

# **RESEARCH ABSTRACTS**

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## EVALUATION STUDY OF MODEL RESIDENTIAL SCHOOLS

- BHIKHABHAI S. PATEL

The major base of the uplift of tribal and non-tribal communities is education. On account of the lack of education, the tribal community has been roaming in the darkness of ignorance until now even at the end of 50 years after independence. They have been being exploited economically. Even today, they are being crushed in various ways. As they have lagged behind than other societies economically, socially and materially, education has been proved to be the best means for revitalizing these communities, which have become crippled in many ways. For the economic rise of tribal community, to raise them from the base and to bring them forward socially, education is the only best remedy. The model residential schools established today everywhere is being helpful in vitalizing education among children of tribal community.

Very few tribal students in Gujarat used to go in particularly for the field of science in higher education. Therein too their capacity to obtain admission in medical and technical colleges was negligible. So in its root were the weakness in the study in science field and the less opportunity for the study of English. At that time, most of the students used to study in higher basic (Uttar-Buniyadi) only and hence used to get more entrance in Arts and Commerce faculties. There too majority of the students took shelter of Gram Vidyapiths only. As a result, with a view to bring change in them and to explore their abilities which they had in the faculty of science, after services consideration, model residential schools were started since 1986. The main object behind starting residential schools was to enable them to get admission easily in medical and engineering colleges by providing them opportunities in the field of science. At the same time it becomes necessary to see as to how many students who received benefit of the residential schools working for so many years, took advantages of the higher education by entering the stream of science in Std. 12, and that what sort of facilities and system in the bright opportunities being given to the tribal students in model residential schools are there, and to what extent they

have been successful in getting bright careers to them. How far this object has been realized and, if not, whether reconsideration for the same is necessary? Also effort should be made to make it more organized by removing the drawbacks found therein.

#### **AIMS OF STUDY :**

As in a small banyan seed, the potentiality of a wide banyan tree is hidden, in the same way also unlimited energies can be seen as lying as a seed in the tribal children. They can be developed only by education. Education is an extremely important organ to bring out the essence of unlimited vitalities inborn in man. The aim of education is to provide an easy way to prepare the child and the whole society for a future life. Briefing its main aim is to make all-sides development of the body, mind and heart of the child from the very beginning, to build up her character, and to impart such education as to cultivate her intelligence and mind, to make her sentiments high and noble and to make her useful to the society and nation.

Gandhiji as his invaluable and best gift has called invention of 'Basic Education'. It is solid programme for the construction of new culture in India. It really consists in itself the revolutionary vitality for reconstruction. By co-relating the education around the industry useful to the child, the industry becomes useful to the child as well as to the society. There too Nayi Talim (new education) is in a position to play a great role in this field. As a part of it, model residential schools working in Gujarat today are in a position to become useful and amicable in many ways in the progress of Adivasi community and their children. Then -

- (1) To examine the students admitted in the residential schools working since 1986, and to see how many of them get admission at the prescribed standard and how many of them become successful as per their object.
- (2) To inquire that to what an extent the system of education, the facilities for residence to the children and additional opportunities provided to them in the model residential schools have been helpful in making them successful.

- (3) To see whether expectations according as the fundamental objects of the residential schools have been fulfilled.
- (4) To inquire that to what an extent the administration, efficiency of the teachers and other scientific instruments for them have been raised.
- (5) To check the results of Std. 10 and Std. 12 of the Adivasi children with the procedure of their admission.
- (6) To examine the efficiency of the students after their entry in the model residential schools, appointment of teachers and the students who have left out.
- (7) To examine the disparity of the level of education in tribal schools working in tribal areas and in the private secondary and higher-secondary schools situated in the same area.
- (8) To scrutinize as to what is necessary to improve the quality of education in model residential schools and what are the additional activities by correlation of which the talent of the students can be cultivated.
- (9) To see what is necessary to be done to make the students participate in touring mountaineering, sports and other competitions.
- (10) To make suggestions about the teaching of teaching staff.
- (11) To know which additional facilities are required for the convenience of residence, meals and teaching of the students.
- (12) To indicate what changes should be effected in the norms of admission by obtaining information about the same.
- (13) To indicate which of the model residential schools working in the State should be given facilities of higher-secondary and in which area new model residential schools are necessary.
- (14) To show whether it is necessary to call special teachers for the purpose of imparting additional knowledge in the subjects of Mathematics, En-

glish and Science. After knowing this, to show what changes can be effected in their remuneration and rules and regulations.

- (15) By making improvement on the educational level of the tribal students keeping in view the above-mentioned objects, to impart knowledge about preparing a list of past students who are in a position to stand in competition with other students and who have gone forward for higher studies in college education, or who have done I.T.I. or Diploma Courses.

In the present inquiry, after taking personal interviews of the Acharyas, teachers and the guardians of the students studying in each of the model residential schools, covering all the 29 model residential schools in the State, all the details have been pointed out in the original report pertaining to the view of the guardians and the students about the model residential schools, interest of the guardians and the students from the point of view of the teachers, and what is still necessary to be done by the Acharyas in model residential schools.

Thus keeping various objects in view, the present inquiry was undertaken, on the basis of which effort has been made to see in detail as to how far the children reach the expected target after obtaining admission in the model residential schools, and to what an extent the object of raising the residential schools has been fulfilled.

#### **AREA OF INQUIRY :**

For the purpose of inquiry of the model residential schools, all the residential schools working in the State were selected.

In the present inquiry, each residential school is being selected and its deep study is being made. Facilities available in them, number of students, system of education and fundamental matters for them in the administrative field have been inquired and from them the actual situation has been estimated.

#### **RESEARCH METHODS :**

For the present inquiry, mainly method of inquiry, schedule, observation

and case study have been employed in collecting the information, in context of which, students were contacted, information was gathered and administrative information was also obtained by checking them for the school records. Besides this, all-sided inquiry was made after obtaining norms of admission presence, food, means pertaining to facilities of residence, facilities available in the field of education, their results etc., for which matters separate research method was utilized, wherein with a view that more interest by the students in the subjects of Science, Mathematics and English in the model residential schools may be cultivated -

- the teachers interested in Science, Mathematics and English in tribal areas should be recruited.
- Good and experienced teachers only in the above-mentioned three subjects should be employed.
- Immediate steps should be taken to fill up the vacant posts.
- At present, the posts of Acharyas in most of the model residential schools are vacant. Hence by giving importance to this post as a responsible person, this post should be filled up by local trained teachers so that the load on the other teachers may reduce.
- In place of teachers on daily wages, permanent teachers should be appointed.
- Even at present, in model residential schools, proportion of the number of children leaving the school up to Std. 8-10 is too much; i.e. more than 40%. Hence needful should be done for this.
- Close attention should be kept on the study of the students by appointing responsible warden in the hostel.
- Emphasis should be laid on the facility of additional coaching class by encouraging the teachers of Mathematics and Science in this type of schools.

- When at present the interest of the students has been increasing towards Science, arrangement should be made such that the teachers of Mathematics and Science would stay and would attract more and more Adivasi children towards Science.
- Admission should be granted to the student of the village in which the model residential school is there.
- Sufficient attention should be paid also towards the presence of the children of the residential schools. Importance should be given to his presence in each period.
- In each school it is necessary that a systematic Laboratory should be there so that enough understanding about the scientific instruments may be cultivated among the students, and they can get complete information about the subject of Science up to Std. 8, 9 and 10. This will enable them to cultivate interest in the subject of Science in Std. 11 and 12, and the student will take more interest.
- The environment of the school also should be raised, by keeping in view the purposes, to such type as the child may not go away leaving the residential school.
- In some of the residential schools, only the common space is utilized for teaching, residence and meals. So separate facility for each of these is necessary,
- It is necessary that Acharya and other teachers also should be provided with the accommodation for residence with the conveniences, so that they can avail good education to their children also.



## STUDY ON CENSUS OF PRIMITIVE TRIBAL COMMUNITIES

- CHANDRAKANT UPADHYAYA
- RAVINDRA PANCHOLI

As per the Census of 1991, the population of tribes is 14.92% of the total population of Gujarat. In other words, there is one tribal man per every seventh man. With this, from the country point of view, the rank of Gujarat in respect of tribal population comes fifth. Looking to all these aspects, the tribal population of Gujarat attracts attention. With a view that they can come forward socially, economically and educationally, a number of schemes have been executed by the Government. However, some of the communities among tribals have still not been able to make developments socially, economically, educationally and politically. Such communities have been declared as Primitive Groups in the Sixth Five Year Plan by Bharat Government, wherein (1) Kotvaliya, (2) Kathodi, (3) Padhar, (4) Sidi and (5) Koldha communities are consisted among Primitive Groups (Adim-Jooth).

In the present survey, 643 villages of 12 districts in Gujarat State covering the entire population consisted in Primitive Group had been surveyed. In surveying, Schedule and Interview process had been employed.

In Schedule, where and how much their population is, proportion of education in them, what sort of occupation they are doing, which Government Assistance Schemes have been availed by them etc. had been covered, so that it can be known what can be done for their progress.

### POPULATION :

Community-wise inquiry of Primitive Groups showed that their population was among 12 districts of the State. Number of families district-wise were: Kolgha community 8,807 (42.43%), Kotvaliya community 4,897 (23.57%), Padhar 3,358 (16.18%), Kathodi 2,417 (11.69%), and Sidi community 1,272 (6.13%). Their

total population was 1,00,639, wherein there were males 51,462 and females 49,177.

With respect to Age Group, in 0-14 39.79%, in 15-25 18.68%, in 26-50 32.84% and in above 50 only 8.69% of the total population. This meant that life span in this society is low.

#### **EDUCATION :**

Totally 73.91% illiteracy was found in Primitive Groups. Education of 10.28% people has been completed. 15.80% people of the total population are receiving education at present. Therein greater number was found in the education up to primary level. Even 1% is not there to receive higher or technical education beyond secondary. Among the main reasons why the children are not going in school, monetary difficulty, reluctance of the parents to get them educated, reluctance of the children to learn etc. were known.

#### **RESIDENCE :**

Out of the 20,758 families covered under survey, 20,656 (99.51%) families have the building of their own. 74 (0.36%) families are staying in the buildings on rent, whereas the number of families not having their own building was found to be 28 (0.13%). Only 14.71% buildings that were seen were concrete buildings, and 85.29% people were found to be residing in raw buildings, huts or koobas. 16,264 (98.46%) families had one-room buildings, whereas 4,062 (19.59%) families had two-rooms buildings and only 404 (9.95%) families were found to be having more than two-rooms buildings.

#### **HEALTH :**

Out of the 1,00,6399 persons of totally 20,758 surveyed families, 448 persons were found to be suffering from various sicknesses, wherein 148 persons had been victims of T.B., 24 cancer, 699 asthma, 36 paralysis, 1 anemia, 14 leprosy, 41 cataract-Glaucoma, 45 skin diseases and 68 other diseases. Out of these patients only 104 persons had received Government aid for health.

In respect of Nutritious Food Schemes Programme, totally 4,821 families with mother and children below six years had taken advantage of this scheme.

Among Primitive Groups, totally 306 persons were having physical handicaps. Looking to type-wise, 203 persons were found to be lame, 47 blind, and 20 deaf & dumb and 36 polio. Looking to the method of treatment 9,145 families were found to be receiving treatment in Government dispensaries, 6,213 families in private dispensaries, whereas 5,400 families to be going to exorcists (Bhagat-Bhoova).

#### **OCCUPATION :**

In respect of occupation of totally 20,758 families of Primitive Groups, 16,978 (81.80%) families were found to be doing labour work (farm-labour, forest-labour, labour), whereas in agriculture 2,174 (10.47%) families, in fishery 111 (0.54%), in trade and occupation 276 (1.33%), in service 140 (0.67%) and in other various works 1,078 (5.19%) families had joined. Thus the main source of monetary earning is being found as labour work (forest-labour, farm-labour, labour).

#### **LAND :**

Out of the 20,758 Primitive families, only 17.44% (3,611) families had agricultural land of their own, wherein 1,042 (28.78%) families were holding irrigation (piyat) land and 2,432 (67.16%) families were holding non-irrigation (bin-piyat) land, whereas 147 (4.05%) families had uncultivable barren land.

The families who do farming, have inadequate and absolutely of primary category agricultural equipments.

#### **INCOME - EXPENSES :**

Out of total Primitive families already surveyed, the annual income of 540 (2.60%) families was found to be up to Rs.2, 000, whereas in the income group of Rs.2001-4000 2,643 (12.73%) families, Rs.4001-6000 4,990 (24.64%) families, Rs.6001-8000 4,949 (23.84%) families, Rs.8001-10000 3,636 (17.52%)

were found, whereas there were only 4,000 (19.27%) families getting annual income of more than Rs.10000.

Out of total 20,758 families, 17,653 (84.96%) families were found to be living under the line of poverty. (Those whose individual monthly expense is Rs.54/- or even less are to be considered below poverty line. (Taking this basis into consideration, this calculation has been made.) Taking into consideration the individual monthly expense of Rs.254/-, it comes to Rs.8.14 per day. It should be thought how they might be maintaining themselves with this amount.

#### **DEBT :**

Out of the total Primitive Groups families, 3,627 (17.14%) families have been found to be as debtors. With the main reasons of the debts as erection of building, social and religious occasions and livelihood expense, 58.12% people had made debts, whereas behind farming, trade, education and purchase of cattle 11.88% people had undergone debts.

#### **GOVERNMENT ASSISTANCE :**

Out of the total 20,758 Primitive families only 5,932 (28.58%) families had received Government aid. Out of the families who received aid 55.16% families had received aid for residence, 16.84% for farming, 7.18% for cattle-breeding, 6.09% for poultry-breeding, 3.88% for new occupation and 2.71% people for the purchase of medical aid, service or education.

Out of the families that received this aid, 1,808 (40.48%) families accept that there has been an increase in their income by Government aid.

Out of the total 20,758 Primitive families, 16,957 (81.69%) families had expressed their desire to do another occupation. Over and above traditional occupation, these occupations include occupations also, which are new and modern works, which are being done by making use of their intelligence.

#### **GIST :**

- (1) Among the total population 1,00,639 of Primitive Groups, 73.91% illiteracy has been found.

- (2) Out of the total surveyed families, 99.51% families have their own building. 90.36% families reside in the buildings on rent, whereas the number of families not having their own building was found to be 28 (0.13%).
- (3) Out of the total population of Primitive Groups, 448 persons had been found suffering from various sicknesses. Out of them, only 104 persons had got aid for health from the Government.
- (4) Out of the 20,758 families of Primitive Groups, 17,653 (84.96%) families had been found to be living under poverty line.
- (5) Out of the total Primitive families, 16,978 (81.80%) families were dependent only on labour (farm-labour, forest-labour, labour).
- (6) Out of the total families, only 3,621 (17.44%) families had their own land. Among owned land, 1,042 (28.78%) families holding irrigation land were found.
- (7) Out of the total land, 16,957 (81.69%) families had expressed their desire to do new occupation. Over and above the traditional occupation, they had expressed their desire to do new and modern occupation also.

#### **SUGGESTIONS :**

- (1) In Ashramshala, children of Primitive Groups should be given priority in admission.
- (2) As these people go out of their villages for labour, they are unable to educate their children. In these areas, separate Ashramshala should be opened in Primitive Groups.
- (3) The residences that are being prepared by the Government for Primitive Groups should be suitable for their tradition. For this, by contacting Primitive Groups, their suggestions about the erection of the building and occupation should be taken.
- (4) On Primitive Groups area, after taking into consideration distance along with the population, primary health centers, sub-centers should be raised.

