this scheme, the beneficiary family was given a bullock cart, rickshaw, horse driven vehicle, loudspeaker to give on hire, bicycle etc., to earn money from these craft based occupation.

Under the rehabilitation scheme, there was provision to buy the things produced by bonded labour through cooperative society. The administration was empowered to keep watch on the rehabilitation scheme to prevent the return of bonded labour under the bondage of the landlord.

Landlessness, lack of employment, indebtedness, lack of food, and illiteracy are the causes responsible for the existence of this barbaric practice. So long as a person is dependent upon other for livelihood and survival, it is impossible to root this system out of the society.

4. **THE PROBLEM OF SHIFTING CULTIVATION**: In this type of cultivation, a specific plot is selected for the purpose of cultivation in a year. When the cultivation is over, the plot is left barren for some years. In another year, another plot is selected for doing the cultivation. Thus, in each year, a specific plot is chosen for doing cultivation. In this cultivation, the plot of cultivation is changed every year. That is why, this cultivation is known as shifting cultivation. This cultivation is widely prevalent in tribal areas.

   Each year, shifting cultivation done over nearly in 10-lack hectare of land. Nearly 6.4 Lakh families subsist on the basis of shifting cultivation. Nearly 50-Lakh hectare of land is under shifting cultivation in our country.

   The economy of shifting cultivation has been subsistence oriented. This cultivation is not profit-oriented. Here cultivation is done through tradition. Forest and bushes are cleared for this cultivation. Felling of trees and bushes brings the problem of soil erosion. There is also threat of environmental imbalance due to shifting cultivation. The imbalance caused in environment is also harmful for the health. That is why the government has decided policy for controlling the cultivation.

5. **THE PROBLEM OF HOUSING**: Tribals of our country have faced problems related to house. House provides shelter to human being. It provides protection to human being during heavy rain, excessive cold and extreme summer. That is why house has been included in three basic needs of men, i.e., food, cloth and shelter. The house of tribals depends up the environment they live and the economy they practice.
The tribes, subsisting on hunting and gathering, move from place to place on the hills and forest. As their economy is an example of wandering economy, they are not in a position to build a permanent house. Another point is that in the environment in which they live, they do not get raw materials for the erection of permanent house. They erect huts with the help of grasses, bushes, leaves, bamboo, woods etc. In these huts, they have only an entrance to go in and come out. The entrance is closed during night or when they go for gathering during day with the help of a cover prepared from bamboo rope. These huts protect the tribals from rain, cold and heat. They also feel protected from the wild animals during night. The greatest precaution is taken from the fire. The fire destroys these huts in no time. Although they take every precaution to save their huts from the fire, but incidence of fire in their huts appears frequently destroying not only their huts, but their lives too. Wild animals like elephants, sambhar, wild bull, etc., attack their houses and destroy them.

Now-a-days, hunters and gatherers are facing a lot of problems in getting bamboo, grasses, leaves, bushes etc., for the erection of their huts at different places of their stay for the purpose of hunting and gathering.

As they are wandering tribe and cannot settle permanently, their houses cannot be built under Indira Awas Yojna. Some colonies for these hunters and gatherers, under Indira Awas Yojna were built, but they could not stay there because those houses were not fulfilling their cultural needs.

The shifting cultivators have to face the same situation of housing problem like hunter and gatherers. The economy of shifting cultivators is also a wandering economy. They also shift from one place to another each year for shifting cultivation. As they shift their place and each year for cultivation, they are not in a position to build permanent house. They have to make huts with grasses, woods, bamboos, leaves, ropes, etc. These huts are sometime blown away by the storms. Sometimes, they are destroyed by fire and sometimes by the wild animals.

The settled agricultural tribes live in plain area. They built their houses with mud, bamboo, wood, rope etc. Houses are thatched with phoos (grass, leaves, straw etc) or tiles. Majority of houses are single storey. But some houses are double storied too. Each house has a courtyard and veranda. These houses are built permanently. But in these houses too one does not find windows, drainage, bathroom, and lavatory. In houses one finds a pit where utensils are washed. The house is built not from the health and sanitation point of view. Houses are not airy. They remain dark because there is no window. The street remains narrow and dirty. The rooms in the house are not sufficient. Generally house has one room with a veranda. They live, cook and sleep in the same room. The same room also works as store. Some times, they have to adjust in the same room with chickens, goats, cattle etc.

