

Particularly Vulnerable Tribal Group (PVTGs) Landscape amidst COVID-19

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ABSTRACT

A polarised society like that of the Vulnerable Tribal Groups suffer profound ineffective social capital as well as blocked pathways of upward mobility in the society. This leads to a vicious poverty trap. The inception of this pandemic has cost these PVTGs even more profound impact. As the lands inhabited by Indigenous Peoples from time immemorial are the only areas in India with healthy forests, rich biodiversity and other natural riches. Their very own ancestral lands are promulgated as the specific target of developing India's speedy economic development schemes and programs during the COVID-19 lockdown, Indigenous people then bear the brunt of the most serious challenges by the COVID-19 pandemic.

To explore these connotations, this paper uses a mix of quantitative and cross examining qualitative factors using statistical tools to reach a final conclusion. This would be through employing the newfound econometric analysis of the parameters.

Qualitative analysis through patterns of mobility, and confirms the continuation of this pattern of limited upward mobility and a low-level poverty trap.

In addition, both parameters would permit a closer look at the crucial role played by social relationships which are often missed out by the profit-surplus entities through adequate evidence of active social instruments of kinship, descent, capital, etc. This would help in delineating an economic sense of these primitive societies to sociability amongst the tribals engaging in labour markets in the urban regions, fostering products in 'Mandis' and contract schemes with the government and private entities, elimination of the polarised economic legacy of their 'savage' 'barbaric image' will ultimately require more proactive efforts.

KEYWORDS: Particularly vulnerable Tribal Groups, Indigenous Tribes, Labour Markets, Agriculture Productivity, Low Level Poverty Trap

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I. INTRODUCTION

The COVID-19 pandemic has already infected over 70 000 indigenous people with 2000 deaths (WHO, 2020). In Brazil alone, over 27,000 cases of COVID-19 infections and 806 deaths are reported among the indigenous population till September 2020 (*Charlier & Varison, 2020*). Similarly, new infections were reported from one of the littlest amount approachable groups, the Nahua tribe within the Amazon region of Peru (*WHO, 2020*). Within the US, the pandemic has caused the death of 1 in 3600 white Americans compared to a minimum of one in every 2300 Native Americans. The Navajo Nation alone has recorded many COVID-19 infections and deaths (*Sternlicht, 2020*).

Countries have seized positions of political control, financial also as social ability, and like organizations more as lately with their financial control, name and decay those that are cleared out from cooperation and inclusion. The word "tribe" is one such name, and therefore the term fits wide differences of people, most of whom never respected themselves as being a neighbourhood of a "tribe." Does this exposition raise the address of what a tribe is? It'd be seen within the setting of a contemporary circumstance of people who feel they need an area together as an expression of shared personality rather than the traditional understanding of individuals with the shared family, culture, convictions, and history. Tribes are, employing advanced elucidation, what individuals need them to be and comprise of people who make and continue a solid sufficient recognize to legitimize their claim

As we move about this chronologically, On 6 April 2020, timberland office authorities burnt of the hovels of Konkani, Bhil, and Warli Inborn communities at Kamat town in Dang locale, Gujarat.³¹ On 7 April 2020, an ousting note was issued to 90 families of Dzuluk settlement in East Area of Sikkim by the Divisional Timberland Officer (DFO), inquiring them to clear their homes inside 15 days On 24 April 2020, the timberland office authorities pulverized homes of 32 Adivasis living at Sagada town in Khandualmali timberland home in the Kalahandi area of Odisha, driving them to measure beneath mahua trees (*Madhuca longifolia*) and surviving

for varied days on mahua leaves As all commercial foundations were closed down, many labourers cleared out for his or her homes after losing their occupations.

Numerous were cleared out stranded without nourishment and protection, whereas others strolled many kilometers in nonappearance of open transport within the introductory days of the lockdown. The COVID-19 widespread and therefore the lockdown seriously affected the tradition and vocation of the Inborn People groups because the period from Walk to June is that the crest season for collection and offering of Non-Timber Woodland Items (NTFP), moreover called Minor Woodland Deliver (MFP).