Along with this, peripatetic dispensaries should be raised or voluntary service organisations should be encouraged to organize such dispensaries by monetary aid.

- (5) The rates of wages that have been fixed by the Government should be got executed strictly. Besides this,
- (6) Over and above the traditional occupation, if view and modern occupations are taught to them, they will undoubtedly be able to become monetarily self-supporting.
- (7) If the necessary means along with subsidy and training for the new occupation that they have desired to start are given to them, their progress will be able to take place.

**SUMMARY OF THE SURVEY STUDY IN RESPECT OF POWERS,  
PRIVILEGES, DUTIES AND IMPORTANCE OF GRAM SABHA  
IN CONTEXT OF GUJARAT PANCHAYAT ACT, 1993**

- DR. REKHA K. MEHTA

“The quality of our national life is ultimately decided by how is the life in our villages. It is only in Gram Sabhas that the rural poor, women and common men get opportunity, in a transparent and responsible environment, to participate effectively in the decisions affecting their life. That is why it is necessary to make Herculean efforts to make Gram Sabhas and other Panchayatiraj Institutions well equipped by entrusting them the powers effectively, by cultivating their efficiencies by giving them the requisite training and by handing over to them the financial and other responsibilities.

I hope that by announcing 1990-2000 as “Gram Sabha Year” Panchayatiraj Institutions will work effectively and become the living conductors of self-independence.”

Our President Shri K.R. Narayanan had uttered the above words on the occasion of Gram Sabha Year. The year 1999-2000 has been declared by Bharat Government as Gram Sabha Year. In that context, the Center has been suggested by the Development Commissioner, Gandhinagar, to undertake a survey study in respect of the Powers, Privileges, Duties and Importance of Gram Sabha under Gujarat Panchayat Act, 1993.

The area, aims and research methods and techniques etc. are as under:

**AREA OF STUDY :**

As the survey study is to be made in respect of the whole of Gujarat, the following districts have been selected for study such that the representation of entire Gujarat may be maintained:

- |                     |                                      |
|---------------------|--------------------------------------|
| (1) South Gujarat   | Valsad District and Navsari District |
| (2) Central Gujarat | Vadodara District                    |
| (3) North Gujarat   | Sabarkantha District                 |

(4) Saurashtra Junagadh District

(5) Kutch Kutch District

**Note :** Navsari is now a separate district and as Vansda is situated therein, to be treated as the sixth district.

Thus in all six districts have been selected. From each district, two talukas have been taken for study and from each taluka five-five villages have been selected for study. These talukas and their villages are as under:

(1) Valsad and Navsari District:

**Valsad Taluka**

**Vansda Taluka**

1. Abram

1. Vadichanda

2. Marla

2. Ghodmal

3. Ronvel

3. Keliya

4. Tithal

4. Kardej

5. Pardi Parnera

5. Pipalkhed

(2) Vadodara District

**Vadodara Taluka**

**Chhotaudepur Taluka**

1. Chhani

1. Ronvad

2. Dashrath

2. Ghelvant

3. Sakarda

3. Ghanghoda

4. Fajalpur

4. Singla

5. Udera

5. Gabadiya

(3) Sabarkantha District.

**Himatnagar Taluka**

**Khedbrahma Taluka**

1. Pural

1. Lakshmipura

2. Bavgar

2. Kalot



- |               |               |
|---------------|---------------|
| 3. Hadiyel    | 3. Poshina    |
| 4. Takhatgadh | 4. Kajavas    |
| 5. Nikoda     | 5. Ambamahuda |

## (4) Junagadh District

**Vanthali Taluka**

1. Batvada
2. Ravabni
3. Dhandhusar
4. Balot
5. Navlakhi

**Talala Taluka**

1. Vadla
2. Virpur
3. Borvar
4. Samresi
5. Ganiyavad

## (5) Cutch District

**Mandvi Taluka**

1. Motobamja
2. Moti Raman
3. Bhimbhra
4. Jurgapur
5. Janakpur

**Bhuj Taluka**

1. Bhoojodi
2. Deshalpur
3. Chhachhda
4. Vadasar
5. Golpar

Thus the villages as above have been taken for study and from each of the villages five village persons and five members of Gram Panchayat have been taken as Repliers (Respondents). The Repliers are selected in such a way as to include representation of lack community such as Scheduled Castes, Scheduled Tribes, Bakshi Panch and General. The information has been obtained regarding Gram Sabha by personally meeting ten Repliers from each village, that is totally 500 Repliers from 50 villages and by filling up the Schedules.

**AIMS OF STUDY :**

- (1) To inquire whether Gram Sabhas are really being held in different areas of the State.
- (2) In certain villages Gram Sabhas are not being held. So to know the reasons of the same and suggest the remedies.
- (3) To inquire whether there is awareness about Gram Sabha among village people.
- (4) Whether Gram Sabha also can satisfy the expectations of village people? To examine this and to find out in what way the work can be taken from them as a basic institution.
- (5) To inquire whether the women and the depressed are taking part in Gram Sabha or not.
- (6) To obtain suggestions for the rural people for taking more and more interest in Gram Sabha.

**METHODS AND TECHNIQUES OF STUDY :**

In the whole of this study, for the secondary information, Library Method had been utilized. Knowledge about the subject was achieved on the use of Library Method by reading literature concerning the figures of Census, details about districts, about the 73rd Constitutional Amendment and Panchayatiraj etc.

For primary details, information was gather during their field work by the use of schedules, observation, interview and technique and by remaining present in certain meetings of Gram Sabha.

**CHAPTERIZATION :**

The entire study pertaining to Gram Sabha has been presented in all 8 Chapters.

In the first chapter, a historical background of Panchayatiraj has been given, along with the area of study, aims, methods, chapterization etc.

In the second chapter, the discussion about the 73rd Constitutional Amendment is there.

The third chapter is on Gram Sabha.

The fourth chapter is regarding the social and economical condition of village people.

The fifth chapter is about socio-economic condition of the members of Gram Panchayat.

In the sixth chapter, the attitudes, views etc. of the village people about Gram Sabha have been pointed out.

In the seventh chapter, the attitudes and views of the members of Gram Panchayat about Gram Sabha have been pointed out.

In the eighth chapter, summary and suggestions have been placed.

The summary and suggestions of the study are as under:

**SUMMARY :**

- (1) At the end of survey study of Gram Sabha in five districts of Gujarat, it has been known that most of (about 80 per cent) the Repliers do know more or less about Gram Sabha, but very few Repliers were found who had exact information, whereas 20 per cent Repliers did not know anything about Gram Sabha.
- (2) It was known that Gram Sabhas are being held in certain villages under study. Gram Sabhas held in certain villages were actually attended also. But it was known that still in the remote areas and in the backward areas Gram Sabhas are not being held regularly. By taking certain areas, the Sarpanch and Talati inform that Gram Sabhas were held. People are still lagging behind in education and do not know the law properly. Also people, officers, Sarpanch and Talati do not take interest in holding Gram Sabha. Hence it was known that in some villages Gram Sabhas are not being held. It is the complaint of the people that "we are not going because

nothing is being done for us." Consequently, the proportion of the Repliers who go regularly in Gram Sabha is low, whereas the Repliers going casually are more.

- (3) People are informed about the Sabha by the peon one week before the Gram Sabha is to be held.
- (4) Whenever we attended Gram Sabha and observed it's working, we found that about 50 to 60 people remain present in Gram Sabha. In Gram Sabha, all the communities and all men and women are being given opportunity for speaking, and where there is awakening in people, all take part in the discussions about their problems.
- (5) However, ladies still do not take much part in Gram Sabha as they experience hesitation in taking part in the discussions. Sometimes they are unable to speak in presence of the elders. They observe modesty. In the village named Chhachhla at the extreme of Kutch, the ladies did not come at all in Gram Sabha. During the concern of our fieldwork we had been to their village in Gram Sabha. On inquiry with their leaders we came to know that here in the society the ladies do not come with males in public. They observe modesty and hence they do not come. Only the lady Sarpanch had come. In other communities also ladies will still take time in coming in public. However, some ladies remain present at Gram Sabha. They take part in the discussions and discuss about the problems. For example, there was a complaint about health center in most of the villages. At certain places there is no accommodation of health center at all, whereas in certain villages the health center is there, but the doctor or nurse is not there. Hence, particularly ladies, at the time of delivery, experience great difficulty in getting vehicle and reaching in time to the nearest town. Another complaint of the ladies was about drinking water. For this, they have to fetch water from a distant place. There are hand-pumps in certain villages but they are very few. They are not enough.
- (6) In some villages, on account of Gram Sabha, people of all communities

were found sitting together and discussing. Harijans were also found to have been allowed to sit with them and discuss the problems of the village cooperatively. However, it was known that in certain villages still untouchability is observed with even Harijan Sarpanch.

- (7) Where Gram Sabhas are held regularly, they are held at least twice a year (May and November). Moreover, in unavoidable circumstances if necessary, Gram Sabhas are held more than twice, whereas in certain villages it was known that, Gram Sabhas are held every month, but their proportion is very less.
- (8) In order to make Gram Sabha more active, its meetings should take place regularly, and Gram Sabha should be arranged by informing all the members about the same, at their convenient time and place.
- (9) 95.6 per cent Repliers inform that the people have benefited as the development works have taken place on account of Gram Sabha.
- (10) Administration of Gram Sabha is being done by Sarpanch, and in his absence by Up-Sarpanch.
- (11) In Gram Sabha all the members of Gram Panchayat remain present. Sometimes it happens that due to some circumstances certain member may be absent.
- (12) 60.8 per cent Repliers inform that Gram Sabha is held during the day time, whereas 39.2 per cent Repliers inform that they are held at night.
- (13) 60 per cent Repliers inform that the points to be discussed in Gram Sabha are decided in advance. 40 per cent Repliers do not know about this.
- (14) The Repliers say that in case of any quarrel or mischief in Gram Sabha, the leaders of the village and elders adopt a way of settlement by persuasion.
- (15) For quorum in Gram Sabha, the required number of voters present is 50 voters or 10 per cent of the total number of voters, whichever is lesser in the two? If the quorum does not take place, Gram Sabha is postponed

and is kept again on the next day, which is informed by the Repliers. But sometimes it is not also arranged, because whether Gram Sabha is to be held or not rests with the will of Sarpanchs and Talatis.

Thus on the whole it appears by the study of entire Gujarat that people know somewhat about Gram Sabha and at some places Gram Sabhas are held and at some places they are not held. However, much remains to be done still about this. Particularly where education is less, it is necessary to awaken the people, to make them interested in Gram Sabha and give them deeper understanding about Gram Panchayat. Besides this, if Sarpanch, Talati and Members of Gram Panchayat and other officers become little more active, the works of Gram Sabha will be made better. It is necessary that people also become active and takes interest and gives co-operation. If it is necessary, attendance should be made compulsory, that is it should be resolved that whose attendance is regular should be given other benefits so that people may come to Gram Sabha.

At the end of survey study on Gram Sabha, the following are the suggestions:

- (1) To give more understanding and knowledge about Gram Sabha to the people. It is necessary to provide them full details and information by the authentic officers regarding the Government Schemes which are meant for them. It is necessary to give house-to-house training in the village.
- (2) Sarpanch and Talati should announce to the people of the village that Gram Sabha is to be held. At some places, ladies are not informed to come in Gram Sabha, taking for granted that they will not be able to come as they have much work in the house. This is not proper. Also some of the backward and poor persons who might have gone on labour are also not informed. This means that those who have met know about this and those who are not present never come to know about this. By becoming more careful it is necessary to take care to see that every one is informed.

- (3) In some villages, in Gram Sabha, certain leaders treat the meeting as held up by putting their necessary signatures. All the people should be called in Gram Sabha. Programme should be decided after discussions. This does not happen.
- (4) Through Gram Sabha, the development works of the village are being carried out in a good way. But some times partial behaviour is found, and instead of giving benefit to some poor and backward people, the work of the people who are able to give money is being done. Attention should be paid to this. The needy persons should be given benefit first. People's works are not being done; hence people also do not find any interest in Sabha. When officers attend Gram Sabhas, its effect is definitely on the working of the Sabha. Working of the Sabha if they are present, takes place in order. If their presence is not there, slackness is found in the work of the Sabha.
- (5) The Repliers desire that Gram Sabha should be held per village. Gram Sabha should not be held with the Group Panchayats of more than one village, because every village has its own separate problems. Besides this, Talati is also only one for four-five villages, hence he is not able to cope up with all the villages. People say that if each village has a separate Talati, by giving us time he can do our work better. Hence Talati should be entrusted only one or two villages.
- (6) Sarpanch should have taken at least primary education, so that he can manage the work in a better way.
- (7) Lady Sarpanch should try to do herself all administration by understanding and by receiving training. If she does not know, he can ask the husband sometimes, but it should not be that everything should be done by the husband.
- (8) Still Sarpanchs have insufficient knowledge and understanding in some matters. They still require more training and guidance. It is more desirable that the training may be arranged in the local place.

- (9) Taluka officers should make efforts to go to the villages from time to time, to know the problems and difficulties by the people and solve them.

The help and co-operation of local people can also solve certain issues pertaining to development and village. But this work can be easily done only if by calling Gram Sabha regularly people and officers may mutually meet and remain in contact.

- (10) Thus, if Democracy is to be made successful, people themselves should be more and more awakened and should remain present at Gram Sabha, should be co-partners in the issues of the villages. If Panchayatiraj is to be made more systematic and successful, it is necessary that Gram Sabha should be held regularly. With a view to make Gram Sabha more orderly, if all Taluka and District Officers and staff workers, by doing good planning at Taluka level, would work by taking more interest and care, then development will undoubtedly take place in Gujarat.



**STUDY OF THE NATURE OF EMPLOYMENT,  
INCOME AND EXPENSE IN TRIBALS OF DANGS**

- CHANDRAKANT S. PATEL

This study completed in the year 2000 to 2001.

**AREA :**

For this study, four villages of Dang District had been selected (1) Chinchina Govtha, (2) Borkhet, (3) Sujapada and (4) Baripada, Villages were visited and study had been made by family contact. In all 80 families had been covered.

**TECHNIQUES :**

In the study, information was gathered mainly by preparing questionnaire and by making use of the technique of interviews and co-operative observation.

In the study, occupations such as farming, farm-labour, cattle-breeding (piecemeal, migratory), labour, job and other occupations such as forest has been taken as basis of employment in Dangs and reference was made accordingly.

Study has been made by keeping in view the historic condition, population, area, statistical information and condition about domiciled communities of Dang, cultural heritage, physical culture, traditions and short information about life of the people have been obtained and placed. In short, the life cycle of the Dangi community has been kept.

In the structure of economic life, different sources (occupations) of income employment arising there from, income and their expenses have been mentioned, traditional and present nature of economy has been mentioned.

In the study of Dang, their problems and understanding have been given in the Summary at the end.

**SUMMARY :**

With the formation of Gujarat State, Government had formed Dang Vikas Corporation for the development of Dang, and had taken number of steps such as special fund, special committee, separate budget, direct supervision and certain specific provisions for all-sided development of Dang. Facilities have increased after number of steps had been taken and development schemes had been executed from time to time. However, consequently major part of the community lives below poverty line. In certain matters they have been successful. In spite of huge amounts spent by the Government, the tribal community has still remained poor.

The entire region is such that, on account of the geographical reasons and inadequate transport facilities, it was considered to be an isolated area for years together. It has not been possible to make as much development of the people of the region as is required. Their sources of employment, income, expense - prevailing condition, traditional and changing condition found therein.