The artisan tribes also have to face the same problem of house as that of agricultural tribes. They live and work with agricultural tribes in the villages. They also built permanent houses with mud, wood, bamboo, grass, straw etc., with thatch or tiles, like other agricultural tribes in the village. They have also problems in getting wood, bamboo, branches, and grasses for ropes etc., from the forest for the purpose of erecting houses. Their houses are also mostly of single storey. Their houses, too, do not have windows, drains, rooms, latrine etc.

The tribals, working as mining and industrial labour, too do not have proper house to live in. They live in slums and in unhygienic condition. The situation of tribals
working as agricultural labour is also very pitiable. They do not have proper house. As migrant labour, they are forced to live in wretched condition.

Thus the picture of house, in which tribals live, presents a very gloom picture. Many of them do not have permanent house due to their wandering and migratory nature. Those who have permanent houses, their houses are not hygienic. They lack windows, rooms, latrine, drains, kitchens etc. The rooms are not sufficient. Roofs of the houses require repairing each year. They are facing problems in getting forest materials for the construction and repair of their houses, due to implementation of new forest policies and Acts.

Cultural practices, wandering economy, division of land in each generation, and non-coverage under Indira Awas Yojna, are the main reasons behind the poor housing conditions of the tribals.

The housing problem of tribals can be solved by making them settled, providing forest materials free of cost, and covering them under Indira Awas Yojna and providing interest free loan for house construction.

6. THE PROBLEM OF EDUCATION:
After independence, following the provisions of our constitution under Articles 15(4) and 46, our Central as well as State government have established primary, middle and high schools in tribal areas. A number of voluntary organisations have also come forward in tribal area for the purpose of educational development in tribal areas. As a result, the literacy among the tribals has been achieved to some extent, but still far away from the national literacy rate. Again, there is also vast difference in literacy rates of male and female.

In the year 1971, the literacy rate among the scheduled tribes was 11.30 percent, which increased to 16.35 percent in 1981 and 29.6 percent in 1991. The literacy rate among the tribal males was 17.63 percent in 1971, which increased to 24.52 percent in 1981. The literacy rate among female of tribals was 4.85 percent in 1971, which increased to 8.04 in 1981. In the year 1991 the literacy rate in male tribals was 40.65 percent.

So far as educational problem in tribals is concerned, it is closely related to their cultural practices and economy. The hunter and gatherer tribes wander from one place to another in search of hunting birds and animals as well as the collection of food from the jungle. Shifting cultivators also change the place of residence each year to the purpose of doing shifting cultivation. In this situation, they have to face the problem of non-enrolment in the schools, because permanent settlement is a must for the enrolment in school. Agricultural tribes and Artisan tribes live permanently in the villages. Their children are enrolled in the schools, but they have to face the problem of non-attendance and dropouts due to their poverty and workload during peak agricultural season and the season of collection of some minor forest produce under Government or private contractors. Tribals, working as migrant labour, move from one place to another in search of work. They move with their family. In this situation, they have to face the problem of non-enrolment, non-attendance and dropouts.

CAUSES OF LOW LITERACY AMONG THE TRIBALS: The following are the main causes of low literacy among the tribals:
1. Non-enrolment, non-attendance and dropouts due to cultural practices and migration for work.
2. Poverty
3. Syllabus not according to tribal area/environment
4. Lack of educational institutions in remote tribal areas
5. Medium of teaching no in tribal languages
6. Examination system
7. Absence of teachers
8. Lack of coordination between parents and teachers
9. Time-table of the school nor according to workload of the tribals
10. Lack of Tribal Education Policy
11. Holidays not according to tribal economy
12. No proper implementation of various schemes of educational development