Nearly 60% of the yearly collection of MFP takes put amid this era. In any case, since this era has coincided with the lockdown initiated by the COVID-19 widespread, it antagonistically influenced the wage era of the Innate communities.³⁷ Concurring to the Service of Tribal Undertakings, around 100 million woodland tenants, counting Innate People groups, depend upon MFPs for nourishment, shield, drugs and cash wage.

II. THE IMPACT OF PANDEMIC

The COVID-19 widespread and therefore the lockdown exacerbated the nourishment emergency among Indigenous tribal communities because the failure of the government to succeed but bearing the brunt of exclusion it has caused tribals has caused starvation. The government of India given free grain (wheat or rice) for the months of April, May and June beneath the Pradhan Mantri Garib Kalyan Anna Yojana (PMGKAY), but information discharged by the center appeared that 200 million apportion card holders didn't get the free grain in April and around 144.5 million recipients didn't get their privilege for the month of May. Official information of the Service of Customer Undertakings, Nourishment and Open Conveyance too expressed that because it were 13% of transient laborers who had gotten free nourishment grain beneath the Aatma Nirbhar Bharat Abhiyan.

Also, these indigenous tribal people groups proceeded to be simple targets of police outrages. Tibu Meda was supposedly beaten to passing by police for abusing lockdown rules in Dhar area in Madhya Pradesh on 3 April 2020.⁴⁸ The police indeed recorded a case against the tribal ladies for requesting execution of COVID-19 rules in Himachal Pradesh⁴⁹ or basically for requesting apportion cards to secure nourishments and fundamental commodities amid the lockdown. (*Krishna A. 2020*)

In spite of being the foremost sufferers from COVID in India, the government of India fizzled to think about any particular plans for them. On 12 May 2020, Prime Serve Narendra Modi declared a financial bundle of Rs. 20 lakh crores (20 trillion Rupees, which is over 260 billion USD) for building “Aatma Nirbhar Bharat” (Self-reliant India). But the financial bundle made no extraordinary arrangements for tribals and timberland tenants who are going to be denied within the summed up allotments in spite of their lands and regions being focused.

India has over 100 million people from various indigenous groups which they're locally mentioned as “Adivasi,” meaning ancient inhabitants. They sleep in forests, drylands and islands away from the general public (*Agoramoorthy & Hsu, 2020*). Although India has enforced the lockdown from late March to the highest of May 2020, little is known about its aftermath impacting the indigenous communities. a quick search of the word “COVID-19” in Web of Science database for 2020 has yielded 41, 798 papers and when the phrase “COVID-19 indigenous people” was used, it yielded only 38 papers, and after that once we've added “India” within the search, it didn't yield anything, which shows the deficiency of data on the rarely discussed topic.

III. METHODOLOGY:

New methodological approaches have a bottom to top approach in a pyramid sequence starting at microeconomic levels on how modernising rural economies corresponds to changes in household assets.

Using Rapid Rural Appraisal (RRA) found that the economic growth amongst the Bhils, increasing non-farm orientation of rural households, rising incomes and urbanisation has been seen. This must be associated with a decreasing share of land in household and thereby diversifying the overall structure of the rural economies thus reducing gendered asymmetries in access to resources, and may help to partially aspect the rural welfare implications of increasingly constrained access to farmland by rural households.

Further by using Regression models, by taking variables X and Y for agricultural productivity and poverty reduction in various states.

IV. THE VULNERABLE INDIGENOUS GROUPS

India's social action came into effect in 1950 to uplift the customarily suppressed people belonged to the lower social castes in order that they might be integrated in society. Historically, the Hindu scriptures have justified the untouchability narrative as a results of odious sins accumulated in previous births resulting in rebirths of some individuals in lower social castes (*Joshi, 1986*). Although the caste prejudicial practice was outlawed in 1950, the discrimination nonetheless continues (*Agoramoorthy & Hsu, 2020*). India's indigenous communities represent 8% of the entire population and 25% of them are listed because the most impoverished (*Government of India, 2011*). Similarly, a survey conducted in 2016 has showed that 46% of the indigenous

groups had the smallest amount wealth compared to 27% of the scheduled caste, 18% of the backward castes, 8% of other castes, and 25% of cases unknown (NFHS-4, 2020).