In spite of farming being the main source of income of Dangi people, it is still just supporting. Mostly it is still being done in a traditional way. There also absence of market system, absence of transport facilities - such number of difficulties are found. Occupations around farming are seen to be as very limited. The Bhil tribe's population here has not much interest in agriculture. Proportionately, Varli, Kanabi can bring good result in agriculture. In agriculture, due to lack of irrigation, much remuneration is not obtained in the area, drinking water and water for cattle also sometimes is not available.

Moreover, lack of finance for agriculture, inadequate land, and lack of organic elements in the land play important role in the reasons for not being able to take sufficient production from agriculture. Due to all these, Dangi people are obliged to make migration and get livelihood.

Farm-labour is not possible throughout the year. Those who have less land or no land at all, are found to do farm-labour, migratory outside farm-labour

or other labour, which mostly Bhil families particularly have to do. The rates of wages are got very low. Hence some have to remain hungry for days together or have to pass their lives by forest leaves and roots.

In this area, in Government service, due to lack of education, very low number is found. There also Dangi people, and there too Bhils' number is very low.

Besides this, fishery, grazing, and other occupations (bamboo, carpet-making, forest labour, charcoal, cattle breeding) are found. After farming, cattle breeding is being done in Dang to a considerable extent. But the animals are found to be weak and with less productivity. They do not rear the cattle for milk. The cattle are not of good breed. In cattle breeding, all the families do poultry breeding. But their income is not there due to lack of marketing.

#### **PROBLEMS :**

For the backwardness of Dangi tribal community in economic, social and educational fields, no single reason can be cited as responsible. Therein several inner and outer reasons can be treated as responsible.

- Dangi people embarrassed by the problem of land ownership, due to which they do farming in it under the condition of fear. Moreover, on account of the Government laws, in forest also movement, hunting or wood-carrying is not possible now as before.
- Geographic area here is such that most of the land is with pits, hills and slopes. The layer of the soil is also having less organic elements and thin. Agriculture is also dependent on rain, which is only just supporting.
- Dangi people still mostly take their old crops drawn by tradition and religion. Tendency of taking cash crops by scientific method is less found in them.
- Many Dangi Adivasi here being extremely poor, living below poverty line, is unable to buy bullocks, buffaloes or equipments.

- In Dangri Adivasis the proportion of drinking is found to be more. Many of them utilize the earning of the year after liquor. They do away without clothes, meals or things. For drinking liquor, they become poor by freely utilizing grain and money behind it.
- They do not pay attention to agriculture. Due to the addiction like liquor they give land on rent and do farm-labour on the same land.
- They do not get the price for their commodity. Due to lack of marketing they are exploited.
- Due to lack of irrigation in agriculture, land not being plain, they are not able to take good crop.
- In spite of being an area with maximum rain in the State, acute shortage of drinking water is found in the summer for irrigation, for drinking and for cattle.
- In spite of there being land for tilling, forest-based life, cattle-breeding etc. as their livelihood is not possible, since last long period, they are forced to do migratory labour in other areas.
- In the most interior villages of Dang, due to lack of roads, aloofness is found from the outer world. There the condition is as it was.
- In the entire region, due to poverty, ignorance and remote areas, the proportion of education is found to be extremely negligible. Hence the educational backwardness has become hindrance in the process of development. The problem of their education demands thinking.
- In Dang, there being heavy rains and continuous moistures atmosphere and diseaseful climate, the proportion of diseases like leprosy, worms, tuberculosis and malaria is found to be seen. There are dispensaries at many places, but many of them being superstitious take shelter of exorcists (Bhoova). This situation is still there in the remote part.
- Here still people reside in weak unhealthy houses made up of raft. They

have still to resist the condition like mosquitoes, cold, rains etc.

- In the entire region, opportunities for employment are lacking. There being no industry, occupation here, it is not possible
- For the development of Dang and Dangi people planning for the economy based on forest which should be made is not there. That is the forest-base issues of the Adivasis of Dang are not being solved.
- And lastly, the effort to raise the condition of development by keeping together the entire community of Adivasis of Dang has not materialised. By keeping the Bhils aloof and leaving them in lonely condition, adverse situation is being created. By this, the problems become graver, which can be recognized from the Bhil labourers going in search of outside migratory labour. If this is not done the community problem of Dang will be graver and there will be no other alternative except placing Dangi Bhils in Primitive Groups.

#### **COMPREHENSION ABOUT FUTURE DEVELOPMENT AND UPLIFT :**

For the development and welfare of Adivasis, multifarious planned programmes have been adopted and financial expenditure has been made by Gujarat State Adivasi Division. However, looking to the area and population of Adivasis, they are economically, socially and educationally backward in comparison to other communities. This can be known from the results of planned development. In that way, Dang is aloof from the world in respect of area and population. due to the condition of the whole area and its stagnancy and other number of factors (old traditional methods, customs) the fruits of development and progress have not been achieved.

- (1) The entire area had been declared as scheduled area, separate budget, separate development structure, direct supervision were there. In spite of these, even after so many years, the development of the area and community has not been made as it should have been really made. Hence why such picture really is should be deeply contemplated, research should be

carried out, the drawbacks lying therein should be discovered and the solutions should be achieved. For all these, network of development should be set up as it ought to be set up.

- (2) In respect of steps for development of Dang area, on account of increasing population, prohibitions in the forest area, ratio of meagre education and similar other number of reasons, even today, the problems of employment harasses the entire area. Even after half the century of independence has passed, they are forced to go in search of migratory labour. Hence the opportunities for the employment of the people of this area should be raised in such a way that such situation may not again arise.
- (3) For Dang, even after so many years, we have not been able to raise the future strategy for development. Its main reason is that the economy of Dang's tribal is forest-base. Hence keeping in view the forest-base economy should form their future development schemes. By excluding the forest, the development of the Adivasis of Dang cannot be possible.
- (4) In the policies pertaining to forests, the prohibitions for Adivasis come in the way of their progress. They should be made light as far as possible so that they can set their livelihood freely.
- (3) In Dang, agriculture is next to forest and holds an important place in their life. The land having pits and rocks and being weak, the irrigation facility being negligible, limitations take place in the progress of agriculture. Hence attention should be paid in making the land even, manure and requisite organic elements should be supplied, and wherever necessary, the facility of agricultural equipment, seeds and irrigation should be given.
- (6) In this area of maximum rains in the State, we have not been able to raise good facilities for irrigation still. It is a strange thing that they have crave for water for agriculture and for drinking, except monsoon. Their water should be preserved and find out the solution.
- (7) With the old traditional farming, the agricultural process with the new meth-

ods should be adopted. The old method governed with religion is familiar. Besides, tendency of the people should be directed to the new cash crops and inspired towards improvisation.

- (8) Where the farmers do not have the monetary condition well and are unable to bring equipment, seeds, cattle, they should be helped more and new norms should be adopted.
- (9) Dangis people utilize their earning of the year in drinking liquor. Hence as they are not able to devote sufficient attention towards agriculture they become monetarily poor and ultimately to farm-labour (migration). So wherever it is possible, by arranging programmes they should be inspired.
- (10) In whatever the community of Dang earns by way of farming, forest or other occupations, they are robbed on account of lack of marketing facility. They do not get the price for their commodities. Hence, wherever possible, arrangement should be made that they may get price.
- (11) Efforts have not been fully made so as to contribute in joining the Adivasis in the process of development. There also by leaving the Bhil people in lonely state, an adverse situation has been created, which is recognized from the Bhils going for migratory labour. Hence grave situation is being created. Hence by making special programme for Bhil people, the programmes should be reached upto their huts.
- (12) About the whole technology, cattle breeding, milk etc. the practical knowledge of Adivasis is too less. By giving them enough understanding about cattle breeding and income yielding from the same, if the scheme for giving milky cattle is formed, then success would be achieved.
- (13) So long as wide study of Dangis life in all its aspects with all its problems is not done, one will not be able to know how the development of the area and people is blocked.
- (14) Among Dangis, in Bhil, Kotvaliya, Kathodi communities the extent of education is found to be too negligible. So long as the extent of education is

not there, the steps taken for development will not be meaningful, which can be seen where the extent of education is there in Adivasi area. Hence, in Dang, effective steps should be taken for education.

Let us see some suggestions and details about what should be done for Dang and future progress of Dangi people. If we see what the Government and the people should do about it, the Government holds the entire responsibility of development and welfare. As Government holds responsibility on their head, so the people become more and more dependent and lazy and lameness comes in them. This individual is the weakest link in social progress. Hence the belief that is in the people effort does not take place along with the programmes the progress will be done does not prove to be correct, because State Government also has limitations. The ways should be adopted by creating condition of making efforts along with the process of development. So people should necessarily cultivate the feeling of their responsibility.

Lastly, by making all-sided study of Dang, by examining still more deeply the factors keeping the district and the community as undeveloped, only by the integrating local means, people and Government with the possibilities of development, the progress will be possible.



**INQUIRY ABOUT THE LOW EXTENT OF EDUCATION  
IN RATHVA, WARLI AND NAYKA COMMUNITIES**

- JASVANTSINH N. RATHOD

**INTRODUCTION**

As per 1991 Census, the ratio of literacy in India is 60 per cent. Among Adivasis it is 36 per cent, whereas in Gujarat it is 61.29 per cent. Among the Adivasis of Gujarat it is 29 per cent. Thus among the Adivasis of Gujarat the growth of education has remained slow. The extent of education being low, they remain united with the traditional occupations. Here also among the communities residing in the remote area the ratio of education is seen to be negligible. What are the reasons in its root? Also in spite of having made so much huge expense after education, why the range of education has not been able to increase? At the same time, in certain residing communities education is found to be more and why the ratio of education is found low among too many backward communities? What is responsible for this? To examine this, to increase about the low education among the three communities residing in Gujarat - Rathva, Nayka and Varli and to draw the attention of the Government, keeping this in view it was decided to undertake this study.

**AREA OF STUDY :**

As the area of study, villages having more population in the Talukas with the population of Rathva, Nayka, Nayakda and Varli communities were selected, where there may be facility of primary school and at the same time one village may be a remote also where there may be facility of primary school only and for further study it may be necessary to go to a distant place.

**LIST OF TALUKAS AND VILLAGES SELECTED :**

No.	Taluka	Villages
1.	Chhota-udepur	(1) Sanada, (2) Lagamo, (3) Virpur
2.	Kaparada	(1) Moolgam Kaprada (2) Kaprada (3) Dabkhal (4) Virkshetra (5) Sildha
3.	Devgadh Baria	(1) Bamroli (2) Juni Bedki
4.	Ghoghamba	(1) Padhora

From amongst the above mentioned four talukas, 11 villages had been selected, and the information about schools and teachers was gathered by visiting villages, and the information about teaching was gathered by contacting guardians.

**OCCUPATION :**

All the three communities included in the study were connected with the occupation of traditional farming, cattle breeding and labour. On account of remote and forest area, sky and traditional farming method, pieces of land, land having less fertility, slope and hilly area the fertility of land is found to be less. All such innumerable reasons affect their economy. Moreover, the villages are also remote where any other employment cannot be obtained easily. For this reason, they are believed to come and go repeatedly to the distant urban areas for the purpose of employment. Such families are not in a position to get anything more except only supporting their existence or maintaining social relations. Out of whatever earning is made they get food, and from what remains they have to pay in their weak days to the moneylenders of the village or outside, to the merchant or to relatives. In this type of economy, how much they can contribute for the development and education of their children is a matter, which can be understood easily.

**INCOME :**

Looking to the income of 75 inquired families, the annual income per family comes too as much as Rs.9, 377. The annual income per head of the fami-

lies comes too as much as Rs.1, 587 and monthly income per head comes too as much as Rs.132. Thus looking to the above mentioned proportion of income, the life of such families can really be said as that of conflict. As soon as the child becomes mature or fit for working, it has to join in the means of economy that are around it for the family. The children have forcibly to yoke themselves in a number of activities such as to look after younger children, to graze cattle, to help in farming and other labour, to collect whatever is available from the forest, to hunt, to catch fishes etc.

### **EDUCATION :**

78.3 per cent of the total numbers of members under inquiry were illiterate; wherein male members were 71.5 per cent and female members were 86.6 per cent. It can clearly be seen from these figures how low is the proportion of education in all the three communities. In the above-mentioned figures, the current education and younger children are not included.

Among the members whose education is in vogue, the study of 10.8 per cent children studying in primary school was continued whereas 1.3 per cent children were found to be continuing their study in secondary school. Among those who were studying in primary level, 29 boys and 19 girls were consisted, which comes respectively to 12.0 and 9.4 per cent of the total number of members. Two girls have been found to be going in Balvadi. This means that even the facility of Balvadi for younger children is not there in certain areas, and if it is there, the children are not going there. Thus among the inquired families, the condition of education is such as can really be said to be very poor. The position as it is of the education in the villages under study has been pointed out in the report wherein study had been covered in respect of matters such as full details about the village or compound, the facilities in the compound or in the village, school in the compound or village, number of children, female, summary of presence, views of the teachers, view of the guardians, their beliefs, annual economy etc., from which an idea can be had about the population, area and condition of education. As the local teachers informed, the local

employment is not obtained. Hence they have to go to outer villages for labour. The number in the village remains more in monsoon from the time of sowing till the time of harvesting. After harvesting immediately they use to go to the outer villages for labour. Along with them they carry the children also. In the school also till the time of noon-meals and sowing, the presence remains more, then it reduces. In the months of February, March and April substantial presence is not there. For this reason, they remain absent in examinations also. Consequently they fail. The question of presence is always there. In monsoon, by eating more leafy vegetables and by drinking close or open water of the stream the proportion of disease among children is sometimes found more.

#### **BELIEF :**

In Varli community, belief in exorcists (Bhoova) is more. If exorcists do some exorcism on some clever boy, the mind of the boy spoils and he does not go to school, which is believed by them.

#### **RELIGIOUS SECTS :**

In certain interior areas some religious sect called sati-pati pratha has created such a craze in the Adivasis of this area that "We are the Government of ourselves. We are not subject to any Government. We should not give any cooperation in any work of the Government. That to the extent of not sending the children to the school. We should not pay any debt of the Government." Certain people holding all such beliefs lead the common community to wrong ways and make them do their underground activities. By this the entire area and the scheduled tribes are likely to be damaged.

In Sildha primary school, on account of the appointment of local varli brother, an increase in the number can be seen. After the teacher of village had come, when names from the register were deleted, only 12 children remained in the register. The girl might have already married and she might also have children. Such names were also in the school register. In Sildha Mool Falia there is primary school from Std. 1 to 4 and there was a registered number of 115 children.

**RATHWA :**

In Chhota-udepur taluka, mainly the population is of Rathwa Adivasis. At the same time Nayka families also had been found to be residing in the villages. Looking to the fieldwork report about the village in words of the trainees, second-class field work officers of the Government one can find that they saw in all the three villages, without any exception, the human skeletons moving in ragged condition. Their children we seen naked, dirty and filthy, rolling in dust. Their huts have no furnishing anywhere, sufficient vessels are not there, and clothes to wear were not there. Dirty rag-like quilts, broken cots, bad-smelling hovels, a weak and slender goad akin to them, deep cavities in the hungry stomach - all these things were witnessed, which is a shameful scene for our rich society. In spite of there being poverty and starvation, they are full of humanity. In the state in which they live there is pride. Their courage and daring are still intact. Almost all the Adivasis complained that they wanted to educate their children, but if the teachers are not coming, who will teach them? Hence we lose learning and labour both. So we send our children to do labour, so that by evening we may meet with the bread. Such condition was found in several villages also. However, insufficient facilities, weak monetary situation, superstition, traditional behaviour, expense etc. many such points are responsible for low education.

