





ଓଡ଼ିଶା ରାଜ୍ୟ ମୁକ୍ତ ବିଶ୍ୱବିଦ୍ୟାଳୟ, ସମ୍ବଲପୁର, ଓଡ଼ିଶା  
Odisha State Open University, Sambalpur, Odisha  
Established by an Act of Government of Odisha.

# **Diploma in TRIBAL STUDIES (DTBS)**

## **TBS-2 Tribal Issues in India**

### **Block – 5**

#### **ADVERSE IMPACT OF DEVELOPMENT**

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**UNIT-1 DISCONTENT AND RESISTANCE: TRIBAL  
MOVEMENTS**

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**UNIT-2 MARGINALIZATION AND EXCLUSION**

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**UNIT-3 FORCED SEXUAL COMMERCIALISATION AND  
HUMAN TRAFFICKING**

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# **UNIT 1: DISCONTENT AND RESISTANCE: TRIBAL MOVEMENTS**

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## **Structure**

- 1.0. Learning Objectives
- 1.1. Introduction
- 1.2. Social Movement
- 1.3. Type of Social Movement
- 1.4. Brief Survey of Social Movements in India
- 1.5. Tribal Uprising during British Era
- 1.6 Movements of North-East and Middle India
- 1.7 spectrum of major tribal movements in India
- 1.8 Let Us Sum Up
- 1.9 Key Words
- 1.10 Further Readings and Reference
- 1.11 Check Your Progress

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## **1.0 LEARNING OBJECTIVES**

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After completion of this unit you will able to

- Define the social movement and its types
- Describe Tribal uprisings during British era
- Understand Different types of peasant and tribal movements
- Identify the Role of peasants and tribes in these movements

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## **1.1 INTRODUCTION**

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In this module we will briefly survey few tribal movements that erupted at different times in various pockets of India. We will also try to focus on the underlying causes of these tribal movements in various forms and dimensions. When the British rule gained control over the Indian sub-continent, they discovered that the sub-continent is marked by numerous self-regulating villages, controlled by various endogamous

Jati (caste) groups, who followed their own hereditary occupations. Few British administrators-scholars also found that some of the human groups lived isolated from the Brahmanic varna-jati hierarchy. These isolated groups lived in hills, forest or in the areas out skirting the forests. These people had different form of economy; some of them practiced shifting cultivation form of primitive farming whereas some of them did hunting and gathering to earn their livelihood. These isolated groups of people, who were not a part of the Brahmanic hierarchic civilization, were later termed as 'tribes'. (S. Sinha, 1982). Gradually these tribes became a part of social category, especially for the purpose of census and administration. But the hidden aim of the British in India was to exploit the maximum of socio-economic resources and drain them off to make the colonial rule in India powerful and prosperous. Thus with this aim, the British tried to conquer and spread into most of India. They tried to reach every nook and corner of the India to expand their network of capitalist order which also tried to enter into infringes of the tribal communities. This attempt of the colonial rule in British India disturbed the tribal life and various rebellions and uprisings among the tribal's aroused. These social movements among Indian tribes came up in various forms and were widely prevalent during the British Rule. (Paul, 1989).

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## **1.2 SOCIAL MOVEMENT**

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"A *Social Movement* occurs when a fairly large number of people, or an otherwise identifiable segment of the population, deliberately band together for collective action in order to actor, reconstitute, reinterpret, restore, protect, supplant or create some portions of their culture or social order, or the better their life-chances by redistributing the power of control in a society" (L.K. Mahapatra, 1968). Social movements may continue for a very long period of time with the same collective action. The goals and objectives of social movements may change from time to time depending on the potentiality and the members who participate in the movement.

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## **1.3 TYPE OF SOCIAL MOVEMENT**

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Depending on the orientation of the society, social movements may be of 4 types. They are –

1. Reactionary,
2. Conservative,
3. Revisionary,
4. Revolutionary.

When the aim is to seek or bring back the 'good old days', the social movements are called as Reactionary or Revivalistic. The conservative social movements aim to continue with the status quo and obstruct further changes. Revisionary movements are those in which the aim is to bring out changes in specific areas, without replacing the previous or existing structure. In revolutionary movements, the objective is to replace the whole of the existing structure or culture with a more suitable, adequate and progressive one. But such thing has not yet occurred actually (Mahapatra, 1972).

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## 1.4 BRIEF SURVEY OF SOCIAL MOVEMENTS IN INDIA

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There has been various types of **tribal movements**, which has been categorized by **Surajit Sinha** (1972) as follows.

**The first category** is ethnic (tribal) rebellions in 18<sup>th</sup> and 19<sup>th</sup> century during early days of British rule in India. These include:

- a) Sardar Larai (1885) and Birsa Movement (1895-1900) among the Mundas.
- b) Ganganarain Hangama (1832) among the Bhumij.
- c) Kol Rebellion (1832)
- d) Santal Rebellion (1857-58)
- e) Rebellions of the Kacha Nagas (1880s)

**The second category** was a series of reform movements, which tried to imitate the cultural pattern of the higher Hindu castes. These included movements like:

- a) Bhagat movement among the Oraon.
- b) Vaishnavite reform movement among the Bhumij.
- c) Social mobility movement among the Bhumij for Rajput status.

d) Kherwar movement among Santhal.

**The third category** is of inter-tribal political associations and movements with an aim to recognize their community and state as 'tribe state'.

a) Jharkhand Movement among tribes of Chotanagpur and Orissa.

b) Hill state movement in Assam Hills.

c) Adisthan Movement among the Bhils.

Some of the tribes who were located near the international frontiers also rose Violent Secessionist movement like

a) Nagaland Movement

b) Mizo National Front Movement.

Few tribal belt who are linked with the common problems of agrarian unrest and **communist movement** led to some violent political movement like:

a) Hajng Unrest (1944)

b) Naxalbari Movement (1967)

c) Girijan Rebellion at Srikakulam (1968-69)

d) Birsa Dal Movement in Ranchi (1968-69)

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## **1.5 TRIBAL UPRISING DURING BRITISH ERA**

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The British entered India with the hidden intention to explore natural resources and minerals from India, started exploring and including into tribal areas too. Gradually they opened up new channels of transport and communication, which also increased the migration of non-tribal to the tribal regions. This intrusion of non-tribal's into tribal dominated region further created disturbances in the economy and livelihood of the tribal and led to the confrontation between the tribal's and the immigrant peasants and other castes. In this encounter, the tribal's realized that they were looked down upon by the other dominant outsiders. The Mundari speaking tribes of Chotanagpur

thus made a distinction between the outsiders as Diku (non-men, aliens) and their own people as How or Ho (men). With gradual process they also felt ecologically, demographically, social, culturally and politically threatened and endangered by the other outsiders (Sinha et al. 1969). Various tribal rebellions burst out among several tribal groups at different times as they felt danger on their demographics, social, economic and political integrity. Rebellions like the uprisings among the Pahariyas in Bihar in 1778, Koli uprising in Maharashtra in (1784-1785), Chuar rebellion among the Bhumij of Manbhum (1795-1800), Kol rebellion among the Ho of Singhbhum (1832), Ganganarain Revolt of 1832, Sardar Larai of 1885, Birsa movement of 1895-1900, Santhal rebellion in 1880s and many more.

Some of the tribal leaders like Sido and Kanhu who propagated the Santhal rebellion (1855-56), Birsa

Bhagwan who marched the Birsa Movement of (1895-1900) among the Munda tribe, Jado Naga who was the potential leader in the rebellion of the Kaccha Naga in 1880's were regarded as messiahs among their tribal groups. These messianic leaders wanted to incorporate many elements from the Hindu and Christian religious communities into tribal groups. Fuchs (1965) writes that these messianic leaders also propagated Hindu ideals of ritual purity and asceticism among the tribal societies. For example, Birsa Munda preached that his tribal men should not follow and should not practice polygyny, murder, deception, theft, alcohol, as these are regarded as sinful.