The above statistics has exposed the magnitude of poverty affecting the socially and economically marginalized groups resulting in severe migration stress. As a result, 500 000 people from different indigenous groups migrate to cities for jobs. They traditionally believe farming and collecting forest products. But in recent years, they're faced with more difficulties to access irrigation water and to acquire agro-products and machineries to continue farming and thus, many are forced to go away their farmlands. The enduring pandemic has further forced them to face food insecurity in their villages (Saxena et al., 2020). they're known to gather over 200 minor forest products that range from firewood to medicinal herbs and therefore the revenue generated has been estimated at USD 20 billion yearly (Aggarwal & Ghosh, 2020). But, only a fraction of it reaches them because a serious part of it finishes up within the pockets of various intermediary dealers.

V. IMPACT OF PANDEMIC

India enforced the pandemic lockdown abruptly on March 24 that ended on May 31, 2020 which certainly impacted the country's 1.35 billion inhabitants (Agoramoorthy, 2020). Among them, the disadvantaged migrant workers from various indigenous groups based in cities like Delhi, Mumbai, and Kolkata were the foremost affected thanks to the shortage of transport, many ended up walking for many miles to return home as they lost their jobs resulting in sudden shortage of funds and food (Agoramoorthy & Hsu, 2020).

Most of India's 550 indigenous groups are adapted to the life-style of the mainstream society with the exception of 75 highly vulnerable groups that still follow the hunter-gatherer way of life. They need minimal contact with outside resulting in low education, less socio-economic progress and more susceptible toward diseases (Giri, 2020). For instance, the Odisha state has over 60 indigenous groups and 13 of them are listed because the most vulnerable. They need a combined population of 250 000, distributed across 1500 villages. Six from two vulnerable groups (*Bonda and Didayi*) were tested positive for COVID-19 (Mohanty, 2020). The primary case was recorded from Malkangiri district, home to 12 000 people. The source of the infection remains unclear, so it's become an epidemiological nightmare for officials. Likewise in March 2020, the Chhattisgarh government reported only six COVID-19 cases (Raju, 2020). But, the cases have exploded to 198 000 including 2400 deaths by November 2020. Also, the viral spread has reached the remote indigenous region of Bastar by infecting five from the Abujh Maria community. The infected patients traveled outside recently which may have triggered the viral exposure (Sharma, 2020).

The isolated indigenous populations located within the Andaman and Nicobar Islands have an extended history of death by diseases. The historical document showed that contagious diseases namely pneumonia, measles, mumps, and influenza were introduced by outsiders and that they played a serious role to wipe out nearly half the indigenous population within the 1800s (Krishnakumar, 2008). When British officials arrived in 1858, the good Andamanese community had a population of 5000. But, many died by defending territories and also by diseases namely measles and influenza introduced by soldiers. In 1999, about 90 people from the Jarawa tribe were impacted by an epidemic of measles (Pandya & Mazumdar, 2012). In August 2020, 10 people from the good Andamanese group have tested positive for COVID-19. Currently, alittle population of 250 from Shompen group, 500 from Jarawa group, 100 from Onge group, and 50 from Great Andamanese group survive the archipelago distributed across 37 islands and 20% already infected by COVID-19 (Thacker, 2020). So, officials need to enforce emergency plans to contain the viral spread before it's too late.

VI. PROTECTING THE INDIGENOUS GROUPS

India's indigenous populations lacks timely awareness to efficiently deal the COVID-19 outbreak. To make matters worse, no baseline data are available for over 50% of the vulnerable indigenous groups. Therefore, the indigenous communities are under immense threat from COVID-19 than other communities. By early March 2021, India had recorded over 11.4 million infected cases of COVID-19 with 159 000 deaths. People from the indigenous groups haven't exposed to novel outside pathogens as they have minimal contact with the surface (Pandya & Mazumdar, 2012). Hence, they're more vulnerable toward various viral diseases. Also, the shortage of access to adequate health care facilities and thus the scarcity of access to scrub water, sanitation, and personal protective equipment have made the indigenous populations more vulnerable toward the pandemic (Kasi & Saha, 2021). Moreover, the indigenous population is that the foremost marginalized socio-economically and thus less scientific studies are done to understand the actual disease burden faced by them. So, we involve more studies and thus the government possesses to allocate special research grants to boost systematic disease surveillance within the smallest amount studied tribal region.