MEANS TO REMOVE LOW LITERACY: The existence of low literacy can be removed by the following means:
1. Attempt to rehabilitate the families of hunter, gatherers and shifting cultivators in permanent villages.
2. Establishment of community residential schools in all tribal areas only for the tribals.
3. Inclusion of local events and culture in the syllabus.
4. Appointment of female teachers of the community.
5. Teaching in tribal languages.
6. Examination in tribal languages.
7. Time-table of school according to workload of tribal communities.
8. Arrangement of holidays according to tribal economy.
10. Proper implementation of different educational development schemes.
11. Establishment of non-formal educational institutions.
12. Establishment of vocational education institutions.
13. Encouragement of sports in the schools.
14. Encouragement of music and dance by the schools.
15. Encouragement of craft making by the schools.

CONSEQUENCES OF ILLITERACY: The existence of illiteracy brings the following consequences in tribal society:
1. Blind faith / belief in superstitions
2. No attempt to root out social evils
3. Belief in Dain (witch), Spirits
4. Poverty
5. Crime
6. Juvenile delinquency
7. Exploitation
8. Oppression
9. Lack of modern occupation
10. Lack of awareness to their rights
11. Victim of different kind of diseases
12. Lack of interest in scientific knowledge

7. THE PROBLEM OF DRINKING:
The members of tribal societies are bound by their traditions. According to their traditions drinking of Haria (popularly called rice-beer, a local beer prepared from rice, maze flour, oat flour etc.), is an integral part of their culture. During the performance of ceremonies, festivals, rituals, social feast, marriage feast, death feast etc., sharing of Haria by the community members is a must. Offering of Haria is a valuable part of the hospitality shown to a guest. Whenever a guest pays a visit, he or she is asked to wash feet and hands. After some time, Haria, Gur, loaf sugar fried and gram are brought to pay hospitality. If a guest is not served Haria is his hospitality, he takes it ill. In tribal societies gathering of relatives, friends, kith and kins takes place on the occasions like birth, name giving, ear-boring, marriage, death and festive occasions. On these occasions, Haria is prepared to serve among the members of the society. The tribals have great weakness for the liquor. They become victim of exploitation and oppression for the liquor. The contractors provide them liquor and take work from 14 to 18 hours in a day. At the time of election, the political parties purchase their votes serving money for drinking.

The drinking habit of tribals bring following types of problems among the tribals.

1. Poverty
2. Sale and mortgage of land
3. Child labour and Bonded labour
4. Crime and murder
5. Juvenile delinquency
6. Sex crime and prostitution
7. Psychological frustrations
8. Mental disorder
9. Exploitation
10. Oppression
11. Personality disorganization
12. Family disorganization
13. Health problems
14. Premature death
15. Sale of votes
16. Sale of working hours

**CAUSES OF DRINKING AMONG THE TRIBALS:**

1. Cultural practices and values
2. Religious values
3. Opening of liquor shops in tribal areas by getting license from the government
4. Credit facilities for drinking in the liquor shops
5. Psychological frustrations
6. Acceptance of the society
7. Encouragement by kith and kinds
8. Social demand
9. Existence of Contractors
10. Existence of land-brokers
11. Money by Political parties
12. No proper action by the excise department
WAYS OF ABOLISHING DRINKING IN TRIBALS: Drinking can be stopped in tribals by the following ways:
1. Permission for the preparation of Haria only on festive and ceremonial occasions.
2. Total ban on the preparation of liquor.
3. Not providing license to the liquor shop owners.
4. Making the tribals aware of the evil consequences of the drinking habit.
5. Imparting health education.

8. THE PROBLEM OF COMMUNICATION:
The tribals live in such a territory, which is surrounded by hills, mountains, rivers, lakes, streams, islands, etc. In tribal territories, hills, streams, forests, seas, rivers, island are found to be working as a natural barrier of communication.