The intrusion of British into India was later followed by the arrival of European and American Christian Missionaries into the country. These Christian missionaries tried to spread education and other welfare measures among the Indians. It slowly and gradually also entered into the tribal fringes and tried to spread Christianity among these tribal communities. Sinha (1982) mentioned in his book that these Christian missionaries provided a wide platform for various ethnic groups and clans. Ao, Angami, Sema, Lhota, Rengma and so on of former Naga Hills District to bring about their inter-tribal Naga identity. Christianity also converted many tribal to provide strength to fight with dominant outsiders, to which Sinha further says that it led to "detrribalization" is essential features of social structure, cultural pattern and world-view.

With the intrusion of British and Christian Missionaries, various changes came over into the tribal communities. The social formation, mode of production, livelihood, property owning system and many other aspects of tribal life changed. The feudal or semi-feudal tribal economy had now transformed into a multi-caste village organization. The tribal now were in direct conflict with the capitalism of colonial rule. This led to the collapse of tribal-feudal system and land became transferrable. Land was turned into commodity and was sold out in market. The concept of Zamindars introduced by the British was now much in practice. Gradually the tribal lands were owned by various Zamindars and money-lenders. This was a new-challenge for the tribal's to survive for. The land-ownership gradually went into the hands of non-tribal. New forces of modernizations like modern-education, and practices by Christian missionaries also interrupted the tribal life (Paul, 1989). The continuous interruption of the outsiders into tribal world and moreover tribal's losing their livelihood as well as identity led to various tribal movements throughout the nation, but the pace of these rebellions could not reach the mass.

The tribal movements were the result of severe socio-economic problems faced by the tribal under the British Raj. These movements further expressed the desperation of the tribal groups against the economic exploitation and social oppression faced by them. These revolts, uprisings, attacks, rebellions, movement has been further classified by Gough into five types in terms of their goals, ideology, and methods of organization (Paul 1989) mentions these five types of tribal peasant movements classified by Gough.

**Five types of tribal peasant movements classified by Gough these are as follows:**

- a) **Restorative rebellions**, which was aimed to throw out the colonial intrusion from the tribal areas and restore the previous structure. For example, the Chaur tribes of Midnapur in 1799, the famous Santhal tribal revolt of 1855-56, the Synteng of Jaintia Hills of North-Eastern India in 1860-62. The Garo tribes of Khasi Hills and Garo Hills of North-Eastern India also made revolts in 1852, 1857 and again in 1872. The Lushai and Kukis also made revolts in 1860, 1871, 1888, 1889-90 and in 1892, The Manipur rebellions in 1891, the Assam Riot of 1894 and many other rebellions and uprisings were raised against colonial exploitation and deprivation. The largest restorative rebellion

was the "Mutiny" of 1857-58, which was started by Hindus and Muslim soldiers against colonial rule. After the 1857-58 Mutiny, the most popular uprising was in 1893-94, which was an agrarian movement of the peasantry led by the North-Eastern Region. The colonial government later named it 'Assam Riots'. After these revolts, the Bhils of Rajasthan, Gujarat and Madhya Pradesh also revolted against the British rule in respective to their lands. Later Gonds of Adilabad district also revolted against the government policies on land revenue and encouragement on land and forest.

**b) Religious Movements:** These were launched to free the ethnic groups from oppression and bring them a state of righteousness and justice. There are various instances of such religious movements under many charismatic leaders in various pockets of India. For example Paul 1989, mentions the Naikda tribal movements in Gujarat under the religious leader of Joria Bhagat in 1867-70, the charismatic leader Birsa Munda who claimed to be the 'Dharti Aba' (Father of the world) and the deliverer of 'Munda Raj' which would be free from every kind of exploitation and oppression. Birsa Munda led this powerful religious movement among the Mundas of Bihar in 1890. Another messianic movement occurred under Govindgiri, a tribal convert to Hinduism in 1900-1912 among the Bhils. Another movement organized by a charismatic leader in 1930s among the Gond tribes claimed the 'Kshatriya status' for the Gonds. The Bhagat movement among the Oraons of Chotanagpur in 1895 is one of the biggest religious movements so far. The Bhagat movement wanted to propagate and install their 'Kurukh Dharam' in its pure form by worshipping 'Bhagwan'. Later the 'Tana Bhagat' movement was campaigned to developed hatred and revolt against the Christian missionaries and outsiders. Gough also mentions that the religious movements among the tribal of North-Eastern India was kind of violent. He gives the example of Moamoria movements of the Vaishnavites of Assam in 1769-1839 was predominantly of tribal and low-caste origin.

**c) Social Banditry** is simple form of organized social protest to fight against injustice, oppression and poverty. It is a modest and un-revolutionary form of

protest. Gough further categories 'social banditry' into five types, they are as follows:

- (a) Thugee" of north and central India. (1650-1850)
- (b) "Sanyasis" and "Fakirs" of Bengal (late 18<sup>th</sup> century)
- (c) Military chief Narasimha Reddy with his followers in 1846-47 in Kurnool in Andhra Pradesh.
- (d) The tribal Lodhas of Midnapur in 19<sup>th</sup> century.
- (e) The tribal Kallar of South India from 18<sup>th</sup> to 20<sup>th</sup> century.

These tribal groups turned into social banditry when they were deprived of their livelihood and were and landless, homeless and eventually were thrown out of their own territories. Later these tribal groups looted along with their kinsmen from plundering landlords and rich peasants and shared their loot within their group, even sometimes with poor and oppressed peasants too.

- d) Terrorist Vengeance:** This act of terror was acted to meet collective justice. In India almost every tribal village has some or the other legendary stories who protested against landlords, revenue agents, money-lenders and officials. But many a times when the oppression by these outsiders becomes intolerable, some groups of individuals or sometimes only an individual risk their own life for his community. The act of terrorism with the ideas of vengeance and justice for their own community against the landlords and money-lenders do come up eventually with a sense of pride and natural justice. The example for such an act is the Lushai-Kuki tribes of North-Eastern India who followed the custom of head-hunting with vengeance.
- e) Mass Insurrections:** These mass insurrections are a sudden and dramatic protest which addresses a particular grievance. These mass insurrections are usually without any ideology or charismatic leader, thus they usually seem to be reformative in nature at first, but sometimes they turn revolutionary too. One of the examples of these mass insurrections was the Santhals uprisings

of Bengal in 1870. The Santhal uprising was an outcome of economic deprivation due to British policies on land. Gough (1974) mentions that the Santhal uprising was initially revolutionary in nature, but later as these uprising lacked a central coordination, it could not succeed properly.

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## **1.6 MOVEMENTS OF NORTH-EAST AND MIDDLE INDIA**

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K.S. Singh (1982) brings another discussion on the variations among tribal movements which vary from region to region. He mentions that the tribal movements in North-Eastern region of India is essentially political and secular in nature as the overwhelming majority of tribal in north-east region have a relatively secure social and economic system. Whereas compared to the situation in Middle India, the situation is a bit complex. Unlike North-east region, the middle India does not have over whelming majority of tribal's. Moreover the process of industrialization has a huge impact on the tribal pockets of middle India. Even the agrarian issues are almost in forefront when we talk of tribes of middle India. Therefore the tribal movements in this region have essentially agrarian character and are exposed to rapid changes due to industrialization growth.

Tribal movements in north-east are entirely different from elsewhere in the country because of its unique geo-political situation and historical background (Singh, 1982). The north-east region remained isolated from the cultural systems of the mainland; also it was separated from the politic-economic system of colonialism. In fact the tribes of North-east India never faced any kind of threat to their identity. They has more firm base for their institutions and were not deprived of their possessions on land and forest moreover, the impact of Christianity in the north-east region, brought a strong sense of identify among the tribal's. The political processes in these regions became stronger and strengthened. The older tribes tried to assume new names and the smaller tribes made an effort to get merged with larger tribes, So that these tribes can get their own autonomy. Slowly the process of formation of new states came to existence, leading to insurgency in these areas. The tribes like Naga, Mizo, Meitei, Tripura demanded separate state and autonomy.