**NAYKA :**

In respect of education, Naykas can be said to be very backward. Among its reasons, mainly uneducated parents, weak monetary condition, the tendency that what the children may themselves do may be correct, are found even at present. The children may set out to go to school, but some of them may come back from the way and would say that the school is closed. In this, with the elder children, younger ones would also join. The children take part in the celebration of any occasion that would take place in the village, family or compound, and do not go to school. In every family, some or the other god or occasion use to come off and on, due to which the education of the children gets spoiled.

As the elders say, formerly there was no convenience to learn. Today the convenience is there but children do not learn.

When they migrate for labour to outer villages, they use to carry with them the child going to school, to look after younger children. Thus for low education, many reasons have been pointed out in the report.

#### **SUGGESTIONS :**

- (1) Organisation of Education : First and foremost, provision for education should be arranged in each and every village, wherein school building, number of rooms as per standards, compound-wall, latrine, bathroom and arrangement for drinking water should be there in each small or big school. The teaching instruments should be there in enough quantity in each school. The school be opened regularly in time except on holidays and the teaching work should be carried out regularly.
- (2) Noon-time meals scheme and scholarships scheme, both these schemes are as boons to the children of poor parents.
- (3) Angan Vadi and Balvadi should work in every compound regularly.
- (4) Ashram Shala-Chhatralaya : For the poor children, Ashram school or Chhatralaya are as boons. If these institutions are run systematically, the range of education can be increased and the teaching for life building can be availed.
- (5) Package Scheme : Where the population of these communities are residing in definite areas, they can be given education by preparing package scheme.
- (6) Campaign for people's awakening : Efforts have to be made such that confidence can be attained in modern thinking. For this, they should be made aware about the people's awakening campaign, contact of guardians, importance of education and advantages obtained from education. For this, the leaders of the village, teachers, and Taluka Education Committee should make more contribution.

- (7) The Education Guarantee Scheme of Madhya Pradesh can be adopted.
- (8) By considering education as a nutritional scheme, it should be made compulsory.
- (9) The problems of local employment should be solved.
- (10) Special assistance scheme for weak days should be made.
- (11) Encouragement to women education should be made.
- (12) There should be some change in the method of education. There should be newer and newer programmes in the class-rooms and the schools, sports, children's literature, story books, local stories, dramas, festivals, programmes, music programmes, drawing, scientific experiments in which the children would find interest.
- (13) The responsibility on primary education should rest with Panchayat and teachers.

**STUDY PERTAINING TO ADIVASI CHILDREN WORKING  
IN URBAN AREAS INDICATING REMEDIES TO ENABLE  
THEM TO GET EDUCATION WHILE THEY WORK IN THEIR AREA.**

- ARUNBHAI B. PATEL

The India Government has made the primary education free and compulsory. In spite of this most of the children having weak condition are not able to go to school, and are not able to attain complete education. Amidst the reasons why the children are unable to get more education are poverty, unemployment, illiteracy to a broad extent. Therein the poor economic condition is the most responsible one. Another main reason is unemployment also. It is not sure that after getting education, employment will be got invariably. Hence if at present the employment is available it should be accepted. Such approach is also found.

The economy of the Adivasis of Gujarat is based on agriculture. But in certain areas, for many farmers, agriculture is unproductive. For this, many reasons are responsible. As it is difficult to live on agriculture alone, they are forced to adopt another subordinate occupations. In subordinate occupations, over and above forest and farm labour, piecemeal labour, carpentry, smithy, earth-work, ropes and string preparing, crates and baskets preparing, preparing bowls and plates of leaves etc. They undertake many activities at their own dwelling places. But in spite of the subordinate occupations they are unable to make their maintenance. Hence by making migration from their area join in the labour or occupation by which they may get good income. In their own village or in the villages around, sufficient labour cannot be got. Hence they are forced to go towards farm-labour, building construction labour and another labour or factory in the non-tribal areas. Particularly, they receive considerable wages from building-labour rather than farm-labour. Moreover, in this job Adivasi labourers are clever. Hence, Adivasi families in certain areas finish their work of farming, or leave their native places scattered and go away to do labour where building



construction works are going on. Along with them, young boys and girls who are below the age of 14 also spoil their study and migrate with the intention of doing labour-work. At such time, among thinkers and research-workers, number of questions, thoughts would arise. Why Adivasi children have to go out for getting labour? In what sort of condition they have to make migration? What type of labour these children might be getting? In what condition they might be staying? Do they want to learn? What can be their exact problems? Endeavour has been made here to give guidelines about what can be done after knowing all these things.

The child-labourers of Adivasis migrating to the cities of Ahmedabad and Surat in Gujarat had been selected for this study. The study has been made here of totally 105 Adivasi child-labourers, of 9 girls out of totally 53 children from Ahmedabad city and of 7 girls out of totally 53 children from Surat city. The migration of child-labourers is being seen from Bhil community and some from Patelia community, maximum from Jhalod Taluka, and then from Dahod and Limkheda Talukas. Migration of child-labourers of Gamit community from Uchchhal Taluka and of Halpati community from Bardoli Taluka into Surat city has also been found. Migration of people may be more to the cities in which more labour is available and for more number of days it is available.

Examining the causes from the children who migrated leaving their native places, it was known that they have left the native place for labour, have come to the cities for occupation, or have to leave their native place as no labour is available in their own native place or in the villages around, and have to leave native place on account of unemployment. The children had come to the cities for labour whereas they had to come here by leaving the older parents, ladies, brothers/sisters etc. in the native place. Mostly it has been found that the Adivasi children use to come for labour in the cities along with the elder or responsible person of their family.

The groups that come to the city for the first time prefer their dwelling

place such in the beginning that they may not be harassed by anyone. Particularly, they prefer their dwellings where there is more open space around the railway-line, or where is open ground, or where there is Government or Municipality land, or where there is ground of some institution, and outside the wall of the ground, and round about the roads, so that another public life may not cause any annoyance to them. They do not have more things with them as the necessaries of life. Hence they can shift their place from anywhere easily. If labour is not available, they shift their dwellings to other place of the city preferring the place near which labour would be available to them. They are found to be dwelling almost in the openness in the lap of nature. At the time of rains, they prepare like huts by plastic papers and stay there. But all are not found to have such arrangement. In three cases, children have been found dwelling in the small rooms on rent. Mostly after coming from the labour duty exhausted, the labourers' sleep down on the ground by spreading whatever they have with them for sleeping. Particularly, they sleep by spreading empty cement bags or some cloth like jute or quilt, if they have, and they invariably have a shawl-like cloth to cover themselves. By sleeping in the openness, harassment from mosquitoes, anti-social elements and others becomes a problem for them. There too protection of Adivasi ladies, girls, young children etc. can be provided by nature only. In monsoon, during the rainy days or during the period of continuous rains, these labourers experience great difficulty. As the firewood gets wet and as the water enters the fireplace or in the open space where their things are lying, they experience great trouble in making their food. Many times, at such times, they have to starve or do away by little breakfast. As they have limited clothes for wearing or covering, they pass their night in the rainy time, with wet clothes, around the place by sitting on the verandah of the public building or under the fore-sheds of the shops on the road. Thus during the rains, lot of puzzles among such labourers who have no abode have been noticed. It can be said that cold, sunshine, rain has become natural to them.

Along with the hardships for dwelling their want of drinking water and other wants also need to be noted. For that, they are found to be bringing drinking

water from the public water-tap around their dwellings, or from the nearby bungalows or societies, or from the school or the temple. They have to make vain efforts anywhere for drinking water, have to make entreaty, have to beseech. If the drinking water is not available, they have the occasion to use for drinking even any stale water stored in the cisterns. About 70 per cent of them replied that they would go to work, on completion of the work in the evening; they take bath and wash one or two clothes at the place. While the rest of them replied that only where they dwell in the open they would bring water and would finish the process of taking bath. It is known that for going to the latrine they go anywhere in the open.

Out of the 105 children as specimen, 31.43 per cent children were found to be illiterate, whereas it was known that the remaining of them had left the study from Std. 1 to 7 and had come to the cities for labour. During this field-work, six children were found such that immediately on giving the examination of Std. 6 and 7, some had come for labour for 10 days or some for 7 days. They believed that they would go for labour just for vacation and when they would pass, again they would return to their native place on re-opening of the school. In short among the Adivasi children doing child labour, the ratio of illiteracy is considerable and it is a fact that the study has to be left automatically while migrating.

From the selected repliers, some of the reasons why they could not learn have been known. That way as the monetary condition of their family not being good and as the responsibility of the family had come upon them, they had to undergo labour. For home expense they had to come for labour, which would give them the good clothes, money for coming and going fare and who would educate them? Also as they had failed, they had to leave the school. To graze their cattle they did not go to school or left the school. For farming, grass etc, they had to earn. Thus different reasons were found for their not being able to learn.

Adivasi children remain in search of work after coming to the city. They

are in the efforts of doing whatever work they may get. But in the cities the building construction activities have tremendously increased, and for such works, huge number of labourers is required. In the cities, tolls are taking place everywhere at fixed places for getting job. Mostly artisans of all sorts, labourers of all sorts, middle-men to get the work done, contractor's men in the occupation of building construction etc. gather together at such tolls everyday in the morning between eight to ten. From there they engage the required persons and everyone goes on work. Those who do not get work, relax in their own way. Mostly according to the plan of work each one uses to arrange his fixed work at the site where their works are going on and their aim is towards the types of works that they may get for greater number of working days. Earth-work, digging work, labour work at brick-work, the work for transferring bricks, labour at concrete slab work, the work to spread metals on roads, tarring work, the work to help plumbers, and other works such as house-work are available. Mostly work is not available for all the days in the month. In the days of heavy rains and around Divali and other festivals less working days are available. Every year during the days of Holi festivals, Adivasi labourers used to go away almost to their native places. But this year in the days of Holi festivals, this has been less, that is, instead of celebrating Holi in the native place, there might have been perhaps the duty to perform labour-work.

Surat city is the foremost in textile and power loom industry. Mostly the labourers from Orissa State are working in power looms. Young children can do very swiftly the work of filling up bobbins, combing the warps drawn (to pass the beam). The aged man cannot do this work swiftly. Wages for combing the warps are Rs.50 to Rs.60. whereas for filling up bobbins, the daily wages are Rs.60 to Rs.70. Especially the weaving work is being done by the people of Orissa State. Hence such work of combing and filling bobbins is being got done by them by their own children, that is, they are not able to adjust themselves with the others. Adivasi children are adjusted to this work. However, their group does not form as required. Still some of the boys do much work of filling bobbins. Dhodiya boys of Chikhli taluka and Halpati boys of around Bardoli do the work that is

being entrusted to them in the restaurants or in big hotels and use to sleep at night in their godown or verandah. Gamit boys of Nizar taluka have been found to be working as helpers with the plumber artisans in the complexes of multi-storied buildings. Some boys of Bhil community of Panchmahal district have been found to be doing the work of making the power off and on in power loom factories or doing the work of helping in wiring work. More or less women of Dubla-Halpati community do the household work. They use to fix five-seven works in the houses nearby and thus use to do the works in the houses such as cleaning the house, cleaning the floors with cloths soaked in water, cleansing the utensils, washing clothes etc. and get the amount for labour proportionate to the work at the end of the month.

It is known that generally they are receiving the daily wages for work about Rs.60 to Rs.70 in Ahmedabad city. While in Surat city they have been found to be getting about Rs.60 to Rs.80. That is in some cases the rate of wages is found to be more in Ahmedabad rather than in Surat. The total income of individual month has been found to be about Rs.800 to Rs.2000. In the cases where the work would have been available for less than ten days, income even less than Rs.800 has been got. Average approximate monthly income of most of the labourers of Ahmedabad is being found as between Rs.1000 and Rs.1200, whereas the average approximate monthly income of most of the labourers in Surat is being found as Rs.1100 to Rs.1300. In short, income of all this labour depends on the type of work available, on period of season and on festivals etc.

The amount of wages is being received generally daily in the evening. But many times, when at many places labour-work is going on continuously, the amount in their account is paid weekly or on completion of the work. In between, just for household expense, they get the withdrawal in lump. Sometimes in the final amount to be paid, there remains a possibility for mal-practice, and thus only in few cases the contractors or their middlemen delay payment. To lighten the question of preserving the bigger amount of wages with them, some people, when they have to send money to their native place, withdraw their money fully from their account.

Each and every labourer migrated to the cities has his own dwelling in his native place only and they have come to the city only for labour partly with the members of the family, and so they send the money saved by them at the interval of few days or at certain period, to their native place, to the head of their family or responsible person, personally or through relatives or through some person of their village going to their village. The use of the wages has been found to have been made for coping up with the household expense in the native place, for farming, for repaying debt which has been already made, for grass and fodder for the cattle etc. In short, one thing is clear that in their own native, the monetary condition is so worse that there is no means of income to make household expense and that is why the members of the family or children also have to migrate for getting labour.

The migrated Adivasi labourers keep with them very few things, that is almost the main vessels such as plate, broad-mouth vessel, casket for Tiffin, earthen baking-pan for preparing loaves, pot etc. They keep the condiments properly in bag. Almost daily they have to purchase flour, oil, vegetables or necessary things. The reason for this is also known that in flour etc. the ants and minute insects ascend. By putting edible things, condiments etc. properly in bag, by making bundle of clothes in jute, by putting some weight on it, and by going on labour by leaving it at the trust of God, all these things are being opened out and scattered by animals like dogs, hogs etc. Therefore mostly they are forced to buy things as per their requirement daily. Almost everyone likes to eat the things outside. But as they cannot afford they prepare loaves and vegetable (brinjals, potatoes, tomatoes, onions etc.) and in the evening also loaves, vegetables and some people cook and eat rice and pulses. The noon-time meals has to be prepared by getting up early in the morning, and then only when they go to labour, they would carry with them the Tiffin, loaves in clothes or basket and vegetable packed, or vegetable in small casket or small bucket. Some change has been found in the dress. Some boys wear pant, bush-shirt. Some boys have been found with wristwatch on their hand, artificial ring, waistband in the neck etc.

Out of the repliers selected, 32.38 per cent repliers have shown their willingness that they would be able to work independently. Out of those who have shown willingness to work independently, 10 repliers are such that they can do lump work or can work on measure or calculation, while 28 replies are such that they are prepared to do the work of sweeping which is being done by the sweepers in Municipal Corporation, because rather than being in need of searching the work daily, they would get this as a permanent work and there would thus be the security for the permanent work. Though cleaning or sweeping work is not in their tradition, they have shown their willingness to do such jobs on account of the necessity of work.

In the cities, no other benefits are available except employment. Almost all of them desire that it would be better if they get a little facility like grain at concessional rate, kerosene, oil, dwelling place or house, drinking water etc.

Most of the child-labourers believe that it would be better if they get work in their native place and particularly if the work pertaining to farming is available, they can do it, if they get facility of shop or lorry-galla, they can do that. They are prepared to do whatever work is available etc. Various such replies were found about doing work in the native place.

20 children informed that they preferred study along with the relative work in the native place and had shown willingness to contribute about six hours out of work for study. The remaining children were found to be giving negative replies, that is, they were not willing to study along with work.

If list of children of the families of Adivasi families in the area migrating outside for labour is prepared by the nearby Ashram Shala, and if they educate all the children who are able to learn by entering them in the nearby Ashram Shala, and by employing one more teacher for additional responsibility of educating such children, if all the expense of the teacher and the children may be covered under District Primary Education Programme Scheme (D.P.E.P. Scheme), then its concrete result will be achieved. In order to provide opportunity for study to the children who have come for labour in the city, they can be

admitted and taught from any year into Municipal Corporation schools nearer to the area, and for the facility of their stay, by creating additional places in Adivasi chhatralayas working in the cities or by keeping reserved certain percentage of places for migrated children only, they can be given benefit. If we are able to remove unemployment and poverty, then automatically migration and child-labour would be removed.