The indigenous areas of Chhattisgarh and Odisha states are the epicenter of the Naxalite–Maoist insurgency where attacks on officials, soldiers, and indigenous people cause deaths (Ahuja & Ganguly, 2007). Sociologists have argued that the indigenous groups are deprived of economic opportunities as compared to others as they're inept to express their outcries through the electoral process and thus they have become more

frightened of the systemic violence committed against them historically. The poverty and predicament have further pushed them to distrust the government. (Guha, 2007). According to the UNICEF (2020), the nutritional services for the indigenous children and their mothers have plunged by 68% in April 2020 when India's lockdown came into effect that indicated how the government continued to ignore their agony.

When the COVID-19 news reached the indigenous communities, many have turned to forest deities for natural protection from the pandemic. The Hallaki group in Karnataka features an epidemic goddess named "Mari" and people believe that it'd cut the highest of the pandemic demon. Similarly, within the Bastar region of Chhattisgarh, people seek protection from a deity named "Sheetla." Scientists have recognized that religious faith-induced perceptions have shown more tolerance to psychological and physical stress resulting in the fine handling of threatening diseases (Le et al., 2019). Besides, the indigenous people use numerous medicinal plants to manage ailments that affect them and their livestock (Adhikari et al., 2018). They also use the normal medicine for COVID-19 (Basu, 2020). Unfortunately, the knowledge of forest medicinal remedies is under threat because of deforestation. Therefore, scientists have involved the documentation of indigenous knowledge to sustainably manage medicinal plants across the region before it gets worse (Kanaujia Sukula, 2006).

6.1 Deriving a framework for understanding transformation – tribal agricultural and structural

Tribal Agricultural transformation in most regions of the world has generally been an important component of broader economic transformation processes (Mellor, 1976). This transformation is expansive of the horizon from time from being subsistence-oriented to a more contract based and commercialised, process without having to endanger the tradition values and dilute the age-old systems amongst tribes. (Timmer, 1988).

The process can be carried out through structural greater diversification of livelihoods and stronger setting the norms of interactions between rural and urban spaces. (International Fund for Agricultural Development [IFAD], 2016). Economic prowess can be brought about without endangering through the following means:

- Productive farming where the tribes use primary means and gradually productivity through technical innovation, economies of scale, shifts to the 'higher-return and yield' crops and other non-farm products with the needs of growing urbanism and thus improving market access conditions
- Initiating the financial culture of their rising surplus production to stimulate a process of demand for goods, services and jobs in the off-farm sectors of the economy.
- This induces a gradual transition of the labour force from farm to non-farm activities, rural-urban migration, and a slowing of population growth in rural areas. As a result, agriculture declines in its relative share of total gross domestic product (GDP) over time, even as the absolute value of farm output continues to grow. Overall labour productivity rises as people move from less productive agriculture to more productive manufacturing and service sectors (inter-sectoral gains) and through productivity growth within agriculture (intra-sectoral gains) (McMillan et al., 2014).

6.2 Agricultural Transformation Trends

(i) gradual movement of labour out of farming to take advantage of better economic opportunities off-farm, while some groups remaining in farm production become more productive and commercialised

(ii) Transition of farms from producing a diversity of goods motivated by self- by having a comparative advantage in specific crops/products, and in the process they become more dependent on markets

(iii) The Agri-business value added to farm value added rises over time as more economic activity takes place in upstream input manufacturing and supply and downstream trading, processing, and retailing;

(iv) The Economies of scale in production and marketing of these products in 'Mandis' thus established.