The impact of Christianity was so much in all north-eastern states that it became a symbol of tribal identify. As a result the processes of Sanskritization were not much

in presence infact some nativistic movements had started to revive the pure and pristine elements of tribal culture. They are the Seng- Khasi, established in 1989 which tried to preserve the Khasi way of life from the impact of Christianity. The second on was the Zeliangroung Movement which started under Jadonang as a religio-cultural movement. Under Rani Gaidinliu, this movement remained stronger, nationalist, promoted tribal solidarity and demanded separate state for Manipur, Assam and Nagaland. Similarly the Brahma movement among Bodo-Kachari, alsodemanded the formation of Udayanchal. In fact the Ahoms of Assam also came up with the Ahom movement, demanding a creation of separate state in upper Assam. Singh, 1982 in his edited book 'Tribal Movements in India', Vol. II, talks about the tribal societies in middle India, which are closely integrated with the British administration and economic system. The movement of peasants into tribal areas had led to lot of disturbances and manifestations in tribal life and livelihood. The tribal's faced threat towards their control on land, forest resources and their environment. Most of the tribal's also lost their right of possession on their lands. Along with this, the process of Sanskritisation and agrarian issues also were at work. This finally led to a lot of tribal movements in various parts of middle India. The most important of these was demand for the establishment of Jharkhand state. The Bhagat movement among the Gonds, political movement for autonomy, various tribal unrest among Munda, Santhal, Bhil etc. and many more uprisings came together.

**Singh, 1982 classified these movements into four types. They are as follows:-**

- a) **Movements for Political Autonomy**, which includes the voices raised by the Gonds and the Bhils for the creation of a separate state. The Gond raj was also demanded by the Kurma Bhimu in Adilabad district in 1941. Later in the Gond leaders demanded a separate tribal area from Chattisgarh and its nearby district of Rewa and Vidarbh region. Similarly movements for tribal autonomy by Jharkhand Mukti Morcha also aroused in 1980, followed by the tribal autonomy movement in South Gujarat in 1960s. However this movement slowly became recessive and could not gather much strength.
- b) **Agrarian and forest-based movements:** These movements are restricted to only some regions. The leaders of these movements focused on the means of

livelihood, their right on forest, forest land and forest produce. A number of forest Satyagrahas were launched in 1930s which demanded the restoration of tribal rights on forest. For example forest Satyagraha led by the Kharwar of Palamau in 1950s in Madhya Pradesh, also the Gonds in Madhya Pradesh too resisted against the forest right. In early 1940s the Gonds of Adilabad district, led by Kurma Bhimu started this protest. The agrarian movements among tribal's of Chotanagpur the "tree-war" in Orissa against deforestation of Sal trees and the most major mass movement to protect forest, the Chipko movement are to be named a few.

- c) **Sanskritisation Process:** Sanskritisation process was much more spread in middle India as a result many of the tribal groups were losing their culture as well as identity; this further led to various tribal movements. The Bhagat movements from Madhya Pradesh, Gujarat and Rajasthan; The Sant Samaj movement led by Gahira Guru among the Kavar, the Swami Narayan presence among the tribal are few to be named which contributed towards peasantisation of the tribes.
- d) **Cultural Movements:** The Sarna Dharam or Sari Dharam, centering around the Sarna or the sacred grove started as a religious movement among the tribal in 1961, similarly other movements like Adi Dharma, Birsa cult, Bonga cult, Jairea, Kharwar, also had their impact on tribes. In the mean time Christianity had become the most striking factor of culture change among tribes. Yet the presence of Sarna Dharma and Gondi Dharama also led its tentacles into tribal religion. Apart from these, few tribal movements for their identity came into picture. The effort to make a separate script for the Santhals, named Ol Chiki by Pandit Raghunath Murmu and also the lost script of the Ho people, the Varana Kshiti, led to some script movement among the tribes. These movements aroused mostly in middle India but could not reach the tribes of south India. Although the involvement of tribes in these movement were visible, yet it did not gain much strength with due course of time.

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## 1.7 SPECTRUM OF MAJOR TRIBAL MOVEMENTS IN INDIA

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In 1976, the Anthropological Survey of India had identified 36 tribal movements in the country. Raghavaiah (1971) has listed 70 revolts from 1778 to 1971, while various other scholars (Mathur 1988; Fuchs 1965; Shah 1990; Sharma 1986; Singh 1972) have argued that instances of tribal movements could be traced even before 1768. Singh (1982) has divided all these movements into three faces. The first face was between 1778 and 1860 and these coincide with the rise, expansion and establishment of the British Empire. The second face covers the period of colonialism when merchant capital penetrated into tribal economy affecting their relationship with the land and forest. The third phase deals with the period from 1920 till the achievement of independence in 1947. During this phase the tribals not only began to launch the so called separatist movement but at the same time participated in nationalist and agrarian movements. Apart from these faces, we are able to identify the fourth face of the insurgents which started from 1947 and continuing at present.

There have however been attempts to identify several tribal movements basically as peasant uprisings. It is true that the tribals mostly live as forest dwellers and simple peasants. According to Shah (1990) despite tribals joining movements of different types, land question predominates in all these. Many other scholars have also treated tribal movements as peasant movements (Gough 1974; Desai 1979; Guha 1983). Historically speaking, since the introduction of the permanent settlement by Lord Cornwallis, increasing instances of alienation of tribal land led to general discontentment among them (Hardiman 1981). It has also been argued that the tribals revolted mostly against those alien groups who wanted to acquire their culture, habitat, farm, forest as well as solidarity (Gopalankatty 1981) For example, Mundas joined the Sardar movement which was a peasant movement based on agrarian reforming. Similarly, the Gonds of Andhra Pradesh protested when they lost their traditional privileges in the forest. According to Verier Elwin (1965), the tribals firmly believe that the forests belong to them and they have a right to collect forest products. They also worship forest as their 'god'. They have been there for centuries; it is their life and they consider themselves justified in resisting any attempt to deprive them of it. On the whole, most of the tribal movements, during the British

rule in particular, were organised in order to mobilize tribal peasants against oppressors like land lords (Zamindars) money lenders and officials of British.

We may provide a chronological list of some tribal movements in the following table since 1768:

**Table 1: Tribal Movements in India from 1768 to 2008**

S.N.	Movement	Period	Place	Leader
1	Chuar uprising	1768	Midnapur	Jagannath Singh, the zamindar of Ghatshila or the king of Dhalbhum
2	Halba rebellion	1774-79	Donger, Chhatisgarh	-
3	Chakma rebellion	1776-1787	North East India	-
4	Pahariya Sardar's Revolution	1778	Chhotanagpur	Raja Jagganath
5	Tamar's revolution	1794-1795	Chhotanagpur	Chief Bisoi
6	Bhopalpatnam Struggle	1795	Bhopalpatnam	-
7	Chuar rebellion in Bengal	1795-1800	Midnapur	Jagannath Singh, Dhadkar Shyamganjan and Durjol Singh
8	Kol Rebellion	1795-1831	Chhotanagpur	Bir Budhu Bhagat, Joa Bhagat, Jhindrai Manki and Sui Munda
9	Tribal Revolt against the sale of Panche estate	1798	Chhotanagpur	Raja Jagganath
10	Mizo Movement	1810	Mizoram	-
11	Khurda Rebellion	1817	Orisha	-
12	Kondhas Rebellion	1817	Orissa	-
13	Bhil rebellion	1822-1857	Rajasthan and Madhyapradesh	Bhagoji Naik and Kajar Singh
14	Paralkot Rebellion	1825	Bastar	Gend Singh
15	Khasi and Garo Rebellion	1829	Meghalaya	-
16	Tarapur rebellion	1842-54	Bastar	-
17	Maria rebellion	1842-63	Bastar	-
18	Jharkhand Movement	1845	Jharkhand	-
19	Kond Revolution	1850	Orissa	Chief Bisoi.
20	First Freedom Struggle	1856-57	Sidu Murmu and Kanu Murmu	-
21	Bhil rebellion	1858	Banswara	Tantya Tope