Tribals are poor. They have struggle hard to maintain their existence. That is why they are rarely in a position to buy radio and T.V. set to get information from distance places. Radio needs battery to run. Even in remote areas of tribals radios can be seen in very numbers. Those few radios found are out of order due to shortage of batteries and other mechanical problems. T.V. requires battery or electricity. The remote tribal areas are not electrified. They do not have money to buy T.V. and battery. As a result, tribals, have to miss the news of their importance national importance and international importance. They do not have money to avail the facilities of telephone services. Tribals of remote areas are completely cut off from the electronic media.

Tribals are illiterates. Therefore they are not able to study newspapers, articles, books, journals, booklets etc. They are not in a position to get benefit from the print media.

In absence of electronic and print media, tribals have missed a lot of information of not only national and international importance, but many important messages related to their programmes of development.

Lack of communication leaves them unaware of several news, which can play significant role in their life. Through electronic and print media, a number of programmes related to the removal of social evils like child marriage, value of daughter, infanticide, foeticide are communicated. A lot of news related to the pregnant expectant and lactating mothers are conveyed. Messages on general health and reproductive health are communicated. Programmes of economic and educational development are also communicated to the people. News related to natural calamities like flood, starvation, epidemic etc., are sent to the public. But in absence of such means of communication, tribals are found to miss their important messages.

As tribal societies are illiterate, poor and traditional in nature, therefore, a cultural and traditional media can play significant role in the communication of messages in tribal areas.

Important messages related to economic, health and educational development can be communicated easily among the tribals through organising processions, play, dance, drama, etc., in schools, haats or villages. They should be organised in local languages involving the local people. Some T.V. shows or cinema related to social evils and development programmes can also be organised on market day or in the neighbouring schools.

CAUSES OF COMMUNICATIONAL PROBLEMS: The main causes related to the communicational problems in tribal societies are as follows:
1. Illiteracy
2. Poverty
3. Lack of electricity
4. Lack of communicational means
5. Natural barriers
6. Cultural practice
7. Wandering economy

**CONSEQUENCES OF COMMUNICATIONAL LOSS:** The tribals have to bear the following consequences due to lack of communications:
1. Lack of information on social-cultural values
2. Social evils like child-marriage, female infanticide
3. National and international news
4. Child development programmes
5. Woman development programme
6. Health programme
7. Reproductive Health programme
8. Family welfare schemes
9. Sex-related disease programme
10. Information on AIDS
11. Educational development
12. Economic development
13. Health Education
14. Causes of natural calamities like flood, storm, epidemic
15. Information about the functioning of the government development programmes and political parties

**WAYS OF IMPROVING COMMUNICATION IN TRIBALS:**
Communication in tribal areas can be improved by following means:
1. Connecting the tribal areas with roads and bridges.
2. Establishment of Radio centre in community hall.
4. Connecting the Panchayath headquarters with telephone lines.
5. Establishing information centre at Panchayath Office, place of weekly markets and primary schools.
6. Organisation of T.V. show on social evils, family welfare, maternity and child care, sex diseases, AIDS etc., at Panchayath Office, place of heat or community hall.
7. Organising T.V. programmes and shows on various schemes of development.
8. Organising village level procession.
9. Organising plays related to development programme and other important messages to be communicated.
10. Communicating important news like their rights through organisation of drama, dance, etc.
11. Publication of reports, books, papers in tribal languages.
12. Establishment of library at Panchayath Office or community hall.

**9. THE PROBLEM OF UNEMPLOYMENT:**
The tribals, who once called as the lord of the land, forest, islands, etc., of the territory in which they lived, are now facing the problem of unemployment. Due to transfer of land in the hands of outsiders and also due to acquiring of land by the government for various development processes, the incidence of landlessness or near landlessness has emerged in tribal areas. Oral sale and mortgage of tribal lands in the hands of local landlords is still going on. The lands which tribals, now, possess do not provide employment to them round the year. Lack of irrigation facilities force them to remain unemployed after the harvesting of the paddy crops, because Rabi and Garma crops are not cultivated due to lack of irrigation facilities.

The lands owned by the landlords also do not provide them employment after the harvesting of paddy crops. Landlords are growing vegetables in same fields where they have their well and diesel machine, but they do not employ labourers in large scale for this purpose.