(v) The technologies of farm production evolve to respond to changes in relative factor prices (land, labour, and capital) as a country develops

For countries in their early stages of agricultural transformation such as India itself, dynamism in the non-farm economy rarely arises sporadically. When most of a country's population starts out primarily in farming, agricultural productivity growth is generally necessary to generate transformative income growth and money circulating in rural areas to stimulate and sustain the growth of non-farm goods and services.

In much of Asia, Green Revolution technologies and supportive government policies kick-started rural economic growth processes, primarily in irrigated lowland areas. As millions of rural farmers had more cash to spend, this stimulated the demand for local non-farm goods and services, and thereby pulled millions of people off the farm into more productive and remunerative rural non-farm jobs (Haggblade, Hazell, & Reardon, 2007). This process of rural transformation features reinforcing synergies between farm, downstream food system, and non-farm activities, where rising incomes in each sector provide a growing market for each other.⁴

Over time, the growth in demand for goods and services spreads spatially according to market access conditions, thereby concentrating employment opportunities in cities and towns (Christiansen & Todo, 2014), fuelling urbanisation, and agglomeration economies associated with improved health and education opportunities (Glaeser, 2011). The structure of the entire economy becomes gradually transformed (hence, structural transformation), whereby the workforce continues to move into more productive non-farm sectors,

becomes increasingly urbanised, and benefits from improvements in food security, health and educational levels. Higher incomes change dietary patterns toward higher-processed foods, thereby expanding employment opportunities in downstream agri-food value chains (Tschirley et al., 2015).

Change in Poverty		Agricultural Value
0.63		1
2.15	N	0.45
1.47	O	0.01
1	R	0.11
0.64	T	0.19
2.48	T	0.09
1.29	H	0.01
0.52		0.47
0.57		0.42
2.42		0.42
0.0125	S	0.7
0.0041	O	0.1
1.82		0.35
0.0191	U	0.51
0.0035	T	0.51
0.0013		0.4
0.72	H	0.73
0.0241		0.01
0.0216		0.47
0.0048	E	0.39
0.66		0.39
0.0163	A	-0.01
0.0146	S	0.57
0.45		0.01
0.83	T	0.01
0.0219		0.98
0.0155	NORTH EAST	0.76
0.36		0.134

6.3. The relation that can heal in dire COVID-19: Change in poverty and Agricultural Value

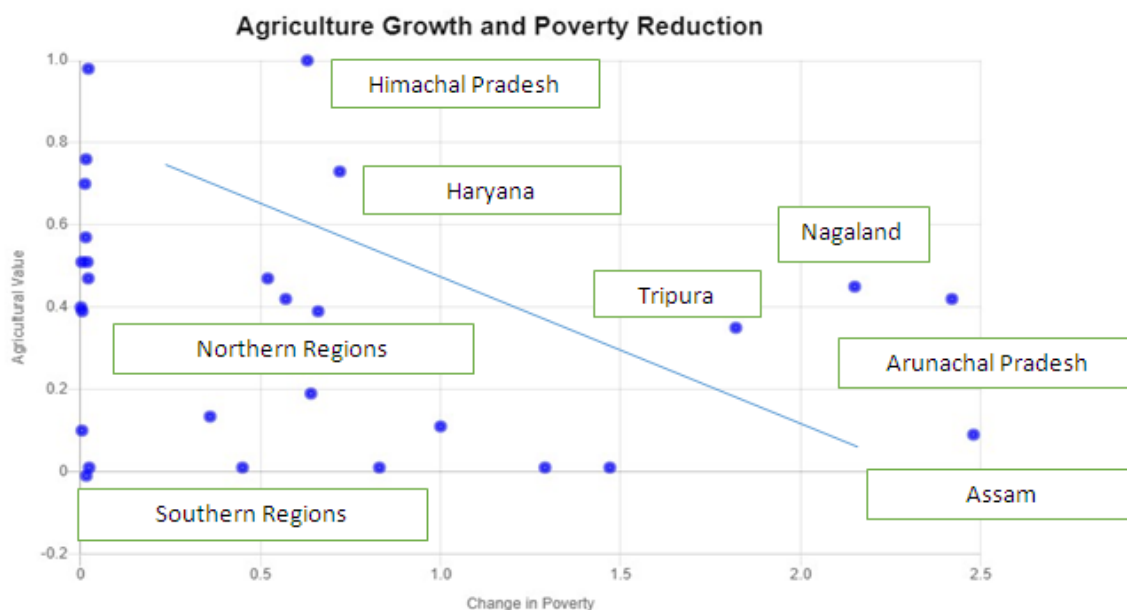
The process of urbanisation without industrialisation’ scenario is playing out in many parts of the Northern Region (for example, Himachal, Uttarakhand and Haryana) where growth has indeed been driven by primary product exports which contribute little in the way of economic synergies with surrounding rural areas. Poverty rates have declined slowly if at all in these countries (Gollin et al., 2016; IFAD, 2016; McMillan et al., 2014).