22	Koi revolt	1859	Bastar	
23	Gond rebellion	1860	Ramji Gond	Adilabad
24	Synteng tribal	1860-1862	North East India	-
25	Kuki Invasion	1860s	Manipur	-
26	Juang tribal	1861	Orissa	-
27	Koya	1862	Andhra Pradesh	Tammandora
28	Bhuiyas Rebellion	1868	Keonjhar	-
29	Daflas Rebellion	1875	North East India	-
30	Rani of Nagas rebellion	1878-82	Manipur	-
31	1st Rampa Rebellion	1879	Vizagapatnam (Visakhapatnam)	-
32	Naga Movement	1879	North East India	Tikendraji Singh
33	Sentinelese tribal people	1883	Andaman and Nicobar Islands	
34	Santhal Revolt	1885-1886	Dhanbad	Sidhu and Kanhu
35	Muria Gond Rebellion	1886	Eastern Madhya Pradesh	-
36	Mundal rebellion	1889	Orissa	Birsa Munda
37	Lushei rebellion	1892	Tripura	-
38	Bhumkal	1910	Bastar, Chhattisgarh	-
39	Samp sabha Movement	1913	Rajasthan	Guru Govind
40	Tana Bhagat movement	1913-1914	Bihar	Tana Bhagat
41	Kuki Movement	1917-1919	Manipur	chieftains called <i>haosa</i>
42	Tana Bhagat movement	1920-1921	Jharkhand	Tana Bhagat
43	2nd Rampa Rebellion	1921-1923	Visakhapatnam	-
44	Koya Rebellion	1922	Andrapradesh	Alluri Sree Rama Raju.
45	Naga Rebellion	1932	Nagaland	Rani Guidallo
46	Gond and the Kolam	1941	Adilabad in Andhra Pradesh	-
47	Koraput Revolution	1942	Orissa	Lakshmana Naik
48	Andamanese Revolution	1942-1945	Andaman and Nicobar	-
49	Bodo Movement	1987	Assam	Upendranath Brahma
50	Dongria Kondh Movement	2008	Odisha	-

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## 1.8 LET US SUM UP

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The whole module discusses the concept of social movement, its various types and categories, as and when described by researchers and scholars. It throws light on various social movements that took place among the tribes of India. The intrusion of British and impact of industrialization on tribal's leading to various protest, the impact of Christianity on tribal identity, the process of Hinduization and Sanskritization on tribal religion, and various other factors are also discussed which ultimately led to tribal uprisings. The situation in North-east India and Middle India, are also described in detailed as these were the main hotspots of various tribal movements in India. Even today also the tribal movements for autonomy, identify and their rights still persist in some or the other form throughout the nation.

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## 1.9 KEYWORDS

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Movements

Uprising

Peasant

British Era

Sanskritization

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## 1.10 FURTHER READINGS AND REFERENCE

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## 1.11 CHECK YOUR PROGRESS

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Explain Social movement and its type?

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Write down about the tribal uprising during British Era?

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Elaborate major tribal movement in India?

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## **UNIT 2: MARGINALIZATION AND EXCLUSION**

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### **Structure**

- 2.0. Learning Objectives
- 2.1 Introduction
- 2.2 Concept of Marginalization and Exclusion
- 2.3 Types of Marginalization & Exclusion
- 2.4 Factors that leads to Tribal Exclusion
- 2.5 Tribal Statistical Profile: At a Glance
- 2.6 Tribal Inclusion and Accessibility
- 2.7 Constitutional Safeguard for Tribal People
- 2.8 Let us Sum up
- 2.9 Keywords
- 2.10 Reference and Further Reading
- 2.11 Check Your Progress

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### **2.0 LEARNING OBJECTIVES**

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After reading this unit, you will able to:

- Understand the meaning of marginalization and exclusion
- Visualized marginalization and exclusion face by tribal people
- Know the types of exclusion and its impact on tribal people
- Enhance the idea of tribal in Odisha.
- Analysis the inclusion policies and how to helpful to the tribal people

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### **2.1 INTRODUCTION**

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If we try to understand Marginalization and Social Exclusion, these are burning issues since from long back history to the contemporary world; people around the globe somehow suffering from these social issues. It is something that societies have a bit of control over the lives of the marginalized people and this leads to exclusion from obligations and right, which carries an individual or group people throughout a lifetime. It is difficult to confine these two terms ‘Marginalization’ & ‘Exclusion’ in a few words but can understand through critical observation in our day to day life. It is not only meant to be deprivation but also a lack of decision making, isolation,

separation, and feeling of lowliness or inferiority. These two terms are interconnected to each other; besides, the exclusion is the utmost or extreme form of marginalization.

In simple words, if we illustrate marginalization and exclusion; these are some examples that make understand the topic properly. Most of the time females would not get any authority or not included in decision making, not free as like man and always live in a cage. In rural area woman often find themselves in the kitchen and household work and never get out of it. Education is one of the least concerns in rural and semi-rural areas. In Varna system i.e. Bahamin, Kshatriya, Vaishya, and Shudra; most of the time Shudra and untouchable gets excluded from rights and opportunities, upper three Varnas always took the privilege and services from lower Varna. Moreover, the LGBTQ is one of the most discriminated people in Indian society. They hardly get any opportunity from the society as well from government resultant, poor education and poverty lead them to marginalize. Ethnicity, religion and race discrimination or exclusion is universal. Ethnocentric and xenophobic people make ethnic and indigenous groups isolated from the majority.

Tribals are vulnerable since from the colonization period and continue to lose their rights, esteem, dignity, and religion continue to demise; civil, socio-cultural, economic and political rights being exploited by the mainstream society. After a long period of the tribal movement against the exploitation, marginalization, human right violation, most of the tribals are gets their rights. The term 'backwardness' is itself makes them inferior from the eye from the mainstream people. Government projects, privatization, and industrialization make them displaced from their home and land. For this reason, their sentiments, emotion, and belief of deity in forest associated with their economical livelihood lost. Further, identity losses due to detribalisation cause them a bigger challenging aspect that leads to societal discrimination from the other mainstream. In every society, they being suffered from being judged and oppressed. Many of them exploited Labour in agriculture, market, industries, prostitution, etc. Let's understand this phenomenon in this chapter.

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## 2.2 CONCEPT OF MARGINALIZATION AND EXCLUSION

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Marginalization can be historical, multi-faceted, multi-layered or it has many dimensions. This phenomenon can make the individual, group or people take away rights in socio-economic, and geopolitical scenarios. It differs from the place to place and community to community and social group to social group, as it has a different dimension to violate human rights that adult can be marginalized in different ways than older people, in this way women to man, children to adult, and social, cultural to racial.

“The definition of marginalization is the process of making a group or class of people less important or relegated to a secondary position (Yourdictionary, 2020).”

“Marginalization is a slippery and multi-layered concept. Whole societies can be marginalized at the global level while classes and communities can be marginalized from the dominant social order. Similarly, ethnic groups, families or individuals can be marginalized 2 within localities. To a certain extent, marginalization is a shifting phenomenon, linked to social status. So, for example, individuals or groups might enjoy high social status at one point in time, but as social change takes place, so they lose this status and become marginalized. Similarly, as life cycle stages change, so might people’s marginalized position” (Kagan & Buton, 2005).

“The marginalized groups of people are observed all over the world. The marginalized literature is based on exploitation, agonies, pains and suffering, at the secondary level. The social, political, economical, geographical, special aspects of life which are deeply rooted in their consciousness with their past, present and future. Which are again present in the perpetually of time. Most of the marginalized groups, if not all constitute minorities, religious, ethnic, linguistics or otherwise in different countries, they have subcultures in this mainstream culture or religions” (Jaysing, 2016)

Social Exclusion is a widespread social disorder or dominant social system that excludes people from the social and civil rights, liberty of an individual, belongingness to ethnic group or community and social group.

If we define Social exclusion, UN Economic and Social Affairs (2016) describes a state in which individuals are unable to participate fully in economic, social, political and cultural life, as well as the process leading to and sustaining such a state.

“Social Exclusion is the act making certain groups of people within a society isolated and unimportant (Social Exclusion, 2020).”