After land, forest is used to provide gainful employment to the tribal round the year. In each season, minor forest produce was available and tribals remained engaged in the collection of those minor forest produce. But the forest has been brought under the government administration. The government administration and new forest policies have snatched away the traditional rights of the tribal over the forest. However, they are employed by the government agencies or private contractors for the collection of national and non-nationalised items of forest produce. But the tribals get employment in the collection of those minor forest produce only for specified period. Thus, they do not get employment regularly.

As forest labour, they do not get work round the year. In remote areas, tribals do not get work as Coolie because there is no construction work like urban areas where tribal men and women work of Coolie.

The division of land in each generation and the pressure of population on the land have reduced the employment opportunities among the tribals.

As mining and industrial labour, they are facing the problem of unemployment because the mine and industry owners bring non-tribal labour from other areas who perform work more efficiently. The problem of employment is being faced not only by the tribals or rural areas who are illiterate, but the educated tribal youths of urban areas are also facing the problem of unemployment due to politics of the government towards the job.

**CAUSES OF UNEMPLOYMENT IN TRIBALS:** The following are the main causes of unemployment among the tribals:

1. Land Alienation
2. Lack of sufficient cultivable lands
3. Lack of means of irrigation
4. Division of land in each generation
5. No scope for Rabi crops
6. Decrease in forest areas
7. Recent forest policies
8. Lack of forest based industries
9. Lack of cottage industries
10. Lack of work as casual labour
11. Lack of attraction towards animal husbandry and live stocks due to migratory nature
12. Lack of scientific agriculture
13. Lack of vocational education
14. Faulty policies of the government towards employment

**CONSEQUENCES OF UNEMPLOYMENT IN TRIBAL SOCIETY:**
1. Poverty
2. Labour migration
3. Juvenile delinquency
4. Increase in crime
5. Sex crime
6. Sex trade or prostitution
7. Suicide
8. Adverse effect on mental health
9. Psychological frustration
10. Starvation
11. Beggary
12. Personality disorganisation
13. Drinking
14. Family disorganisation
15. Social disorganisation
16. Bonded labour, child labour

**WAYS TO REMOVE UNEMPLOYMENT IN TRIBALS:** The problem of unemployment in tribals can be solved by the following means:
1. Modernisation of agriculture
2. Proper means of irrigation
3. Employment in agriculture round the year
4. Agriculture by scientific method
5. Attraction towards cash crops
6. Regular work as casual labour in forest and fields
7. Development of forest
8. Development of forest produce
9. Establishment of forest based industries
10. Encouragement towards animal husbandry
11. Establishment of Cottage industry
12. Participation of tribals in local industries
13. Craft based occupation
14. Development of floriculture and sericulture

**10. THE PROBLEM OF HEALTH AND SANITATION:**
Our tribal brethren have to face a number of problems related to health and sanitation. The tribals live in a specific territory. Their culture, style of life and economy are different. Their distinctive culture, residence style of life and economy are also responsible for the problems of health and sanitation. Tribals live in the villages surrounded by hills, forest, sea, islands, rivers etc. In these areas, they lack communication facilities. Due to lack of communication facilities, they are not able to attain the benefits of the programmes related to general health, reproductive health,
children, expectant mother, lactating mother, family welfare, communicable disease, sex linked diseases, AIDS etc.

Tribals live in such an area where one has to face a number of difficulties in going and coming. Due to these difficulties, government doctors, nurses, health servants etc., posted at health centres, health sub-centres or referral hospitals do not want to live in tribal area. They go there just to get their salaries not to serve the people. They maintain only the register to fulfill the formalities to get their salaries released.

The system of supply of medicine at the health centres and sub-centres is also faulty. It takes much time in reaching at centres. On many occasions, the medicine reaches the centre after expiry date. Even these medicines are also distributed among the poor tribals who do not have knowledge about the modern treatment and medicines. The good quality of medicines is used by the staff for their own purposes or for earning extra money.