Social Welfare Division gives grant to the voluntary service organizations for the all-round development of child-labourers under National Child Labour Project (N.C.L.P.), Hyderabad, and such institutions bring the child-labourers of the respective area and their aim is "Leave the work and join your relation with education". In short, if the education has become stagnant, they start it. The arrangement from primary education to secondary one is being done elsewhere. For females, vocational training is being given, such as serving work, embroidery work, table cloth work, patch-work, toys-making (with sponge), beauty-parlour course etc. and for boys, teaching for soap-making, radio-repairing, tailoring work (to prepare underwear), printing press work etc. - such types of training is being given and they make them self-supporting by giving assistance and loan to those who are able to work for themselves. After this, the children are handed over back to their guardians. At our place also by Adivasi Development Division such arrangement can be made, and by making some additions and alterations in the type of training that is being given by TRYSEM, by giving training and help in the vocations of their choice along with education to the Adivasi child-labourers, efforts are necessary to be made to make them self-supporting.



## INQUIRY REPORT ON TETARIYA COMMUNITY

- BHIKHABHAI S. PATEL
- BACHUBHAI S. BARANDDA

### INTRODUCTION :

As suggested by the Advisory Committee of Tribal Research and Training Institute organized by Gujarat Vidyapith, studies pertaining to a number of communities residing in Gujarat have been made by the Center. As per suggestions of the Advisory Committee of the Center in year March 1999, it was suggested that the study of "Tetariya" community, a distinct community of Dhanka community, should be made by the Center.

### POPULATION AREA :

Cultural study had been undertaken pertaining to this community keeping in view the districts of Vadodara, Bharuch, Narmada and Panchmahal among the areas holding population of "Tetariya" community distinctly appearing as a part of Dhanka community. The present study had been undertaken by personal interviews of as many as 100 families for the purpose of cultural study of Tetariya community. The present study had been undertaken so as to cover all the aspects of their social life by enveloping social, geo-physical, cultural and educational matters of Tetariya community.

The population of Tetariya community is mainly spread in more or less proportion in all the villages holding population of Dhanka community. The community is a sub-community of Dhanka community. The population of Tetariya community is residing along with Chankas in Bharuch, in Nandod taluka of Narmada district at present, in some villages of Dediapada and Sagbara taluka and in Sankheda, Dabhoi, Jalugam, Nasvadi, Chhota-udepur and Tilakvada talukas of Vadodara district, and in some of the villages of Limkheda, Halol and Jambughoda talukas of Panchmahal district. At some places, this community is

known as Tadvi, Valvi and Tetariya only. In the villages of Bharuch district, Tetariya community resides with Dhankas in-group only, while in Vadodara and Panchmahal districts they reside scattered.

Among Dhankas there are being various surnames, Valvis were called Tadvis. As per their certain beliefs it is said that Dhankas ate the flesh of horse in the years of famine and hence they are known as Tadvis. They are known as "horse-men" also. While some Tadvis ate Tetar (a bird named 'partridge') and hence they were called 'Tetariya'. Dhanka-Tadvis take mutton and fish. Tadvis take everything, whereas Tetariyas take less. Some guide tells this.

Among totally four villages covered under the present inquiry, the number of estimated families were as many as 1000, wherein 225 families belonged to Tetariya community. Out of them 100 families had been personally visited and this study was undertaken.

The geo-physical information of the families covered under inquiry was as under:

#### No. Details

1.	Name of village	Garudesh-war	Boriya	Vanaji	Chikda	Total
2.	Total families	324	106	110	460	1000
3.	Total Tetariya families	65	50	70	40	225
4.	Selected families	25	25	25	25	100
5.	Details of land:					
	Landless	4	3	4	4	15
	0 to 2.5	6	7	8	11	32
	2.5 to 5.0	8	6	7	7	28
	5.0 to 10.0	4	5	4	2	15
	Above 10.0	3	4	2	1	10
	No.of buildings	-	-	-	-	93

<b>Type of building:</b>						
Raw	-	-	-	-	-	75
Concrete	-	-	-	-	-	18
<b>Wall of building:</b>						
Santhi (Stalky)	-	-	-	-	-	75
Brick-mud	-	-	-	-	-	18
Thatch-Deshi Tiles	-	-	-	-	-	28
Thatch-Tiles	-	-	-	-	-	10
Deshi-Vilayati Tiles	-	-	-	-	-	45
Sheets	-	-	-	-	-	6
Grass-leaves	-	-	-	-	-	4
<b>No.of Rooms :</b>						
1	-	-	-	-	-	18
2	-	-	-	-	-	48
3	-	-	-	-	-	27
<b>Shed for cattle</b>						
Along with	-	-	-	-	-	71
Separate	-	-	-	-	-	16
<b>Without cattle</b>						
Land:						
Own	-	-	-	-	-	86
Government	-	-	-	-	-	7
<b>Household Goods:</b>						
Average	-	-	-	-	-	21

After seeing the details of the houses of Tetariya community as above, according to the size of land their economic condition was found as under.

Regarding economy of Tetariya community, all the families of Tetariya community are found to have more or less land. They are dependent on the

occupation of farming, farm-labour and cattle breeding. Over and above this, they live on forest-labour and by collecting inferior products of the forest. Some families residing near the forest area can get forest-labour easily. Formerly labour used to be available in the works of wells. At present they're being no well work, they earn money only by collecting inferior forest products, by planting new roofs and from firewood. The details in respect of this can be seen here from the classification as per size of land.

Details	Without Land	0 to 2.5	2.5 to 5.0	5.0 to 10.0	Above 10.0	Total
No. of families	15	32	28	15	10	100
<b>Total members:</b>						
Male	42	82	77	44	28	273
Female	39	73	70	33	25	240
Total	81	155	147	77	53	513
Size of land	-	1.25	3.32	8.05	14.0	4.39
<b>Occupation :</b>						
Farming	4	41	36	20	14	115
Farm-labour	21	20	23	15	11	90
Job	4	7	5	4	4	24
Earners	36	74	77	49	35	291
Total cattle	32	105	81	70	49	347
Total income	169000	304560	390420	295100	28310	1442000
Per Family income	11267	9518	13944	19673	28312	14422
Total Expense	38100	63600	934—	67100	73600	305000 (23.3)
Net Income	130900	240960	297020	228000	209520	1106400 (76.7)
Per family						
Net Income	8728	7530	10608	15200	20952	11064
Annual consumption						
Expense	117500	258500	246400	152300	128300	903000
Per Family Annual						
Consumption Expense	7833	8878	8800	10153	12830	9030
Debt	8700	52000	40700	17800	69300	188500
<b>Total Assets</b>	<b>77700</b>	<b>936800</b>	<b>1002800</b>	<b>1324300</b>	<b>704900</b>	<b>4046500</b>

In respect of the aggregate, no. of families covered under the present inquiry, out of 100 families 15 families were landless, 32 families had land up to 2.5 acres, 28 families had land up to 5 acres, 15 families had land from 5 to 10 acres and 10 families had land above 10 acres.

Total number of members was 513 comprising of 273 males and 240 females. The size of the land was average 4.39 acres. Most of the families were engaged in farming and in labour. On the earning members, there were more loads of the non-earning members. They had not enough cattle. Average they had 4 cattle.

Each of the model families had total per-family income of Rs.14, 422 from all the means, where after there was expense of 23.3 per cent, whereas the net income remained as 76.7 per cent. Per-family consumption expense was being done Rs.9, 030. That is each family used to have savings to some extent, but the proportion of these savings was negligible in the present dreadful dearness. They had to be allowed to do some expense after farming and livelihood.

#### **SOCIAL CUSTOMS AND TRADITIONS :**

The family system of Tetariya community is found to have been devised in two types such as united and divided. Just as in Dhankas, the family systems have been found to be patriarchal, patri-positional and patri-successional. Their customs and traditions are set according to the traditional rules and regulations of the society. In Tetariya community, family is considered to be an important unit as a part of social organisation. The relations are mainly based on blood and marriage. Besides this, also as they are living at one place only in group. The local relations also have found to take the form of social relations. In other words, they are found to have been united with one another socially. The relations of modesty and wit are found to have been maintained. Social organization is also found to have been maintained still.

Tetariya community holds more belief in social customs such as menses period, naming, marriage, death and also religious traditions.

**SUMMARY AND SUGGESTIONS :****(1) COMMUNITY - POPULATION, AREA, RESIDENCE :**

As per suggestion of the Advisory Committee of Tribal Research and Training Center organized by Gujarat Vidyapith, the studies pertaining to a number of communities residing in Gujarat have been undertaken. Planning for study of Tetariya community was made in March 1999. Vadodara, Bharuch and Panchmahals are the districts holding population of Tetariya community. Out of them, four different villages have been kept in Center and studied. The population of Tetariya community is mainly spread to a more or less extent in all the villages having population of Dhanka community, It is a community separately evolved as a sub-community of Dhanka community itself. This community is found in Dediapada, Sagbara, Narmada of Bharuch district, in Sankheda, Dabhoi, Jhagadiya, Nasvadi, Chhota-udepur and Tilakvada of Vadodara district and in Limkheda, Halol, Jabughoda, Devgadhbaria of Panchmahal district. Particularly this community is known as Tadavi, Valavi, and Tetariya. In this area mostly the land is found to be hilly, sloppy, valley and pastural. They live on crops of tuver, maize, black beans, jowar, cotton, paddy etc.

**(2) MONETARY - EMPLOYMENT, INCOME :**

The people of this community for the most part are found to a greater extent doing farming and farm-labour. Moreover, the proportion of those who are getting employment in the field of forest, fishery, mining, home-industry and construction is found to be considerable. Besides this, they earn their livelihood by Pan-bidi Galla, tea, and in some families by doing small or big occupation the field of clerk, teacher, peon, and line-man in Irrigation Scheme. Here the work of farming is available mostly only for four to five months. The rest of the members live on forest products, cattle breeding, outside labour etc. The annual income in respect of the selected repliers was coming to Rs.11, 267. Out of the total income they are known to be obtaining their income 10.2 per cent from farming,

7.4 per cent cattle breeding, 20.1 per cent farm-labour (piecemeal), 53.7 per cent job work and 6.5 per cent trading. The proportion of average per-family income is found to be Rs.14, 422.

**(3) EDUCATION :**

On inquiry of the families of the area it was found that, out of the total male members, 37 per cent were illiterate, 27.4 per cent had received primary education, 7 per cent secondary and 5.5 per cent had obtained education up to Graduate level. 6.6 per cent male children are getting education of Balvadi, 8.1 per cent primary school and 8.4 per cent of secondary level. Here, out of the total female members, 52.9 per cent females are illiterate, 18.3 per cent of primary level, 5.7 per cent of secondary level and 4.2 per cent of Graduate level. Thus on the whole, out of the total membership, the proportion of education among ladies is negligible. It can be said that the children of Tetariya community have been found to be going to school lesser than those of Dhankas and Tadavi.

**(4) HEALTH :**

Tetariya people celebrate the festivals of Akha-Tris, Divali, Holi etc. in their own way. When they are put to some obstacles they invoke gods and goddesses and remove their obstacles. Their worship as gods Rama, Shankar, Hanuman, Ramdeo Peer, Bhathiji Maharaj, Meladi Mata, Verai Mata, Jhampdi Mata etc.

In the areas of Garudeshwar, Bariya, Vanaji, Chikda, as there are no primary health center, community health center or sufficient dispensaries, people have to go for the health to Rajpipla or nearby taluka center. Otherwise they receive the treatment at the risk of their life by making expenses at the private dispensaries. Besides the private doctors rob the Adivasis by holding artificial Degrees. As they are helpless, there is no other way. Some of them receive threads etc. from the Bhoovas and some take treatment as shown above. As there are a lot of troubles about getting doctors, nurses, compounders etc. it does not appear that adequate health treatment is available.

- Many people of this community grow traditional grains such as jowar, maize, and beans. Instead of that, they should grow cash crops such as cotton, udad, tuver, bananas etc. and marketing facilities should be made available to them so as to enable them to get sufficient rate in the market.
- In some of the families of this community, quarrels about land or family matters arise for which they are found being much exploited monetarily in the court and offices. Instead of this, arrangement should be raised in such a way that the village leaders and Panchs would settle their quarrels.
- It should be seen that, along with males, females also might take more education and at each place there should be arrangement of Balvadi, Primary School and Teaching so that they can get education.
- The unnecessary expenses that are being made by the people of this community at the occasions of marriage, death and other social, should be reduced and education and employment should be provided.
- In the interior villages of this community there are no primary health center or another facility of doctor. Arrangement should be made for the doctor, medicine, hospital who can serve the diseased Adivasis.
- As there is no adequate facility even at present for metal roads, electricity or communication media at the place where these communities reside, arrangement should be made to remove these difficulties.
- In order that the health of this community may be preserved, arrangement for the dispensaries should be made where to pregnant mothers, vaccinations of the children and nutritious food may be available.
- Provisions should be made to see how the ladies and girls of this community would be able to make savings and programmes should be framed for their better family life.
- Provisions should be made to see that the Adivasis of Tetariya community might get employment for which they can get local marketing for the mineral and inferior forest products.



- Sufficient arrangement should be made in the area of 5 kms so that the children of this community may get education of primary school, high school and up to college.
- The people of this community reside on the bank of the river. Provisions should be made for fishery occupation and trade for them as a subordinate occupation.
- They are doing the occupation of cattle-breeding traditionally. Instead of this, efforts should be made to increase their income by cows, buffaloes and goats of improved breed.
- Provision should be made so that those, who are landless but are doing farm-labour and grass would be available to them, may get cows and buffaloes through cooperative milk dairies.
- Some people among this community have become self-supporting monetarily. Only they receive most of the benefits available to the Adivasi community. Instead of this, only those who are poor should get the benefit of the scheme, and it should be provided that the scheme may not be sold off but income can be earned out of it.
- Wherever there are no canals for irrigation, provision should be made such that farming can be made by canals.
- Where the people of this community reside, forests are situated in the nearby parts. They are found to have become barren hills. Provision should be made to see that the forests may develop again with the co-partnership of the people of Tetariya community.
- The people of this community mostly use hybrid seeds and chemical fertilizer, but, if a provision is made for the live agriculture and its marketing, much benefit is likely to be gained, which provision should be made.

## **INFLUENCE OF ELECTRIFICATION IN ADIVASI AREAS**

- CHANDRAKANT S. PATEL

On account of the steps taken by Development Schemes and on account of other internal and external factors many sorts of influences have taken place among Adivasis of Gujarat. In this context, this is the study of what effects have taken place on the areas covered under electrification and the areas deprived in Adivasi areas.

### **AIMS AND OBJECTS OF THE STUDY IF ELECTRIFICATION :**

Keeping in view the various Adivasi communities and families residing in Adivasi areas of Gujarat State, there was the particular object of seeing the influences after having covered under Electrification Programme for reducing the gap between the level units of development in Adijati areas and those in other areas of the State, for increasing the agricultural incomes, to improve the quality of living of Adivasi families and to bring into them the newer awakening by the latest developed equipment. The objects of good and bad influences had been covered therein.

- \* To examine the effects on the electrified villages and on the families selected there from.
- \* To obtain the details of small and big difficulties and limitations experienced in getting electrification by the families.
- \* To know the views of the families who have availed of the benefits of electrification and who have not availed.
- \* To examine what sort of economic, social and educational changes are there by electrification.
- \* To examine what sort of good or bad effects have taken place on the families by electrification.