“Social exclusion is a complex and multi-dimensional process. It involves the lack or denial of resources, rights, goods and services, and the inability to participate in the normal relationships and activities, available to the majority of people in a society, whether in economic, social, cultural or political arenas. It affects both the quality of life of individuals and the equity and cohesion of society as a whole (Ruth Levitas, 2007).”

WHO (2020) suggested that Exclusion consists of dynamic, multi-aspects processes driven by imbalanced power relationships interacting across four major aspects - economic, political, social and cultural - and it applies to all different levels i.e. individual, lifestyle, household, social group, institution, community, state, and global levels. Resultant in a scale of exclusion characterized by unequal access to social resources, obligations, and rights which leads to social inequalities.

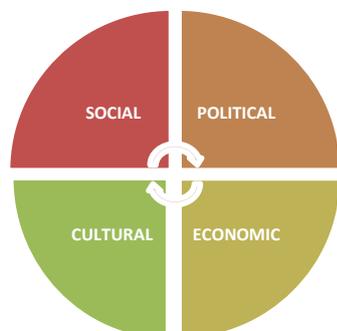
**Following people are getting excluded or marginalized from society:**

1. Tribal People
2. Lower Caste or Untouchable
3. LGBTQ
4. Gender
5. Labour or Poor
6. Women
7. Children
8. Aged
9. Sex
10. Disability
11. Race
12. Religion
13. Migration Status
14. Socio-economic Status
15. Sexual Orientation
16. Ethnicity or Residence

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## 2.3. TYPES OF MARGINALIZATION AND EXCLUSION

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Generally, In India tribal are excluded or marginalized in four ways i.e. Social, Political, Cultural and Economic. In all dimensions of exclusions are interrelated and sometimes overlapped

each one to another. Let's discussion on these separately:

### 2.3.1 Social Scenario:

Since the independence of India, tribal are the most vulnerable group among other religions and communities. Initially, they are particularly living in the forest, mountain valley and isolated from mainstream urban and township. It is the type of exclusion that in a society individual or group of people discriminate based on gender, caste, age, sex, ethnicity or race, etc. Their social rights and obligation restricted based on their societal status. Tribal migration to the cities and towns can lead to marginalization. Their civil rights are becoming defenceless due to improper validation of ownership of land. It is also observed that their labour participation restricted and limited as far as discrimination is a concern. Perhaps, women, children and old people are more exploited in terms of trafficking including the bagger market and prostitution.

### 2.3.2 Political Scenario:

Tribal are somehow deprived of the individual security, law, constitutional rights, law and equality from the society. They have different kinds of chieftdom and political affairs in their group or villages. Punishment, oath, and ordeal are the primary law for them to judge any criminal activity (ies). When they become part of the township and urban area started changing their way of livelihood and believe in others perspective of judgment. This is the only reason they are new to the political world, and outside people do not try to understand their traditions, culture and vice

versa. Besides, in recent times there's a lack of opportunity in political career for tribal people; few of them getting the chance to represent their communities in Indian democracy. Resultant, culture and tradition continue to decline without preservation or properly valued. A Saura Tribe's leader Giridhari Gamanga became CM of Odisha alongside Indian National Congress, in 1999.

### **2.3.3 Cultural Scenario:**

It has been always a challenge or conflict between superiority and inferiority or modernity and traditional culture. Tribal People try to find a place in-between cultural value, norm, ethics, customs, and tradition. Their tradition and culture disrespected in general never tried to understand by outsiders. Consequential, their culture being judged with inferiority, illiterate, savage or barbaric. They have full of indigenous knowledge (scientific), art, craft, and music & dance which shows extraordinary advantages. Christian missionaries are one of the biggest reasons for detribalization and vulnerability in the sense of tribal culture. They modified their culture into their ways of tradition and it became confused & obscure for them. In this view, their belief, ways of living and culture must accept and honored by mainstream society.

### **2.3.4 Economic Scenario:**

Economic exploitation is one of the bigger issues that tribals are facing nowadays. Assimilation and acculturation of culture make them vulnerable. For land acquisition, industrial setup, and urbanization tribal people are losing their forest, land, and water. Most of the tribal does not even possess modern educational certification so far they do not even compete with the mainstream group and cannot access services. In fact, in the absence of proper plot or land ownership record all forest and land acquired by the government and became homeless. Many of them work in labour such as agriculture, infrastructure, and small scale industries; their earnings for a living becoming challenge today.

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## **2.4 FACTORS THAT LEADS TO TRIBAL EXCLUSION**

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Previously we discussed how the two terms marginalization and exclusion are closely associated with each other. Marginalization is first stage, while exclusion

comes later part to the individual or group of people. Let's find out the factors behind the marginalization that leads to the exclusion in tribal:

- They usually reside in the isolated areas, and not connected with the main stream of the society.
- Tribal children often deprived for their ethnic morphology by the school teacher and other school children.
- Migration can cause severe economical malfunction, which leads to poverty.
- Most of the tribal groups in India are illiterate and unemployed.
- Lack of financial assistance leads to health hazard.

#### **2.4.1 Consequences to Individual**

- Financial identity of an Individual.
- Potential of the tribal children in education become underachieve in most of the area.
- Stigma can be observed as they are excluded from mainstream society; as a result, their mental condition becomes unstable.
- Lack of economy can lead to an unhygienic food diet and poor health condition.
- In most of the cases, exclusion makes them depressed and hopeless.
- Individual engaged in the bagger profession, prostitution, felony etc.

#### **2.4.2 Social Consequences**

- It can increase to xenophobia among population.
- It can leads to a higher rate of criminal activities due to a lack of education and job.
- Mass migration occurs.
- It can be a cause of an identity crisis.
- Religious belief collapses.

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## 2.5 TRIBAL STATISTICAL PROFILE: AT A GLANCE

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### **In India**

According to the 2011 census report, the tribal population is 8.6 percent of total population and there are 731<sup>1</sup> types of tribal groups are in the India and including 75 types of PVTGs (particularly vulnerable tribal groups).

- In India, about 8.5% of households belong to Schedule Tribe.
- 19.1 % in rural areas and 6.2% in the urban area with no literacy member in the household above 15 years of age.
- About 289 in 1000 rural tribal households are illiterate adults, whereas the female number is 493.
- The ST population is higher in the labour market comparison to other groups i.e. 46%. Whereas it is 46.8% and 36.8 % in rural and urban area respectively.
- The unemployment ratio of ST males in rural areas is 1.7% and in urban area 4.4 %.
- ST households had the highest number of MGNREG card i.e. 54.1% and 39.8% of this tribal household got the works.

(Source: Socio-Economic Caste Census 2011, retrieved from <https://secc.gov.in/>)

### **In Odisha**

According to the 2011 census report, there are sixty-two (62) types of tribal groups are in the Odisha and including thirteen (13) types of PVTGs (particularly vulnerable tribal groups). The tribal population is 95, 90,756 out of a total population of 4,19,74,218 which is 22.85 percent approx. The government is trying to accommodate various plans and policies. 196 ITDAs (Integrated Tribal Development Agency) introduce at the time of the fifth five-year plan in India; whereas in Odisha, twenty-two (22) ITDAs that covers 119 blocks in 13 districts. Subsequently, there are seventeen (17) micro-projects introduced to develop PVTGs tribal regions around the Odisha.

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<sup>1</sup> Retrieved from <https://tribal.nic.in/ST/LatestListofScheduledtribes.pdf>

- The total number of Households of Scheduled Tribe is 2073079 out of 8677615, which is 23.88 percent. The illiteracy rate of STs in Odisha is 47.76 where female illiteracy rate 58.8% and male rate 36.3%.
- Only 0.48% of tribal households with the salaried job in Government, 0.05% in the Public Sector, 0.11% in Private Sector.
- Total Schedule Tribe households considered for deprivation is 1836190. Only one room with Kucha walls and Kucha roof from total tribal household is 624796 (7.20%).
- The disabled number of STs and with no adult members in the family is 0.12%.
- No literate adult above 25 years in Tribal Household is 11.81%.