Tribals have their own medicine men for the treatment of diseases. The medicine men have knowledge of medicinal plants. They also prepare medicine from the medicinal plants and bones, teeth, tails, skin, horns, oil of wild animals and birds. They also perform magic to curb the illness. They have knowledge of different types of diseases based on age and sex. They know which type of indigenous medicine will cure which type of disease. But the treatment of medicine men is time taking and not scientific. Their treatment causes death to a numbers of tribals each year in absence of proper knowledge of diagnosis and medicine.

Some quacks are also found working in the tribal areas. They have some knowledge of disease and modern medicine. They visit in tribal villages with their treatment bags and earn money by seeing patients and supplying modern medicines. These persons having little knowledge of disease, treatment medicines are responsible for several deaths of tribals each year.

Tribals are poor. Their houses are made up of simple raw materials available in their environment with simple technology. Their houses do not have windows, rooms, kitchen, drains, latrines etc. Their houses are unhygienic. But being poor they are bound to live in the same house. Unhygienic conditions affect the health of the tribals. They are found suffering from a number of diseases. The houses of tribals lack windows and holes for the entrance of air and light in the house. This affects the skin and health of the tribals.

The tribals generally do not have pumps for drinking water. They have to depend on ground water or well. Still majority of tribals have to use the water of pond for cooking, eating and drinking purposes. But no attention is paid towards the sanitation and cleanliness of the ponds. They wash clothes of the bank of the same pond. Animals are also washed in the pond. Dirty clothes, slippers, etc., are found floating in the ponds. Such activities make the water of the pond contaminated. When the water is used for cooking, eating and drinking purposes, it affects the health of the tribals adversely by causing diseases like Jaundice, diarrhea, pox, typhoid, gastric, etc. The banks of the ponds, well and hand pumps are also not maintained, due to which there is contamination of water and spread of diseases among the tribals like T.B., cough, pneumonia, etc. Tribals do not perform bath regularly. They also do not wash their cloths regularly. As a result, they have to suffer from skin diseases like wounds, scabies etc. During summer seasons ponds get dried and tribals have to walk miles and miles for fetching the drinking water. Sometimes, they have to use very dirty water for the purpose of drinking.
Arrival of large number of outsiders has taken place in tribal areas, which are service-holders, administrators, contractors, moneylenders, businessmen, traders etc. They have utilised the services of tribal girls and women as maidservant. They have also exploited tribal girls and women sexually by paying little money. This practice has brought the incidence of pre-marital conception, abortion and delivery due to which the reproductive health of tribal women has been affected adversely. This practice has also brought sex linked disease in tribal societies.

Urbanisation and Industrialisation have brought the existence of urban and industrial cities. These cities discharge their waste into the neighbouring rivers. The villages situated on the bank of those rivers, utilise the water of river for cooking, eating, drinking and washing purposes. The dirty water of the rivers creates diseases like diarrhea, Jaundice, pox, malaria, filaria, asthma, typhoid and skin diseases.

The tribals are very poor. They do not have money to feed their body. That is why they do not pay proper attention on the pregnant women, expectant mother and lactating mothers.

In majority of cases deliveries takes place in houses under the supervision of senior women. Hence in several cases, the mother and child both have lose their lives.

Tribals have to migrate at distance places in search of work. As migrant labour they have to live in wretched conditions. They are not given food properly. They are served liquor and intoxicants to utilise their labour 14 to 18 hours in a day or even more. This affects the health of the tribal labourers. Tribal women as migrant labour are also exploited physically. They return home with poor health and sex linked diseases.

From the above accounts, it is clear that tribals have to face the problem of health and sanitation.