- \* To obtain details pertaining to the theft of electricity. To obtain the views of the people why the theft is made.
- \* To see the effects of Kutir Jyot Scheme.

#### **IMPORTANCE OF STUDY :**

- \* By such study, a view will be obtained as to what to do at the time of similar schemes in other areas also.
- \* Knowledge about the deficiencies can be had as to why the benefits have not been availed in spite of the process of electrification being continued. This will help in finding out the solutions as far as possible.
- \* To obtain information in respect of defects and difficulties in the development works being done by the Government and the people. Remedies as to what should be done, will be known by such study.
- \* After knowing that employment or income increases by electrification, it can be known whether the same is useful to the others or not. The direction of development can be known.
- \* The study may perhaps be useful in making additions and alterations at the time of electrification process by Gujarat Electricity Board.

#### **AREAS OF STUDY :**

For the purpose of the study of Electrification, information was gathered by taking totally 100 families, per area 25 families, by covering villages (Raipur - Ghanghoda) of Chhota-udepur area of Vadodara district in Central Gujarat, (Amba - Gopalpura) of Songadh area of Surat district in South Gujarat, (Paniya - Andhara) of Limkheda area of Panchmahal district and (Panchha - Dhaba - Valivav) of Danta area of Banaskantha district.

#### **THE HISTORY OF ELECTRIFICATION AND THE CONDITION OF ELECTRICITY IN GUJARAT :**

The history of electrification in Bharat, therein condition of electrification State wise in Bharat, condition of electrification in Indian States and in various

areas in Gujarat before Independence, village-wise condition of district wise electrification and details regarding different electric stations and electricity generated therein under Five Years Plan after Independence. Electrification carried out under Electrification Programme in Gujarat, the total number of villages therein, Electrification for various purposes, the expenses incurred for them. The progress of electrification in Adivasi areas, sub-parts therein, wells, details of expenses made therein, condition of electrification in sub-parts of the areas covered under study in Adivasi areas in Gujarat.

### **FAMILIES UNDER THE STUDY OF ELECTRIFICATION, THEIR CONDITION OF ELECTRIFICATION AND ITS EFFECTS :**

Considering the total land of the families covered, irrigation (piyat) and non-irrigation (bin-piyat) area along with farming, farm-labour, cattle-breeding and details of another occupations, total annual income arising therefore and per family income, the annual per family income was known to be as Rs.5,641.

Among the various selected communities such as Rathva, Kunkna, Chaudhari, Bhil, Dungri, Barasia, the details about the condition that was observed in respect of illiterate, literate, males, females had been covered.

### **ADVANTAGES AND DISADVANTAGES OF ELECTRIFICATION :**

#### **(A) GOOD EFFECTS : ADVANTAGES**

In Adivasi areas, the process of electrification is in operation since the time of Independence. Therein, in the frame of Five Year Plan, the schemes for electrification have been being executed from time to time with changes. During each Five Year Plan the definite aims of financial and 4 beneficiaries had been kept and thus large amounts were spent after the Electrification Programme and a number of collective and individual benefits have been reached to the beneficiaries. By this, in Adivasi areas where the benefits have been utilized, good effects have been found to take place.

- (1) Where irrigation has been possible by the installation of electric motor pump on the wells by electricity in agriculture, the farmers have

achieved considerably good production of crops in agriculture.

- (2) At some places in Adivasi areas, modern means for music etc. have come up by electrification. At the same time, by the economic side, which has become sound due to electricity, the effects are seen in the social status.
- (3) Conveniences have been increased due to electrification in the celebrations of marriage occasions and festivals. For the class of people who are getting education, the difficulty is not being experienced not at night as before.
- (4) By the increase of the modern means such as T.V., Radio, Tape-recorder, Fans, they are found to have been conscious with the external world about which they were ignorant before.
- (5) On account of electrification, wherever the convenience of irrigation has increased, they have started taking new crops such as water-melons, shanker cotton and new cash crops such as castor-seeds, mustard-seeds, fennel-seeds, groundnut and hence the farming which was being done based on monsoon only is now being done in respect of winter and summer crops also.
- (6) At some places, due to electrification, on account of irrigation, good crop has been taken and so improvement has been marked in the monetary condition. Due to this in the seasons other than monsoon they are to get work. Bright situation for the opportunities of employment are being seen.
- (7) Difficulty experienced by the families in using kerosene lamps has now been lightened by electrification. They now get relief from going to bring kerosene from a distance.
- (8) By electrification, at some places new schemes have been executed by the Government, whereby opportunity for employment has been raised by the small industry like plastic.

- (9) Before electrification, grinding mill was being operated by hand formerly. In place of that, as now the mill runs with electricity, they have received the benefit of saving their labour and time in going for grinding at a distant place.
- (10) Over and above the grinding mill, as at some places there have been means like huller for taking out grains working by electricity, they have been benefited.

#### **(B) NAGETIVE EFFECTS**

- (1) In the village, the people who are monetarily not sound and in whose houses there has been electrification are not able to pay the electricity bills. The theft of electricity is being done among them. When they are caught they are not afraid and hesitated even by the threat of taking out the meter, because even after taking out the meter they are bound to get light directly. They get electricity by anchoring wires on the electric posts in the compounds and houses of the village by main D.P.A.
- (2) Even those who are monetarily in good condition do not pay electric bills. They say that others take light directly. They are not found to be fined, so also they do not pay electricity bills. That is, when such people also do theft of electricity, we alone cannot bear such penalty by paying electricity bills.
- (3) The people who make irrigation by running the electric motor by electricity also use to steal electricity directly from the line between the electric posts.
- (4) At many places in these areas the sub-station for supply of electricity is of single phase. Three-phase is not there. At such places when means like grinding mill of heavy load electric motors are directly run, fault arises and wiring use to burn, and the supply of electricity breaks down. This happens repeatedly.

- (5) Due to theft of electricity and many times in the event of heavy rains or storm, by increase in the load at many sub-stations or burning by other reasons, the supply of electricity stops. At that time even after numerous complaints at G.E.B. office, repairing does not take place and have to suffer for want of electricity for irrigation or others.
- (6) As shown before, in many areas people use to steal electricity by making direct causing many times the events of short-circuit making the bulb, tube and other means off and damaged.
- (7) Even those who do not steal electricity have to pay the additional amount of fuel charges. Such families have to bear the penalty without offence. Those families who steal electricity and do not pay the light bills regularly are found to be more at certain places.
- (8) In all the compounds of the villages in certain Adivasi areas electrification has not been carried out. There are number of sub-village areas which have still remained void of electrification. Hence the families in such compounds and sub-areas are found to be discontented.
- (9) At certain places on account of electrification the benefit of irrigation is availed. Against that, the families who have not thus availed the benefit of irrigation are seen to be aggrieved.
- (10) Due to electrification, at certain places in rich forest area, due to short-circuit, the incidences of electric shock or loss of life of man take place. Some times, due to green bushes, by electric current, incidence of loss of life of cattle happens.
- (11) Due to electrification, the use of light has increased but at the real time they do not get electricity. At that time, according to the advice of many families, even by paying up the electricity bills, the electricity does not become useful at the required time, hence, as they say, they feel it to be an additional monetary burden.
- (12) Under Kutir Jyot Scheme, many of the families to whom only one-

point connection has been given free of charge have raised additional points. As they say, due to electricity bills, unnecessary monetary burden has increased. The families who have not availed the benefit of Kutir Jyot Scheme are discontented.

(13) Many families said that the electricity bills are coming more. They say that relief should be given therein or electricity should be given free of charge.

(14) If one is caught stealing electricity, this meter would be taken out and he will be fined. But at certain places, as per the statement of the officers of the Gujarat Electricity Board office, they themselves put the meter in our hand. What to talk of fine? They say that even after taking out the meter, they are bound to use electricity by stealing. Thus stealing of electricity has increased.

#### **SUGGESTIONS :**

- (1) For irrigation of agriculture, additional facilities should be given, so that there will be an improvement in stealing of direct electricity, and relief should also be given therein.
- (2) If it is arranged that electricity would be available to those who require in time, the dissatisfaction that prevails about electricity can definitely be removed successfully.
- (3) If steps are taken for the supplementary employment for the monetary condition of the families who are stealing electricity, there is likelihood of change in the situation.
- (4) By covering the rest of the families in electrification, they should be satisfied by giving them at least one point wherever possible.
- (5) If demand is made for electricity, it should be supplied easily. The process should be arranged such that they may not be compelled to make repeated visits.



- (6) The stealers of electricity should be explained that all of themselves have the loss while paying the bills. Hence they should be advised not to do so.
- (7) At certain places, electrification has been carried out for the sake of light only. Convenience should be provided by furnishing three-phase electrification, wherever it is possible, so as to enable them to make irrigation by electric motor and by giving them electricity for as much more time as possible, so that incidences of close of electricity by repeated faults will stop.
- (8) The means of irrigation are being operated by electric motor on the wells. At the time when they happens to steal electricity directly by anchoring wires on the wires between the electric posts, if they get the electricity bill more, they should be benefited by giving them relief, and they should be advised that if they stole electricity in this way, faults take place repeatedly and families as a whole have to pay more amount in the electricity bills and suffer a loss. Hence they should be warned not to do so. At the same time, all the people should be asked to expose one who might be doing so.
- (9) After the advent of electrification, the incidents of stealing of electricity take place. As pointed out before, monetary condition or their attitude not to pay electricity bills and the habit to use free of cost play the part therein. In all such cases necessary steps should be taken. Propaganda should be made that by this all have to suffer.
- (10) In order to prevent stealing of electricity, the system of installing new type of electrification line should be adopted. If it is done underground like telephone, stealing of electricity, which takes place in between by wires, will stop to some extent.
- (11) At some places, kerosene for lamps is not available even by standing in line. At such places, wherever possible, efforts should be made to give electricity.

- (12) Grinding mills and pullers are working by electricity. By this they have not to go far. Relief has taken place in it. But they get more expense for electricity. Hence as far as possible they should get relief.
- (13) By electrification in Adivasi areas, plastic industry (small domestic industry) has started, so that the opportunity for employment has been possible to raise. Similarly, in another such possible small domestic industries (stores for electric instruments) etc. monetary aid should be given by way of subsidy.
- (14) Even still, where it is possible, means like electric motor for irrigation cannot be placed, for want of electricity, on the newly built or dug wells. Hence by discovering such cases, wherever it is possible, by helping convenience of irrigation should be raised.

**INQUIRY REPORT OF DAMOR COMMUNITY**

- BACHUBHAI BARANDAR

It is a question whether Damor community and various sub-communities connected with it, residing in the eastern part of Meghraj, Malpur talukas and in the eastern part of Lunavada taluka and in northwest of Santrampur taluka, are really tribal communities. For the know how about this, taking into consideration all the three talukas under reference, a study was undertaken by the Center. Having scrutinized their geo-physical, social and economic details, a clear report pertaining to this community has been shown here. It can be clearly discerned by actual visit that in the above-pointed areas, Damor population and its sub-communities are really a part of various communities indicated by 'Bakshi Panch'. Certain details pertaining to them have been pointed out here in brief, Talukawise information of which has been shown here.

In the present Khanpur area of Lunavada taluka, Damor, Malivad, Bariya, Khant, Sangada, Vaghadiya, Pardhi, Bodat, Dama, Machhar etc. are not any separate communities but they are a family (Gotra) name of Thakor, Thakarda community. Generally Thakors are of Rajput community. All these communities are full of guts and have many qualities as common to them. Among these communities, for the reason of there being less education and employment, the proportion of poverty is found to be more. It seems that the generations might have formerly habitated in scattered villages of Khanpur area and would have stayed there by changing their family name. In this area, Damor, Machhar, Bariya, Khant all these communities are recognized as one family. As progeny is believed to be of the same family and of the same father, the bride is brought from another family.

The people of this Damor community are residing in the area of villages such as Ankaliya, Tingervada, Buchavada, Ranakpur, Amthani, Khanpur, Mena,

Karanba, Padhara, Sarasva Uttar, Kharod, Sarasdi, Moti-Rant, Nani-Rant, Padadara-mota, Bachkatiya etc. They get employment in farming, farm-labour by going to outer cities like Ahmedabad, Vadodara, Surat etc. Mostly they grow crops like maize, udad, tuvar, wheat, rice, cotton etc. They marry only at the mature age. They inform that there is nothing as dowry. Rituals of marriage, death customs are observed as in Rajput society and Hindu religion. Dress is simple.

While obtaining information about Damor community in Malpur taluka, it is known that they are maintaining their social relations in Modasa, Bayad, Malpur, Santrampur, Lunavada, Khanpur and in the area of Rajasthan. In this community, the sub-communities are Pagi, Pateliya, Khant, Damor, Taral, Damaniya, Bariya, Pandor, Makvana, Bhagora, Machhar, Tabiyad, Kotvad etc. In this community, there is nothing like circle (Gol) of the society. The population of this community is found to be seen in villages such as Halodar, Rambhoda, Katkua, Vankalia, Lalpur, Sakhvaniya, Bhempura, Kidiyaz, Nava Ambaliyara, Khetvada, Vankanera, Mangalpur, Piprana, Jabsan, Odha, Padiya, Dhira-Khantna-Muvada, Tunadar etc. As there is no Gol in this community, their social, economic and agricultural details are found to be like those of Khanpur area. Marriage, dress and other customs are almost equal. At the level of food, mode of living and education etc. no specific difference can be seen. They perform all their rites as per Hindu society.

In respect of Damor community in Meghraj taluka, with reference to the field-work, there are 84 Gols in Meghraj. 12 Gols in Isri and 52 Gols in Shangal. In this taluka, the population is mostly found of Thakor, Thakarda or sub-communities of Damor community. In all these villages, the surnames in the sub-communities are found to have been as Khant, Pagi, Baranda, Asari, Makwana, Taral, Chauhan, Katara, Godha, Pandor, Bhagora, Feneja, Habaiya, Dama, Rathod, Kotval, Khokhar, Bamaniya, Modiya, Dhori etc. The people of this community reside in the villages Navagam, Jitpur, Jethola, Vasai, Jalai, Panibar, Khumapur, Bhathiya, Kanthariya, Khakhariya, Shangal, Kudil, Hathipura, Kolundra, Mahudi, Jeriyavada, Chhapra, Motipura, Sisodhra, Godh, Ghanta,

Dahegamda, Ged, Dholapur, Nathavas etc. The relations of this community here are as shown above. By the study of the whole Damor community's particularly surnames, family, customs, economy and way of life, it is known that they seem to be the descendents of Rajput society. Gotra, gods-goddesses and marriage traditions are known to be observed in the society itself considered to be under Bakshi Panch, formerly habitated in Rajasthan. In course of time, as they had little land to earn their livelihood, they go out and do farm-labour, partnership-farming, job-working, work on hoth, labour in distant cities, farming and cattle-breeding where there is water-irrigation.

In their dress, males wear dhoti, shirt, bush-shirt and tie handkerchief on the head. At present, the young persons wear pant, shirt. Females wear saree, petticoat, blouse etc. They do the marriage as per choice and at mature age. There is no tradition of dowry as such. By the study of their whole condition, it is known that they can be included only in Bakshi Panch. They cannot be included in Adivasi that is Scheduled Tribes. Thus a large difference is known to be between both the communities.

In each of the above-mentioned areas, economically similarity is found in their problems, such as problem of agriculture, insufficient rains, want of irrigation, improved agricultural equipment, use of seeds, negligible use due to weaker monetary condition, less education. Due to social and economic backwardness, the area and population are found to be under-developed. The adverse condition of this type is found in Khanpur area, in the western area of Santrampur and on some of the eastern, western and northern parts of Malpur - Megharaj.