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## 2.6 TRIBAL INCLUSION AND ACCESSIBILITY

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Inclusion is a process that reduces the threat of marginalization and exclusion; fully participation in economic, social, political and cultural life so that tribal people can enjoy a standard of living in a society or state or they are living. It also makes certain that they will make the decision for their livelihood, culture, or tradition and access or enjoy fundamental rights full of the opportunity given by the constitution of India. If tribal people get the right to access resources, participation and opportunity indeed they will get the utmost advantages to living a better life.

**There are some steps taken by Odisha Government to develop tribal region:**

1. TSPs (Tribal Sub Plan) are working for tribal growth and improvement.
2. SCA (Special Central Assistances) being made available by the government in addition to TSPs.
3. The government also opened Ekalavya Model Residential School from VI to XII.
4. Pre-Matric Scholarship for STs.
5. Post-Matric Scholarship for STs.

**These are the following points that social inclusion offers to the marginalized tribal people:**

1. Integration in society.
2. Participation and Decision making in society.
3. They will live in harmony with full of trust and mutual understanding among people.
4. Sustainable Development.
5. Equity opportunity in job and government services.
6. Educational accessibility and awareness.
7. They will retain their ethnicity, religion, and belief.
8. Eliminate the Identity crisis.
9. Improve in sense of gender, age, sex, and disability.
10. Access to the forest, and natural resources.

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**2.7 CONSTITUTIONAL SAFEGUARD FOR TRIBAL PEOPLE**

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After Independence the government of India is continuously trying to assimilate tribal people into the mainstream. Here's glance of constitutional safeguard for the tribal people who are residing in India and listed under constitution.

## **Socially**

Article 15: Prohibition on discrimination against race, caste, religion, sex and birth place.

Article 23:-Prohibition of trafficking in human beings and beggar and other forms of forced labour.

## **Politically**

Article 164(1):- make available for Tribal Affairs Ministers in Bihar, Madhya Pradesh, and Odisha.

Article 330:-This article represents reservation of seats for Scheduled Tribes in Lok Sabha.

Article 337- Provision of reservation of seats for Scheduled Tribes in State Parliament.

Article 243:- Provision of reservation of seats in village's Panchayats for tribal.

## **Culturally**

Article 15(4):- It is given Special provisions to schedule tribe for their advancement.

Article 46:- The State shall promote, with special care, the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes, and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

Article 350:-This article protects the Right to conserve Language, Script or Culture for the Tribal people.

## **Economically**

Article 244:- In Clause (1) Provisions of Fifth Schedule apply to the administration & control of the Scheduled Areas that include Assam, Meghalaya, Mizoram, and Tripura.

In Clause (2) Provision of Sixth Schedule Scheduled Tribes in the state which are covered under Bihar, Gujrat, Madhya Pradesh, and Odisha.

In 1996, PESA (Panchayats Extension to Scheduled Area) act was introduced by the Government of India for self-governance through gram panchayat in Schedule Area of India. It will give rights to retain their culture and tradition with full autonomy to their state.

Moreover, in 2006, the Forest Right Act or Tribal Right Act introduced for the tribal or the forest dweller to retain their land and other essential forest resources.

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## 2.8 LET US SUM UP

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We are living civilized society but what civilized refers, we do not know yet. Do we understand tribal people or only judging them through their customs, tradition and languages? Where the marginalized and excluded people do stand today? Do they find their rights and opportunity to live a better life? Things are becoming complicated when we illustrate and understanding their perspective. In general, they are still in the cave, where a lot of tribal people do not know how to escape. There's several attempt made by the government to assimilate them into mainstream society, as people in general need to appreciate and respect them as part of society.

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## 2.9 KEYWORDS:

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**Scheduled Tribe:** Constitution of India recognized and considered as ST under article 342.

**Marginalization:** Making an individual or group less important in society or place.

**Exclusion:** Exclusion is the higher form of marginalization, which causes an individual or group in extremely excluded from societal rights and obligations.

**PVTG:** Particularly Vulnerable Tribal Groups, the ministry of tribal affairs made this as a development program for those tribal who are socially, and economically backward.

**Safeguard:** This is the constitution safeguard provided by the government of India specifically for the scheduled tribes.

**Inclusion:** The process of include people through various programs and policies for which excluded people can access their day to day lifestyle.

**LGBTQ:** Lesbian, Gay, Bisexual, Transgender, and Queer

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## **2.10 FURTHER READING AND REFERENCE**

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## **2.11 CHECK YOUR PROGRESS**

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1. What do you understand by the marginalization and exclusion? Illustrate own idea to justify the terminology.

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2. Explain, how tribal people face various exclusion from mainstream society?

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3. Describe the inclusion policies and programs initiated by the government of Odisha to assimilate into mainstream society.

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4. Define marginalization.

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5. Explain social exclusion.

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6. Explicate the words inclusion and accessibility.

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7. Briefly describe constitutional safeguard for tribal people.

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## **UNIT 3: FORCED SEXUAL COMMERCIALIZATION AND HUMAN TRAFFICKING**

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### **Structure:**

- 3.0 Learning Objectives
- 3.1 Introduction
- 3.2 Human Trafficking
- 3.3 Forms of Human Trafficking
- 3.4 Causes of Human Trafficking In Tribal Belt
- 3.5 Forced Sexual Commercialization
- 3.6 Process of Forced Sexual Commercialization
- 3.7 Constitutional Remedies, Law and Provisions
- 3.8 Statistical Figures of Human Trafficking
- 3.9 Rehabilitation Centres For rescued Trafficked People
- 3.10 Let us Sum Up
- 3.11 Key Words
- 3.12 Further Readings and Reference
- 3.13 Check Your Progress

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### **3.0 LEARNING OBJECTIVES:**

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After reading this unit, you will able to:

- Gain in-depth knowledge of human trafficking
- Describe the broader concept of human trafficking occurs in all over the world.
- Understand about the forced Human Sexual Commercialization.
- Know the constitutional provision for the protection of people from human trafficking.
- Enhance the idea of human trafficking with some statistical analysis

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### **3.1. INTRODUCTION**

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Nowadays human trafficking is happening throughout every country all over the world, in various forms. Human trafficking can be divided into different types such as labour trafficking, child trafficking, sex trafficking, etc. and it differs from country

to country but the cause is the same. Forced human sexual commercialization can be considered as a part of sex trafficking. In sex trafficking, both boys and girls are exploited, humiliated and forced to work for the benefits of the traffickers. It is more prominent in the case of the girl is a concern all age groups are included in sexual commercialization. It is a good business for traffickers without any hard work. Traffickers are active in all over India but they are more prominently working in the Tribal area. It is one of the major problems faced by tribal girls in contemporary society. The traffickers apply all efforts to *force or kidnap*, and giving *bribe or money* to put tribal into the trap. Whereas there are many provisions were added in our Constitution to stop human trafficking and strict punishment for the traffickers. There are also many Government as well as NGOs working for those who were rescued from traffickers. They build many rehabilitation centres for the rescued people and give them hope to start a new life. They also proving many skill-based training programs to make them independent.

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## **3.2. HUMAN TRAFFICKING**

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The term “human trafficking” is a universal phenomenon that involves force and unwilling activities to do to harm another human for benefits.

In recent times, most of the counties are involved in human trafficking issues as sources, transit, and destination. It is not only limited to the regional periphery but it extended to country and neighbours countries; cross-border trafficking is also happening within the two states and countries. Human trafficking also long-distance and intercontinental could be possible. Asia and Africa are also coming under long-distance intercontinental trafficking zone (Human Trafficking and Business: Good Practices to Prevent and Combat Human Trafficking, 2010).

In some ways, “Trafficking in Persons as the recruitment, transportation, transfer, harbouring or receipt of persons, through the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or a position of vulnerability or giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of

sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs” (UNODC, 2020).

The government of US also defined about sex trafficking and commercial sex, that below the eighteen-year-old any activities are done through force, or fraud that includes sex or any kind of service or recruitment, illegal transportation and to another country for prostitution, servant, debt bondage, labour or any kind of slavery is known as trafficking (National Institute of Justice, 2019).