The study argues that greater emphasis should be placed on policies that enhance support for rural agricultural and non-agricultural sectors. While agricultural productivity growth is certainly an important component of economic transformation, such growth is not in itself sufficient for poverty reduction and welfare gains by the PVTGs (Darko, Palacios-Lopez, Kilic, & Ricker-Gilbert, 2018), and, in some cases, may not even be the primary driver of economic growth (Diao et al., 2018).

Area expansion has been accompanied by massive land degradation and soil fertility depletion (Barbier & Hochard, 2016), suggesting unsustainable forms of intensification in much of the region (Drechsel, Gyiele, Kunze, & Cofie, 2001; Tittonell & Giller, 2013). The idea of sustainable agricultural growth will need to rely on increasing the value of farm output per unit of land and labour. Continued reliance on area expansion cannot be sustained as rural populations continue to grow and exhaust the land frontier (Masters et al., 2018; also Chamberlin, Jayne, & Headey, 2014).

It is still debatable as to how commercialised smallholder agriculture can or should be the driver of agricultural growth or whether a new class of entrepreneurial and capitalised Indians to be operating at a relatively larger scale, should lead the way, a model that the governments should be now promoting (Jayne et al., 2016).

FIGURE 1. LIMITED CORRELATION BETWEEN AGRICULTURAL GROWTH AND POVERTY REDUCTION



SOURCE: MINISTRY OF TRIBAL AFFAIRS (2019)

Pearson’s correlation coefficient is -0.673 , but it is not statistically significant ($p = 0.1482$)

The above diagram highlights the strategic importance of maintaining a policy and investment focus on agriculture and rural development even as agriculture diminishes in relative importance in the wider economy. To begin with, the rural labour force faces increasing competition for farm land, low public investments in agricultural productivity (Masters et al., 2018), and limited scope for the rural non-farm economy to generate quality jobs in the short-run (Diao et al., 2018; Yeboah & Jayne, 2018).

Berg et al.’s study (2018) shows that infrastructure investments which improve physical market access do have the potential to stimulate growth in areas which benefit from such investments. At the same time, agricultural intensification has largely not been characterised by the fertiliser investments required for maintaining soil fertility. Furthermore, the distribution of access improvements may matter greatly: they may effectively unlock the economic potential of under-utilised land resources (Chamberlin et al., 2014) or they may contribute to increased competition for accessible farmland, which may exacerbate land poverty (Jayne et al., 2016).

TABLE 2: SOCIAL GROUP SIZE AND LAND POSSESSED

Per 1000 distribution of Rural households of different social groups by size class of land possessed and size class of land cultivated					
All-India				rural	
size class of land possessed (hectares)	ST	all (incl. n.r.)	size class of land cultivated (hectares)	ST	all (incl. n.r.)
(1)	(2)	(3)	(1)	(2)	(3)
0.000	101	83	0.000	372	454
0.001-0.004	138	117	0.001-0.004	10	8
0.005-0.40	328	448	0.005-0.40	186	203
0.41-1.00	198	161	0.41-1.00	208	155
1.01-2.00	130	97	1.01-2.00	127	95
2.01-4.00	83	65	2.01-4.00	76	61
4.01 & above	22	30	4.01 & above	20	25
all	1000	1000	all	1000	1000