Among this situation if for the people of this area, facility of irrigation, good seeds, improved agricultural equipments, convenience for education are developed, then it becomes that the progress will automatically take place.

**CONDITION OF ADIVASIS IN FAMINE-AFFECTED AREA  
(VILLAGES OF POSHINA AREA OF KHEDBRAHMA TALUKA)**

- BACHUBHAI S. BARANDA  
- KANTILAL D. MAKWANA

In other parts of the country including Gujarat and Rajasthan, during the famines in the course of two thousand years, approximately more than five crores of people have been famine-stricken. Gujarat State was placed in the serious condition of scarcity. The condition of famine has coiled round the Adivasi areas. There is no grazing for the dumb cattle. People have no water to drink. In so many villages, there is a situation where water has to be fetched from a distance of eight-ten kilometers. To get the water for drinking there are tears in the eyes. Due to want of water, grass and employment for bread, migration started, after which for earning livelihood relief works started. As per newspapers, on account of starvation, in Poshina area, two Adivasis met with death ('Jai Hind' 26-27 April, 2000), when entire Adivasi society got disturbed and government got shaken. Thereafter media of day-to-day tele. Communications, reporters of public newspapers, television channels, leaders of various parties, social workers and voluntary service organisations began to acquaint the people with this dreadful condition of famine of the century. Under such circumstances, as Tribal Research and Training Center was working for the problems and development of Adivasis, the Director suggested for a study of the picture of the condition of famine-stricken tribal people, keeping in the Center one famine-stricken area. In connection with this suggestion, this study has been made on the condition of Adivasis residing in the interior villages from Poshina of Khedbrahma taluka of Sabarkantha, the main objects of which are as follows:

- (1) To know what do the Adivasi families that are suffering from social and economic problems do in the specific situation of famine? What do they sell? What do they lose? And what do they gain?
- (2) In famine-stricken condition, all sorts of scarcities emerge. But to examine the intensity of scarcity particularly in those primary needs such as water, food, shelter, fodder for cattle etc.

- (3) To prepare organizational framework to manage for the crisis to find out what immediate can be done and what can be the permanent solution of the same, to cope up with much situation.
- (4) Before starting the inquiry in the famine-stricken area, to examine the fact that the death has taken place by starvation in Poshina area.
- (5) To know what effect this condition has on the whole of human life and what changes are needed thereby.

In order to know and to see what sorts of shocks the Adivasis have to suffer in their lives to withstand the adverse situation of famine, by keeping in view the Adivasi area, villages such as Ambamahuda, Kajavar, Ganchhali, Chhakhar, Umberva, Sabaliya, Nani Anjani, Kalikankar, Jhanjhanat, Kalsavar etc., where relief works were being carried on in Poshina area of Khedrahma taluka situated in Sabarkantha district, were covered under study.

The details of information pertaining to the condition of drought and in respect of how the death occurred really on account of starvation had been noted from the leaders and elders of Kalikankar village and Dr. Makvana and local merchant leaders of Delvada. In this dreadful drought, at Kalikankar and Sanbaliya, when actual visit of the families where two males and daughter died on account of starvation was taken, as a social tradition, a dazing picture of weeping loudly and repeated shrieks and cries, that is, a heart-trembling and compassionate scene had taken place.

#### **SUMMARIES OF STUDY :**

- (1) Where there are Adivasi areas of water scarcity, the irrigation means entirely beyond the monetary reach of Adivasis such as tube-well, boring, submersible motor are inviting economic ruin of this area. In place of these means, the use of means that they can afford and that are not beyond their reach and that are convenient should be popularized in that area. For instance, channel system and water-wheel system where not a single nail of iron is used, are the original characteristics of irrigation field of Poshina-Vijaynagar Adivasi strip.

- (2) A situation to withstand droused, continuously extended to the third year, never witnessed in the last several decades, has confronted to Gujarat. Against this situation, a system of scarcity relief has been set, which can be said to be considerably effective, as a matter of principle, at Center, State, District, Taluka and Village level, but in actual practice, several serious faults are found at many levels on its education.
- (3) Complaints regarding malpractices adopted by the artificial gangs in the measurement during survey had been placed by the labourers. Complaint had also been made that amounts had to be paid per gang to the Muster Clerk or Surveyor.
- (4) In this third drought, death of human beings took place and considerable ruin of cattle has taken place, due to starvation. Last year, as we have already seen before, it can be said that ratio of the figures pertaining to loss caused by starvation and diseases in the villages under inquiry is high.
- (5) The hand-pumps should be put into working condition by repairing them on war basis. Under the scorching heat, the provision of shading had not been found on most of the relief works.
- (6) These Adivasi labourers residing in Aravalli rows relief work, for the sake of labour, coming from a distance of so many kilometers.
- (7) They used to narrate lot of difficulties experienced by them for drinking water and for livelihood of the children, old persons and cattle of their houses, and some were found to be labouring under the scorching heat by keeping young children along with them.
- (8) There is no water facility where the relief work is going on in hilly regions. It should be arranged that water should be made available where the work is going on.



**SUGGESTIONS :**

- (1) The State Government should take cooperation of social institutions, voluntary service organizations and political parties. The political parties should give full cooperation to the Government to copy up with this Herculean task by putting aside difference of opinions and politics. Moreover, Government also should adopt constructive approach by leaving party attitude.
- (2) Arrangement for shading should be made at the relief work.
- (3) In spite of there being provision made by the Government for Gram, Gud and sukhdī, where it is not availed, special arrangement should be made to send the regular supply of nutritious food at the relief work.
- (4) Every village has been provided with Balwadi and Anganwadi. There arrangement should be made for keeping the younger children.
- (5) As soon as drought begins, the relief work shows start so that man's life would be saved and animal's life would also be saved.
- (6) The relief works are stopped as soon as the rains start. Instead of this, if it is continued for at least one month after the rains start, they can bring seeds for the farm, can sow good crop, can send the children to school, can give fodder to cattle and can re-establish their house well.
- (7) The mal-practices that are being done in coupons should be stopped. Payment in the form of grains should be started immediately. For instance, in Andhra, rice, oil and cloth at relief rate etc. is being given. Such arrangement can be made for the labourers in relief work here also.
- (8) Planning can be made for the classes where relief-work workers may not be exploited or deceived, can understand the surveying of their work, they themselves measure and calculate and for bringing awareness in them.

**FOREST DRUGS MODEL FARM**

- JASVANTSINH RATHOD

Tribal Research and Training Institute are preparing research articles on various aspects of Adivasis. At the same time, studies are also being carried out on various aspects pertaining to development through developmental schemes. Along with this, through the studies of some of their inborn traditions, a view is obtained about their cultural traditions. Studies pertaining to traditional forest drugs among Adivasis were carried out by the Center. After making these studies it was known that Adivasi had a treasure of knowledge about the traditional forest drugs. They believe that every tree and leaf is one or the other 'Vanshi' (racial) drug. This community having knowledge from generation to generation has been making medicinal treatment for each disease from pre-natal to death. But this knowledge has been vanishing day by day. The reasons for this are privacy, destruction of forests, large dams and gigantic projects due to which the forests are day-by-day reducing. At the same time, this invaluable heritage is also being forgotten. As there is no care and protection or as it is not a part of the productive activities, along with the destruction of forest, the same is also being destroyed. The persons with knowledge or those who give forest drugs give to the patients with a feeling of service. In reward no sort of remuneration or charge is being taken. This work being done with the feeling of service has given fame to the person with knowledge, but by that, it cannot be seen that a change might have occurred in his family or in his standard of living. Howsoever, much knowledge may be there, but no one can enjoy any claim or right over it. Due to this, though there is honour for forest drugs, a sort of indifference is seen. For this, he is not in a position to do anything, whereas the modern science and technology has been out in competition to swallow up his rights. At this juncture, in order to save the knowledge achieved from generation to generation and the forest drugs that are being destroyed, and in order that its knowledge may reach to common public and the producer may

realize its true value and its benefit may be obtained by him, this is absolutely necessary. Even in the present modern time, the importance of forest drugs cannot be seen to have reduced. The people of the world have been again attracted towards natural therapy and ayurvedic system, because there is no evil effect in forest drugs and medicine for each and every sort of disease is available in forest drugs. Thus trees and plants are life. If its usefulness is properly made and knowledge about its usefulness is reached to each individual, the feeling towards the same may be changed, and with that its usefulness may increase, healthy society may develop, forest drugs being destroyed for want of knowledge can be saved, proper benefit can be given to those communities residing in the forest and hills who have forest and land to more or less extent, and monetary benefit can be reached to economically weak families, and the invaluable heritage which is being destroyed can survive. Today by being attracted towards incitation and spontaneous benefit, the people are experiencing great hardships, but the medicine for common and uncommon diseases is lying in front of them. The knowledge about its use is not with them. Hence many times he has to waste money as well as health. The modern science cannot be challenged in any way. However, if health is maintained by the condiments, which are produced at the courtyard of the house, and if there is no evil effect, then there is nothing wrong in utilizing the same. Moreover, this is not a new thing for which suspicion may arise. This is our ancient heritage, which is to be preserved. This small effort has been made keeping in view the purpose that people's awakening may increase, knowledge about forest drugs may increase, people may know their use more and more, may understand their importance and along with health they can get monetary advantage also, and with a view that each farmer or non-agricultural citizen or rural organization or constitution, and Government and semi-government organizations, and all interested individuals also may be inspired to preserve this invaluable heritage. With a view that it may really be useful to everyone and may provide guidelines and open new direction for the future generations, the idea of 'Model Farm' was adopted in the Advisory Committee of Tribal Research and Training Center and as a part of it this report has been prepared.

In this study, keeping in view the model for forest drugs, and with the aim that the general public maybe able to use it to more or less extent, and can make continuous increase in their knowledge and can themselves become their own physician, the following points have been included in the study:

- (1) Geographic condition such as land, forest, cultivable land, uncultivable land, barren land etc.
- (2) Importance of forest drugs.
- (3) Proportion of forest drugs available at present.
- (4) Kinds of forest drugs - tree, herb, creeper.
- (5) Forest drugs available all the year round and forest drugs available season wise.
- (6) Forest drugs available area wise. Types and proportion of vanishing forest drugs, causes responsible for vanishing.
- (7) Forest drugs that can be brought into the field of agriculture.
- (8) Forest drugs that can be preserved in forest or forest drug farm or drug garden.
- (9) Forest drugs of the house compound, drugs that can be grown in gallery, terrace and in the open land around.
- (10) Forest drugs that can be produced on commercial basis.
- (11) Model farm.

Keeping in view the various aspects, the study of model farm has been undertaken. In the present study, chapterization has been made as under:

- (1) Preface
- (2) Importance of Forest Drugs
- (3) Forest Drugs available in Gujarat
- (4) Model Farm
- (5) Drug trees of Model Farm and properties (big trees)
- (6) Drug trees of Model Farm and properties (medium trees)
- (7) Drug trees of Model Farm, creepers and their properties
- (8) Herbs of Model Farm and properties of annual herbs.

**INQUIRY ABOUT ACCOMMODATING MARVADI-BHIL/  
MAJIRANA-BHIL IN SCHEDULED TRIBES**

- CHANDRAKANT UPADHYAYA

In the State, population of Marwadi-Bhil of Majirana-Bhil is at Ahmedabad, Dahegam, Rakhiyal, Raipur, Mahemdavad, Nadiad, Kapadvanj, Matar, Limbachi, Petlad, Tarapur, Khambhat, Timba, Sevalia, Godhra, Bharuch, Rajpipla, Ankleshwar, Dabhoi, Vadodara, Anand, Kheda, Dholka, Bavla, Dhandhuka, Viramgam, Harij, Patan, Visnagar, Mahesana, Vijapur, Sidhpur, Deesa, Dhanera, Vav, Tharad, Radhanpur, Gandhinagar, Idar, Kathlal, Khedbrahma, Galteshwar, Ambaji and also in Kutch-Saurashtra at Kandla, Gandhidham, Bhooj, Jamnagar, Porbandar, Veraval, Morbi, Mahuva and Shihor.

**PRESENT PROBLEM :**

Marvadi-Bhil/Majirana-Bhil residing in the State are originally the Bhil families, wherein some of the family that came from Marvad, Rajasthan were known as Marvadi-Bhil and the families that were with Maharana Pratap in battles were subsequently known as Majirana-Bhils. So one thing is quite clear that these families are originally Bhil families. But keeping in view their habilitation before generations, regionally they were known as Marvadi or Majirana. Through our studies and conclusions the Research studies if we place a concrete reality, "Adivasis have cultural borders, not the geographical ones." and in that way due to some reasons by migration from one area to another, it does not make any difference in caste/community, for instance, any individual of a caste system, if he goes to any State of Bharat, he does not make change in the status or recognition of his caste. So in the same way if any person of Adivasi family migrates from one State into another, he does not cease to be an Adivasi. Here also question is some of the families when they came by migration, as they had no awakening or knowledge they did not make any demand, but gradually their education increased and their own brothers, family-men, relatives and many such families who reside at another places in the State or in other cities have

received certificates of their belonging to Scheduled Tribes, whereas some of the families have been deprived of the same. When there is an aim of the developmental schemes to be taken to extensive base and to the lowest level, and where some of them did not avail the benefits, it was known by inquiry through them that, due to some reason or the other, they were not considered among Adivasis and hence this situation has arisen, and therefore they have made demand that they may also be included in Adivasi community.

In brief, from the word itself of this community one thing is clear that there are the Bhil families, but they are recognized as Majirana-Bhil/Marvadi-Bhil.

#### **GOTRA (FAMILY) :**

Through the study of this community, in all 33 surnames (Gotra) had been found, wherein May, Dhudiya, Dagla, Galma etc. Gotras bear similarity to the Gotra found in Adivasi community.

#### **MATERIAL FACILITIES :**

Most of these families have material facilities to the least extent. 90 per cent families are not found to have luxurious or any other sort of things.

#### **ORNAMENTS :**

The people of this community are mainly found with silver ornaments. Hardly few families are found to have gold. Particularly males make too less use of ornaments.

#### **DIALECT :**

Marvadi-Bhil/Majirana Bhil, who mainly might have come from Marwar and reside here, have the style of their speech as Marvadi dialect. Thus in dialect they have maintained their tradition.

#### **ECONOMIC LIFE :**

So far as economic condition of these people is concerned, they are mostly dependant on labour and luggage-bearers. The proportion of jobs and that too

government jobs is too less. There is no certainty of income. It is not so that the income may be permanent, unemployment is found to be seen to a greater degree. The monetary condition is found to be pitiful.

#### **SOCIAL LIFE :**

#### **MARRIAGES :**

This community has preserved its traditional marriage ceremonies. Also to call Brahmin etc. appears as an effect of another society/culture. In spite of there being influence of another society, their original culture is also visualized in their social occasions.

#### **DEATH :**

The ceremony at the occasion of death among these people also is similar to that of Adivasi society. For instance, to bathe the dead body after applying curd and turmeric, to keep an arrow with the dead body etc. are the customs akin to the Adivasi society.

#### **RELIGIOUS BELIEFS :**

The people of this society believe in the festivals of many sorts, historic, religious, natural phenomena have been woven in the holidays and festivals seen amongst Bhils. In this regard, they are known to have observed the festivals like Holi, Akhatris, Diwali, Dashera, and Navratri etc.

In short, the Bhils believing in both religious faith and superstition, even today perform rites such as slaughtering a goat in sacrifice, to offer a streak of liquor etc. Thus they have maintained the characteristics of their group.