Every country in the world has associated with human trafficking. Where ever we go we can observe it from ourselves. It is not only a crime in state or small sovereign but globally. It is globally interconnected, district to district, state to state, country to country and continent to continent traffickers get access and use human for economic gain. In this phenomenon, anyone can be a victim to it i.e. tribal, aged, man, woman, children or homosexual. This is lead to sexual exploitation in women, forced labour in man and children use for begging, pornography and make them house servant (Lemke, 2019).

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### 3.3 FORMS OF HUMAN TRAFFICKING

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According to the Human Trafficking Search (2020), human trafficking can be classified into five major forms exist:

#### HUMAN TRAFFICKING



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<b>Sex Commercialization</b>	<b>Forced Labour</b>	<b>Debt Bondage</b>	<b>Forced Child Labour</b>	<b>Unlawful Recruitment And Child Soldier</b>
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**1. Sex Commercialization:** Any illegal means of sexual intercourse that exploit women or men, girls or boys to earn money called sex commercialization. We will discuss this further in the chapter.

**2. Forced Labour:** Forced labour is something that persons are work through violence and intimidation. It also includes the debt, retention of personal identity

papers and continuous threat. The forced labour also includes modern slavery, debt bondage and trafficking human (ILO, 2014).

**3. Debt Bondage:** Debt bondage is something that takes place when a particular individual work to pay off their debt. The debts of that person never recover in a work circle or lifetime and traffickers usually take advantage of it. For this reason, victims work unnecessarily with little or less pay to sustain their lives and to recover that debt.

**4. Forced Child Labour:** Child labour is an exploitation of children under age 18. ILO defines child labour as deprived children from their childhood, restrict their potential and dignity. It is also harmful to the mental and physical development of children. The specific works that harmful or hazardous for the children in terms of socially, mentally, physically, and morally.

**5. Child Soldier:** “A child associated with an armed force or armed group refers to any person below 18 years of age who is, or who has been, recruited or used by an armed force or armed group in any capacity, including but not limited to children, boys and girls, used as fighters, cooks, porters, spies or for sexual purposes (Children and Armed Conflict, 2020)”

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### **3.4 CAUSES OF HUMAN TRAFFICKING IN TRIBAL BELT:**

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In India, the tribal are the most vulnerable group, they easily get into various problematic situations which result, they suffer various issues and trafficking is one of them.

Following are some of the reason behind the human trafficking happening in the tribal areas:

#### **1. Poverty:**

Poverty is one of the crucial factors for the reason behind human trafficking. Most of the tribals are economically backward and do not have an adequate amount of resources to manage their family life. In that case, traffickers are taking advantage of their situations and induce them through various methods for sexual

commercialization and trafficking. So poverty, indebtedness plays an important role to put tribal people into a trap.

## **2. Socio-Cultural Factors:**

Socio-Cultural factors are also a major cause of human trafficking. Due to poverty, they became in debt and this is the reason for slavery or bonded labour in tribal areas. In some places, it is seen that landlords gave them a huge amount of loan in the result he/she could not able payback and they can easily target to use them as what they want. This socio-cultural practices happening from decades ago and it leads to human trafficking and forced sexual commercialization in tribal belts.

## **3. Impact of Modernisation**

Tribal in India often changes their lifestyle due to acculturation and assimilation. Detribalization is a single reason that most of the tribal change their ideological perspective. For this situation, they want to expose the outside world and traffickers easily get them into a trap.

## **4. Literacy:**

Due to a lack of education, tribal prefers to take money in terms of wages or day wages. For this reason, they are being cheated by the owner or service provider. If we consider the socio-economic caste census, it found that approx 59% of tribes in India are illiterate, and most of them know how to read and write. So they easily targeted by the in these traffickers.

## **5. Labour:**

The cheap labourers are high in demand. Due to poverty and other reason tribal are forced to work in a hazardous factory for fewer wages. They also exploited by the owners in various ways such as cheap labour, commercialized sex, etc. It happens throughout India but It is high in every urban and semi-urban area where lots of tribal people working in the factories. All this leads to opportunities for traffickers to make large profits by commercializing tribal girls in the sex market.

## **6. Demand for Sex:**

Sex is the most demanding factor of human trafficking all around the World, this is the reason trafficker induce tribal girls or their parents by seeking a job in the urban area and force them into prostitution. Commercialization of prostitution and selling girls in the red-light area provides higher benefits to the traffickers.

## **7. Migration:**

Economics is a bigger aspect of life to provide food and lifestyle. The income status of tribal family restricts them to meet any future opportunity. In this regard, they decided to migrate from a different place, and it became an advantage for the traffickers. They offer various bogus income resources to the trafficker.

## **8. Lack of legitimate economic opportunities**

When people have a lack of legitimate economic opportunities, it is also possible for them to lead into the trap of human trafficking. In India the vulnerable groups such as illiterate, jobless people, especially women who may not be able to get jobs, Traffickers offer jobs to people who cannot get them otherwise, only to lure them into forced labour, sex trafficking, bonded labour, and more.

The above mentions points are the major cause of Human Trafficking and forced sexual commercialization in the tribal areas. Human trafficking and sexual commercialization are providing the largest profits to the traffickers, this is the easy way for them to put the vulnerable tribal groups into the trap and gain profit without any hard work. They can easily take all of the profit, forcing women to make a certain amount each night, and keeping them in the situation through, violence, threats, force, drugs and more.

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## **3.5 FORCED SEXUAL COMMERCIALIZATION**

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Sexual commercialization is directly linked with the force prostitution (sex worker) and marketing pornography. Prostitution is sexual intercourse with an exchange of money, on the other hand, pornography stands for visualization of sexual content including nudity and sexual organ through image, video or film with earning money.

In both ways, two of the major source of the market in the globe trying to selling and engage various tribal and non-tribal girls and women across countries. In this sex

trafficking, victims can be any age group of both gender, but most of the time girls and women are get trafficked. In India, some of the red-light areas are Mali Sahi, Bhubaneswar; Kamathipura, Mumbai; Sonagachi, Kolkata; Budhwar Pet, Pune; Meergunj, Allahabad; Chaturbhujsthan, Muzaffarpur; G. B. Road, Delhi; Itwari, Nagpur; Shivdaspur, Varanasi, where thousands of tribal woman and girl trafficked around India and forced to work as a sex worker.

### **Traffickers usually lure tribal victims as:**

1. The false promise of a good job in different places or industries
2. Abduct girls from different area i.e. from the tribal village or rural and semi town.
3. Being sold by the boyfriends, parents (father and mother), and husband for the money.
4. False marriage proposal to the young girl's, whose parents are financially or economically backward.

After engaging in different work, trafficker tries to bring travel, transport and food expenses from the victims. In that sense, the victim always is in service for traffickers to eliminate those false debts. Further, traffickers abuse them both physically and mentally as make them starve, confine or beat; it also included rape or gang rape and life threat to them and their families or revealing their activities. Also, victims get acquainted with several addictions like smoke, drug, and alcohol, which is injurious to health. Many of the victims go through severe chronic mental disorder i.e. PTSD, anxiety, frustration, depression, and insomnia; psychological disorders like shame, fear, distrust, hatred of men, suicidal syndrome, etc. Victims also face various health risks like STDs, menstrual abnormalities, and miscarriage, etc (Human Trafficking Search, 2020).

### **Timeline and impact of female victims**

**Young Girl (14 to 18)**



- Higher Risk to Trafficking
- Higher Demand in Sex Market
- Higher Sexual Abuse
- Higher Income to trafficker
- Less Health Awareness
- Less Education
- Less income to victim (worker)
- Chances to mental Disorder and other sexual chronic

**Adult Woman (18 to 40/50)**



- Lower to Moderate risk to Trafficking
- Demand of sex in market remain unchanged in initial adult women and continue to decrease after aging. It is also depending upon appearance.
- Moderate to Higher Income for trafficker and Sex worker.
- Less health and education remain unchanged.