SOURCE: MIISTRY OF TRIBAL AFFAIRS- TRIBAL PROFILE (2018)

Some recent institutional aspects of an evolving market access landscape are even more striking: *Sitko et al.'s study (2018)* shows that important changes are taking place in the structure of market intermediation in some countries, with large-scale traders increasing partly in response to the expansion of large farms and potential economies of scale in transactions. The challenge will be in finding innovative ways to help the PVTGs to take advantage of new marketing opportunities in those contexts. The magnitude of welfare improvements arising through lowered intermediation costs may possibly be greater in magnitude than the limited welfare gains of productivity for PVTG (*Darko et al., 2018*).

VII. RESULTS AND DISCUSSION:

The Indian government must enforce public health policies in partnership with indigenous groups while respecting their traditional perspectives on diseases and their treatments. The government must respect their rights for self-governance prioritized by the UN Declaration on the Rights of Indigenous Peoples in 2007. Officials generally are reluctant to work in remote forest areas so young officers, educators, and health professionals need to be trained to sensitize the indigenous culture so as that they're going to work exclusively to resolve their concerns. The government of Tamil Nadu, as an example, has offered additional merit points for each year of service in remote areas where indigenous communities live that attracted health professionals (*Bruno Mascarenhas, 2012*). Also, some doctors prefer to remain in remote forest areas to serve the indigenous communities as they often develop close relationships with people and thus get used to the agricultural lifestyle (*Sheikh et al., 2012*). So to encourage such doctors, the government of Chhattisgarh came out with a gorgeous scheme and offered higher salaries to health care provider to serve the indigenous communities inhabiting the remote forest areas and thus establishing a successful model (*Mavalankar, 2016*). Given the shortage of data on the vulnerable indigenous groups, a coordinated effort by various government and non-government agencies to observe COVID-19 within the indigenous communities is extremely recommended. However, the efforts need to be adapted to the community to be effective rather than trying to integrate the community into the broader society, which may be counterproductive. Above all, the government must provide special budget allocation to form sure the overall public health safety for the usually ignored and socially-suppressed indigenous communities while retaining their self-governance with minimal outside influence.

VIII. CONCLUSIONS

Since 2000, the share of the labour force primarily engaged in small-scale farming has been declining very rapidly. Today, farming accounts for 40–65 per cent of primary employment the Northern regions working-age population, down from 70 to 80 per cent just a decade ago. The share of the workforce engaged in farming has declined most rapidly among countries enjoying the highest rates of agricultural productivity growth. This pattern is consistent with historical economic transformation processes in other parts of Asia and elsewhere in previous decades, where agricultural productivity growth was the primary driver of economic transformation and associated employment shifts to non-farm sectors among countries in their early stages of development where a large share of the workforce was still engaged in farming.

This transformation has featured rapid urbanisation, diet transformation, structural change from farm to retail, and impressive farm productivity growth in many countries. This combination of changes has led to an 800 per cent increase in the volumes and value of food marketed through rural-to-urban value chains since 2000 (*Reardon, 2015*). Rapid rises in food purchases by rural households has also enabled the development of a large food market in rural areas. All of this adds up to major opportunities for PVTGs

Thus it's far best through ensuring that the Environmental Impact Assessment Notification, 2020, if followed as an government order, does now no longer override, amend or supersede the statutory provisions, however expressly presents for compliance with the statutory legal guidelines just like the PESA Act and the Forest Rights Act, and the Supreme Court judgments referring to powers of the Gram Sabha on giving consent for projects;

- Cancel the Etalin Hydro Electric Project within the Dibang Valley of Arunachal Pradesh and, instead, make investments the allotted finances for growing inexperienced energies.
- Implement the guidelines of the UN Secretary General, appropriating healing plans and cancel the coal mines allotted for auctioning and therefore, cancel the net public sale slated for eleven September 2020
- Develop a selected COVID-19 healing plan for and with the Indigenous Peoples of the country.

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