**CAUSES OF ILL HEALTH IN TRIBALS:** The main causes of ill health in tribals are as follows:

1. Poverty
2. Unemployment
3. Malnutrition
4. Bonded labour
5. Child labour
6. Immigrant labour
7. Belief in spirit
8. Physical and sexual exploitation of women
9. Urbanisation and Industrialisation
10. Belief in folk-medicine men
11. Belief in quacks
12. Lack of Communication
13. Lack of awareness towards health related programmes
14. Lack of health education
15. Lack of pure drinking water and hand pumps
16. Lack of proper houses
17. Dirty environment in which they live
18. Apathy shown by the staff of health centres
19. Drinking habit
20. Pollution in Environment
21. Not proper implementation of family welfare programme
WAY OF SOLVING HEALTH PROBLEMS: The health problems of tribals can be solved by the following ways:
1. To bring the health centres and sub-centres under the control the Panchayath or women committee.
2. To impart health education among the tribals.
3. To provide medicine free of cost.
4. Special care for pregnant and lactating women.
5. Highlight the evil of consequences of extra and illegal sex relation.
6. Prohibition on sale of liquor.
8. To launch movement against the belief in witchcraft and spirit.
10. Installation of hand pumps for drinking water.
11. Cleanliness to ponds and wells and spray of disinfectant.
12. Making of proper walls around ponds and wells.
13. To implement family welfare schemes strictly.
14. To implement various programmes of health development for children and women strictly.
15. To create awareness towards sex-linked diseases.

11. THE PROBLEM OF MALNUTRITION:
The tribals have to face the problem of malnutrition. Majority of tribals are illiterate and poor. They do not have sufficient yield from their fields from which they can meet the consumption need of whole year. Due to recent forest policies, nationalisation of minor forest produce and control of non-nationalised items of MFP by local contractors or traders, tribals are now not in a position to collect a number of edible roots, shoots, barks, leaves, flowers, fruits, etc., which they used to consume raw or cooked. This has affected the calorie value taken by the tribals adversely. Now they are not in a position to feed their bodies with seasonal MFP available in their forest environment. As a result, tribals are now facing the problem of nutrient deficiencies and mal-nutrition.

Previously, tribals used to do hunting in the forest. They used to eat flesh of birds and animals, and used to provide their bodies with animal protein. But now they are prohibited. As a result they have to suffer from protein deficiencies.

Tribals are now totally dependent on wage earning as different kind of labour. From the wages, they are not able even to meet their both ends. How can they think of to purchase vegetable, pulse and meat? Their daily diet consists of Mar-bhat with salt. When they have vegetable in their kitchen garden, they eat vegetable otherwise they avoid eating vegetable. They cook pulse rarely. Thus, they do not take protein in their food. They do not take vegetable, meat, etc., they in-take of fat in the form of edible oil is also very low.

Due to land alienation and poverty, they have to work as bonded labour. Their children have to work as child labour. As a bonded and child labour, they get food which are considered inferior in the house of the landlord. They are also not given enough food.

Care of pregnant women, expectant and lactating mothers are not taken properly due to poverty. They have to face the problem of malnutrition and associated diseases.
Cultural factors are also responsible for malnutrition in women of the tribal societies. During expectancy and lactations, they observe a number of taboos on food due to which they also become mal-nutrient.

According to cultural traditions of the tribals, when the food is ready, it is first served to children and the aged. They youths of the family are invited to share food. As women are involved in serving, food, they are expected to share food at the last. Sometimes, there is enough food for women to eat. The left over food is consumed in the morning. But on many occasions, they have to face the situation of food shortage. In this situation they remain hungry or half-fed. The situation brings mal-nutrition among the women of tribal society.

**CAUSES OF MAL-NUTRITION:** The main causes associated with malnutrition among the tribals are as follows:

1. Poverty
2. Unemployment
3. Bonded labour
4. Child labour
5. Migrant labour
6. Lack of animal food due to migratory nature
7. Lack of training in keeping livestock like goats, chicks, ducks etc.
8. Drinking liquor
9. Prohibition on collection of Minor Forest Produce
10. Cultural factors
11. Low earning of wages

**WAYS OF REMOVING MALNUTRITION:** Malnutrition in tribals can be removed by the following ways:

1. Increasing employment opportunity and per capital income
2. Implementation of minimum wages strictly
3. Implementation of Bonded Labour Act and Child Labour Act properly and strictly
4. Ban on purchase of liquor by tribals
5. Attempt to settle tribals for the purpose of animal husbandry and livestock
6. Allowing tribals for free collection of edible MFP without any restriction
7. To create general awareness towards health and nutrition
8. To take special care of expectant and lactating women
9. To make some on evil cultural practice
10. Encouragement for vegetable consumption