**Aged Woman 50 +**



- Less chance of trafficking around the place.
- Less demand in sex market
- Less to zero income sources those already part of sex market.
- Health condition continues to decrease and cannot afford to maintain.
- Chances of poverty is higher

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### **3.6 PROCESS OF FORCED SEXUAL COMMERCIALIZATION**

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#### **Steps 1: Set the target group:**

- ✓ The first steps of human trafficking to set a target for trafficking. Traffickers mostly target vulnerable groups such as Tribes, Schedule Castes, Economically weaker sections, homosexual groups, women and children. Women and girls are the main target groups for sexual commercialization. Tribal girls are easier for traffickers to hold against their will because of their socio-economic condition.

**Step 2: Formula applied by traffickers:**

- ✓ Threatening to that specific person
- ✓ By using physical force
- ✓ Cheat or Fraud to others
- ✓ Using authority power
- ✓ Force against vulnerable groups i.e. women, children and old people
- ✓ Bribe to economically weaker people

**Step 3: Hit the Destination:**

- ✓ Identified the need for Recruitment area
- ✓ Transfer them by different illegal way
- ✓ Handover to the concerned person

**Step 4: Fulfilled the Purpose of trafficking:**

- ✓ Forced sexual Commercialization through, violent, threats, force, drugs and more
- ✓ Labour work in different small and large scale industries
- ✓ Engaged in beggar work across religious place, public transport and tourist places
- ✓ Making Pornography
- ✓ Prostitution: selling to red light district

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**3.7 CONSTITUTIONAL REMEDIES IN INDIA**

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In a country like India set-up, various laws to eliminate trafficking; the law and remedies suggested by the United Nation and further government of concern country follow up those laws as a provision. Besides, the Government of India has done phenomenal in these circumstances to bring out victims and assimilate them into the mainstream. Following are some of the major law regarding the Human Trafficking stated by the Ministry of External Affairs (2019):

1. Human Trafficking prohibited under Indian Constitution Article 23 (1).
2. Protection of children from sexual offence (POCSO) Act, 2012, is a special law for children from sexual abuse, harassment, any other sexual exploitation.

It includes sexual practice, children in sexual content, prostitution, and pornography. Further, sexual penetration to vagina or anus and applies mouth to vagina, anus or breast, or make the child do such kind of activities then it termed as serious offence.

3. Criminal Law Act, 2013 is a constitutional amendment happened after the Delhi Rape case, United Nation also responded in this matter to reform the Indian criminal law. This law included various dimensions of torture to gender to eliminate and punish the offenders. In addition to existing law or Indian panel code, they further added like acid attack or attempt acid attack to a woman, stalking (unwanted or repeated surveillance to a woman or girl), voyeurism (watching sexual activities, or undressing woman/ girl), slavery, removal of organs, and sexual harassment.
4. Prohibition of Child Marriage Act, 2006 was a great initiative ever taken by the Indian government for the child girl. This act came into force on the 1<sup>st</sup> of November 2007 in all over India. In this act, act child must not get married to anyone in any circumstances. It will treat as a legal offence to the rape of a minor wife or child. Initially, UNICEF recommended that marring below the age of 18 should be a criminal offence.
5. Immoral Traffic Prevention Act, 1956 stated that if any brothel or house or place uses for sexual exploitation and abuse; that is prostitution for personal monetary gains then this law is suitable in this regard.
6. Bonded Labour System (Abolition) Act, provides the abolition of bonded or forced labour system in the entire country. It is a preventing economically, socially and physically weaker section of people from the labour exploitation, matter associated with a criminal offence.
7. Child Labour (Prohibition and Regulation) Act, 1986 stated that ban of child (below the age of 14) engagement in the occupation or services or specified workplaces including hazardous place i.e. factories or company.
8. Transplantation of Human Organs Act, 1994 formulated prohibited of illegal transfer of human organ and removal, storage or transplantation organs for therapeutic purpose and deals with commercial benefits.

### **In Administrative Level:**

Ministry of Home Affairs, Government of India formed an ATC (Anti Trafficking Cell) in the year of 2006 to measure trafficking at ground level. It is to identify and take the necessary step to abolish human trafficking in India. Further, MHA conducts coordination meeting periodically with the Nodal Officers of AHTU (Anti Human Trafficking Unit) across all state and UT (MHA, 2020).

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## **3.8 STATISTICAL FIGURES OF HUMAN TRAFFICKING**

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According to the International Labour Organisation (ILO) in 2017, around the world approx. 40.3 million people are in modern slavery whereas out of modern slavery 24.9 million people are in forced labour and 15.4 million in forced marriage.

- ✓ One in four victims of modern slavery is children around the world.
- ✓ An estimated 24.9 million people are in forced labour. Moreover, 16 million people are exploited in private or domestic work or agriculture. In addition to that four million person trapped into sexual exploitation.
- ✓ It is the estimation that nearly 99 percent of women and girls are trapped in the commercial sex industry. Further, 58 percent estimated in other different sectors.

(Source: ILO: forced labour, modern slavery, and human trafficking, 2017. Retrieved from <https://www.ilo.org/global/topics/forced-labour/lang--en/index.htm>)

### **Statistics in India**

- ✓ In India, the 2016 report cited 3 in 5 children are trafficked.
- ✓ The data says, there 15, 379 people trafficked whereas 4, 911 were girls and 4,123 are boys.
- ✓ In West Bengal, the highest number of children trafficked during the year of 2016, that is 3, 113.
- ✓ In trafficking, forced labour is 45%, and sexual exploitation for prostitution is 22% in the year of 2016

(Source: An article published in <https://www.indiaspend.com/3-in-5-indian-adolescents-vulnerable-to-abduction-sexual-slavery>, also data can be retrieved from NCRB)

There are thousands of girls every year get trafficked from various place i.e. Odisha, West Bengal, Bihar, Madhya Pradesh, Uttar Pradesh, and Tamil Nadu.

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### **3.9 REHABILITATION FOR TRAFFICKED**

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After rescued they are extremely finding it difficult to sustain their daily life for several reasons like social, psychological. There is another reason that maybe increase their difficulties such as lack of education, poor physical or mental health condition, or many more. The situation of the sex worker is worse, because of the non-availability of any government identity card (voter card, aadhaar card, ration card, etc.). There are many governments and non-government organizations are working for the rescued people who are on the process of trafficking or already trafficked people who are forcefully sexually commercializing for the benefit of the traffickers. There are several NGOs are working especially for female sex workers who placed in red-light areas after trafficking across the country, their aim to eradicate or eliminate sexual commercialization. It is a basic aim to provide rehabilitation, prevention, and rescue, reintegration and advocacy. Moreover, the central government is also implementing the scheme “Ujjawala” to eliminate trafficking and rehabilitate sex workers around India since 2007. Besides, the United Nation’s organizations i.e. ILO, UNODC, WHO, and Office of the Special Representative of the Secretary-General for Children and Armed Conflict doing tremendously working through different NGOs around the world for to stop, eliminate and rehabilitate victims from Human Trafficking.

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### **3.10. LET US SUM UP**

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After all the above discussion it’s Clear that Human Trafficking is not a new phenomenon for the world but it always gives challenges to human rights. National and International governments trying hard to eliminate those phenomena, in some scenarios succeed and still there are miles to go before reaching final elimination. Trafficking usually occurs right behind the nose of the government, and traffickers make every possible way to convert illegal to legitimacy. Million people, especially tribal girls and women are still in vulnerable conditions with no food, money, and shelter with numerous health problems. In the end, poverty knocks them down and they never get out of the crisis. If we can change people's socio-economic conditions,

then it might be a chance to eradicate trafficking.

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### 3.11 KEYWORDS

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Human Trafficking

Sex Commercialization

Debt Bondage

Slavery

Pornography

Trafficker

Victim

Rehabilitation

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### 3.12 FURTHER READINGS AND REFERENCE

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### 3.13 CHECK YOUR PROGRESS

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1. What do you mean by Human Trafficking?

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2. Write down the cause of Human Trafficking?

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3. Explain forced sexual commercialization?

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4. Elaborate on the constitutional remedies provided by the Indian Government?

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