**12. THE PROBLEM OF LABOUR MIGRATION:**
Tribals have to face the problem of labour migration. The land available in tribal areas gives only one crop i.e., paddy. After the harvesting of paddy tribals become unemployed. There are non-tribals in the tribals’ areas that own land. But they are not in a position to provide work and wages to the tribals round the year. They have their own wells and diesel machine to cultivate cash crops like vegetables, but they hire few numbers of labours in the cultivation of cash crops. Another source of income besides land in tribal areas was forest. Forest used to provide them gainful engagement round the year. But decrease in forest cover year after year and enactment of recent forest acts have snatched away the forest from the tribals. Now, labour is the only source of
livelihood for majority of tribals. In tribal areas, the labour market is very limited. Naturally, they have to visit other market to sell their labour. Some of these places are situated within the district such as district town, building construction, road construction, wood craft, bamboo coup, brick kiln etc. But many of them have to go to other districts and stay for work and wages. In this way, intra-district, inter-district and inter-state migration of tribal labour takes place.

The migrant labourers have to face a number of problems. They have to go and return by investing money from their own pockets. Sometimes the contractors come to meet them and pay them some money in advance to reach at the place of work. The advance money is adjusted against the payment. Sometimes, they have to visit several places without any information from the contractors with a hope that they will get work somewhere.

The migrant labourers have to stay in wretched condition. They are not given proper place to live. They have to live in tent established by plastic sacks in open field. They have fear of snakes and scorpions bite. They have to make the arrangement of light from their own pocket. They are given rice to cook food. The price of the rice is adjusted at the time of payment of wages or they have to purchase the items of consumption from the shop owner. They have to work from dawn to dusk or till late night. The contractors or the master want to utilise their services as long hours as possible. On an average, migrant labourers have to work 14 to 18 hours in a day. In order to utilize the services of labourers for more hours, the master or contractors provide them some money as prize to share liquor. They are pleased with the money and perform work for more hours with sincerity.

The migrant labourers have to work under the bondage of the master or contractors. They cannot move freely. They cannot work for another contractor or master. They cannot bargain their labour at market value. They have to receive what masters pay them. They cannot leave the place of work without completing the work. If they want to leave the place of work before completion, they are not paid their wages. Without receiving payment it becomes difficult for them to come back and they have to perform work under compulsion.

Migrant labour are exploited and oppressed in a number of ways if they do not fulfill the desires of the master or contractors. Physical exploitation of migrant woman labour also comes into existence. The migrant women labourers have to please the contractors and his men to get work regularly and to receive some more payment. The weakness of liquor and money compels them to bear the physical exploitation.

Some such cases of migrant labourer have come into existence in which they were forced to work as bonded labour for 10 days continuously. They were not allowed to meet any one. They were not given money to come back. They were given intoxicants to fetch more and more labour. They become ill and are not work-worthy, only then they are allowed to come back.

The migrant labourers do not inform the Panchayath headquarters or block headquarters about their migration. They also do not inform the police of the place where they go to work. As a result, they have to depend upon the mercy of the contractors. Sometimes, the contractors neither pay them wages nor fare to return. In this situation, they have to return without fare and working here and there.

**EVIL CONSEQUENCES OF LABOUR MIGRATION:** The migration of labour brings the following evil consequences in the tribal societies:
1. Bonded labour
2. Child labour
3. Exploitation
4. Oppression
5. Sexual exploitation
6. Sexual diseases
7. Ill health due to intoxicant and low quality of food
8. No compensation on illness and disability

WAYS TO SOLVE THE PROBLEMS OF LABOUR MIGRATION: The problem of labour migration in tribals can be solved by the following ways:
1. Increasing the employment opportunities
2. Establishment of cottage and small-scale industries
3. Establishment of forest based industries
4. Establishment of assured means of irrigation
5. Encouraging the tribal for animal husbandry, goat rearing, poultry etc
6. Formulation of migrant labour act to check the exploitation and oppression.