#### **GIST - OPINION :**

- (1) In the word Marvadi-Bhil/Majirana Bhil, the word Bhil is there, and Bhil is included in Scheduled Tribes not only in Gujarat but in Bharat also. How the usage of the words Marvadi and Majirana came into being has been shown further. So is Bhil community is considered as Scheduled Tribe in a State or in the part of a State, then at other place this community cannot

be excluded. As shown further, for Adivasi society "There is cultural boundary, and not geographical."

- (2) Taking into consideration the word Marvadi-Bhil, if we do not give them the benefit of Scheduled Tribes and say that they have come from outside, then this matter requires a re-consideration, because of Brahmin, Patel, Baniya etc. connected with caste system would go to any State in the country, then even their caste does not change. The Patel residing in Gujarat is recognized as Patel only at any other place. So why such for the Adivasi society or group? Hence as they might have migrated from Marvad, the word 'Marvad' is pre-fixed before 'Bhil'. Hence not
- (3) Moreover, in Gujarat the habitation of this community is too old. According to our estimate, as they have been residing in Gujarat since last 800 years or more, the point of regionality which is being put forth is not correct.
- (4) Over and above this, many families/persons of this very community in the State have received Scheduled Tribes certificates by using the word 'Bhil' or by using the word 'Marvadi'. Hence it is a matter against the principle of nature to give benefit to certain persons and not to give to others in one and the same society.
- (5) The people of Marvadi-Bhil/Majirana-Bhil society are found to be possessing some of the characteristics of Adivasis. For instance, their cultural manners, religious ceremonies, group unity, feeling of becoming mutually helpful at social and religious occasions in the society, traditional Panch-system in the society wherein the issues of the community are being solved by Panch.
- (6) In the original nature of individual/society, their original cultural mark is bound to be there in one way or the other, which can be recognized by seeing their residential system. For example, house, formation of the house, poultry-breeding, furnishing the house, some of the houses having arch-arrow, keeping arrow at the time of birth and death. On the basis of these points it can be said that this is only an Adivasi group.



- (7) Through the study of this society, from some of the Gotras that were found, it can be said that this group does not belong to caste system, but is akin to the Gotras found among Adivasi society.

Over and above this, as per the provisions of the Constitution of Bharat,

- (8) After Bharat became independent, its constitution came into force and with a view to protect the rights of the depressed, minority and tribal people under the constitution, the Parliament issued a Notification, with the consent of the President under Order No. 022 (C.O.22), New Delhi and S.R.O., then Ministry of Law dated 06.09.50. Thus the rights of Adivasis have been protected constitutionally.
- (9) The Articles 5, 14, 15, 16(4), 29, 335 and 342 of the Constitution of Bharat protect the fundamental rights and privileges of Adivasis. Not only that, if some person belonging to Scheduled Castes or Scheduled Tribes has not been included or who has been residing from the beginning, the National Scheduled Castes/Scheduled Tribes Commission, through the President, has been given full powers to include such person in Scheduled Caste or Tribe under Article 338 of the Constitution.

Looking to the above-mentioned whole matter logically, it can be said undisputedly and accurately that whichever families out of the Marvadi-Bhil/ Majirana-Bhil families residing in the State have been left out from getting Scheduled Tribe Certificate or benefits, belong really originally to Bhil community only and hence they should be treated as Scheduled Tribes and needful should be done so as to enable them to get opportunities for development by giving them the benefits that are available to Scheduled Tribes and by removing the injustice that has hitherto been made to them, they should be given justice by accommodating them among the Scheduled Tribes.

**COMMUNITY INQUIRY - INQUIRY OF VANKARS IN 16 VILLAGES  
OF VIJAYNAGAR (SABARKANTHA) TALUKA**

J. N. RATHOD

**INTRODUCTION :**

Vankars (weavers) of 16 villages in Vijaynagar (Sabarkantha) Taluka requested the Government to treat them of the level of Adivasis and give them benefits. Tribal Development Division entrusted inquiry to Tribal Research and Training institute. On the authority of this letter, this Report has been prepared after a study of all the aspects including the particular characteristics of the social, economical, cultural, geographical and aboriginal condition of Vankars (weavers) residing in Vijaynagar Taluka. The information therein had been collected by personal visits to these habilitated villages and by making discussions with the elders. Simultaneously by library work also prior history as well as another required information was gathered and this report was prepared.

**CONSTITUTIONAL DEFINITION :**

As we know, in Bharat several groups had been left behind the line of other classes of the society due to various reasons such as social, economical, educational and political. Provision has been made in the Constitution of the nation that State and Central Governments shall endeavour for all round welfare of such classes wherein (1) Scheduled Castes (Harijans) (2) Scheduled Tribes (Adivasis) and (3) Other Backward Classes had been included, after our country had been independent. Thus constitutional rights had been given to Scheduled Castes under Article 341 and Scheduled Tribes under Article 342 of the Constitution.

**RECOGNITION OF ADIVASIS :**

All the communities commonly known as Adivasi have been included in the Scheduled Tribes. Which community should be treated as Adivasi has not been clearly defined, but as shown before, it has been specified. Common people

define that Adivasi means the frank people residing in forests or hills. The educated people know the Adivasi people as pleasant community absorbed in singing and dancing. The administrative people said such people who need special care are Adivasis. Those have preserved intact their centuries-old mode of living, customs and social organizations and who provide useful material for the study of sociology are recognized by the anthropologist as Adivasis.

Adivasi communities of Gujarat can be distributed geographically mainly in four divisions:

- (1) The Bhils and their sub-communities of North Gujarat that possess close contact with the Bhils of Rajasthan.
- (2) Bhils such as Rathva, Dhanka, Pateliya and Nayak of Panchmahal, Vadodara and Bharuch districts that hold close contact with the Adivasi communities of Madhya Pradesh.
- (3) The Adivasis of South Gujarat wherein mainly are Dhodiya, Chaudhri, Gamit, Konkna, Doobla, Bhil, Nayak, Varli, Kotvaliya, Dhorkoli etc. They have particular contact with the Adivasi communities of Maharashtra.
- (4) The Adivasis of Saurashtra division wherein are included Nesh na Rabari, Bharvad, Charan, Siddis of Saurashtra, Padhar of Ahmedabad, Surendranagar districts and Koli Vaghri and Pardhi of Kutch.

#### **AREA AND POPULATION :**

Among the 10 talukas of Sabarkantha district, Bhiloda, Vijaynagar, Meghraj and Khedbrahma, these four talukas are Adivasi talukas, wherein their population is as much as 55.80 per cent. In these talukas situated in the area of Khedbrahma Prayojna, mainly three communities are included holding the layer formation under the word 'Garasiya' group, as (1) Sokla Garasiya, (2) Dungri Garasiya, and (3) Bhil Garasiya. All these three communities commonly use the word 'Garasiya' for the recognition of their community. Sokla Garasiyas are considered to be the highest. Sokla Garasiyas do not eat the food cooked by Dungri Garasiyas and Bhil Garasiyas. These Adivasi communities residing for

years together on the ranges of Aravalli mountain are extremely vital and of independent temperament. Brought up in the contact of nature these communities have been preserving physical strength and particular type of forest culture.

#### **VIJAYNAGAR TALUKA :**

Vijaynagar taluka is situated in Sabarkantha district in the north-east direction of Gujarat. Prior to independence, Vijaynagar was being considered as 'Polostate'. Maharajas also were called Rao, rulers like darbar, who are said to have been the descendents of first Rathod Jaichand of Kanoj. Vijaynagar state was the state of the rank second. At present, in Sabarkantha district, Vijaynagar is of the level of a Mahal.

In this taluka, mainly the proportion of population of Bhil Garasiyas is more. Besides, the communities such as Chaudhri Patel, Modh Patel, Suthar, Luhar, Kshatriya, Kumbhar, Vankar, Chamar (Bhambhi), Vora etc. are found to be on occupation and doing permanent residence. The main occupation of all of them is found to be farming, cattle-breeding, trading, job, labour etc.

As there was less population in the times of state, the families coming for occupation from other states were being given land for building for residence and the facilities available from the state in those times, and in turn those who wanted to establish there had to toil for the state. In this toiling, each family had to spare one person compulsorily who would work for the whole day and would get in turn one and half kilo maize. By the state he was given shelter and land for building a shed. He had the liberty to do his own occupation. Thus these people of Vankar community, who had this present problem and who had made representation, had come originally from Rajasthan or other states and then they were doing the work of weaving and used to go from house to house and by giving them thick cloth-sheet for covering were getting in turn grain and money.

### **SOLSI PARAGAMA VANKAR SAMAJ'S INTRODUCTION :**

In Vijaynagar area habitation of 'Solsi Paragana Vankar Samaj' is found. Majority of population of this society has established itself with the Adivasi area and population since four-five generations in different areas of Vijaynagar for the sake of labour in the hard times of drought migrating from different villages of Keshariyaji taluka of Udaipur district of Rajasthan state. Only the Vankars holding the surname 'Revad' among the surnames of Vankars have come from Idar taluka situated in Sabarkantha district of Gujarat State. These Vankars came and settled in Chithoda village of Vijaynagar area. Today they have settled themselves in different villages of Vijaynagar. Among the villages upto 1955, tradition of marriage relations of 'Solsi Paragana Vankar Samaj' was connected with Rajasthan. But gradually this society has now stopped their practice of giving daughters in marriage, as they have their separate original constitution and social customs and as their daughters of this place are unwilling to go there. They come and go to a negligible extent on the happy or unhappy occasions.

'Solsi Paragana Vankar Samaj' is formed of sixteen villages as per their constitution and it is limited. Their relations are not found with the villages other than these. But in the present condition on account of the issues pertaining to money and land having arisen, as the Vankars of this society have settled down in the surrounding villages of Vijaynagar taluka, the number of villages are found to have been increased. The number of these villages is 21 and among all the villages totally 682 families had been found to have settled down.

### **MATERIAL :**

#### **THE CONDITION OF VILLAGE SETTLEMENT OF THE CASTE :**

Traditionally, Vankar is a Scheduled Caste, which is included among the Shudras under caste system. So they settle at the extreme part of the village or at precincts or outskirts of the village where they might get land. The village people as 'Vankarvas' or 'Vankar Falia' call the street of their settlement. The buildings of their settlement are found in-group or scattered.

**TYPE OF SHELTER :**

The Vankars residing in the cities mostly can be seen in concrete buildings and Vankars residing in villages can be seen in raw shelters.

**MATERIAL CONVENIENCE :**

Over and above the use of traditional means, Vankars have started using new instruments. Therein they can be seen utilizing the material means like cycle, motorcycle, scooter, moped, jeep, tractor, lorry, radio, tape-record, T.V., freeze, grinding mill, phone, mixer, sofa set, fan, cooker, gas etc. The economically sound families that are doing job, occupation, farming etc. have in their houses most of these things, the families of ordinary condition are found to have none of these things.

**SOCIAL :**

The Vankars settled in Vijaynagar are the people migrated from different villages of Gujarat and Rajasthan. They have settled coming to Vijaynagar since 4 to 6 generations. Most of their social practice is limited to 'Solsi Paragana Samaj'. In the former time untouchability was being observed, but after independence, due to education, contact, legal provision and understanding, developmental schemes etc. untouchability has been found to have been eradicated and the practical relations are being found to be increasing with other castes. This society has remained in continuous contact mainly with Bhil Garasiya, due to which most part of their effects have been on Vankar society. The marriage relations in Vankar caste take place only among the sixteen villages fixed according to their constitution and the marriage other than those are not being approved by the society.

**YAJMANA VRUTTI :**

These Vankars are connected from the beginning with two castes traditionally in respect of Yajmana Vrutti (1) Garoda Brahmin (2) Chamar. Brahmin is needed for each ceremony from birth to death. Hence their Yajmana Vrutti has been preserved with these Garoda Brahmins. From Chamar

community leather means pertaining to agriculture are being taken. They are being paid remuneration in the form of grain at the time of cultivation.

#### **ECONOMIC SYSTEMS :**

##### **OCCUPATION :**

Their original occupation was weaving. They used to weave cloth-sheet covers by pit loom and used to give the same house to house and in turn they used to get grain or money. At the family or village where they had their customers, they had this Yajmana tradition also. At the time when they were doing weaving work, on festivals, they used to give cotton ball, which is called 'Baida' in the local dialect here, and in turn they were given grain, money, ghee etc. too. At present, not a single family was found to be doing weaving work. At the same time, the Vankars of Vijaynagar have agricultural land to more or less extent, where they do irrigation and sky farming - side-by-side they also carry the occupation of cattle breeding. They rear bullocks, cows, buffaloes and goats etc. They get supplementary income out of that. They have less land or no land. Mostly they do piecemeal labour. In piecemeal labour they do the work in farming, building construction and earthwork etc.

Over and above this, in jobs also members of many families have joined. Members are found to be doing small or big jobs such as teachers, police, clerk, social welfare, mamlatdar, development officer, nurse, driver, S.R.P., army, forest dept., G.E.B., irrigation dept. etc.

##### **RELIGIOUS LIFE :**

On this society, the religious influences of Adivasis are found. Hence the religious life of Vankars also is diverse. The nature of mantra-tantra of their gods and goddesses appears to have been developed on the foundation of some of the fundamental religious beliefs of Adivasi society.

Family-goddess of the Vankars of Vijaynagar is not any definite goddess, but they believe gods and goddesses in Hindu religion as their familier-goddess.

**ANCESTRAL WORSHIP :**

Vankars believe in ancestral worship, and therein two types of relations with respect to the dead persons are found to have been presented:

- (1) Vankars are preparing 'Palia' or 'Deri' as a symbol of the dead person.
- (2) Secondly, they believe that the dead person leaves the body and assumes a re-birth.

**EDUCATION :**

In solsi Pragana, the ratio of education can be seen as increased considerably. Today as a result of the efforts of the government schemes and constructive organizations, at every village conveniences have been developed of Balvadi, primary school, high schools, utter-buniyadi schools, ashramshalas, college etc. As a result of these, the children of educated families and families whose monetary condition may be good go to school to learn. The family's weak internal and monetary conditions have the negligible proportion of education. That too amongst female education is less.

**CASTE PANCH :**

The Caste Panch of Vankar society in Vijaynagar taluka is working. Each and every sort of relations, occasions, social, economic quarrels and similar any matter or their own problems are placed before Caste Panch. After hearing both the parties, decision is taken by Caste Panch. The customs and traditions that are fixed by the constitution of Caste Panch have to be followed by each one. Caste Panch can fine the person who violates. Such powers have been given to Caste Panch.

**SUMMARY AND SUGGESTIONS :**

- (1) Both the groups, Vankars and Adivasis, residing in Vijaynagar are originally entirely different and separate. One group belongs to Scheduled Caste. Vankars are the caste at the lower level in the network of caste system of Hindu social order. Whereas Adivasis are not the part of the



Hindu social order. Hence in constitution, the word Scheduled Tribe is used for them. Hence both cannot be in any way treated to be of equal level, but as in Adivasis also Hinduisation is being done under the influence of Hindu society, so families residing with Adivasis, minority in one area, are under the influence of Adivasi society only, whereby it cannot be believed that they are Adivasis. In origin, both the groups are entirely separate.

- (2) Vankars of Vijaynagar have migrated and settled in Vijaynagar Mahal since 5 to 6 generations. Their original occupation was weaving. In Rajasthan they were known as 'Harvi'.
- (3) In the settlement villages of Vankars, mostly the settlement of the communities other than Adivasi can be seen. This means that settlement can be seen in villages with convenience of their occupation.
- (4) Among the reasons why they mixed with Adivasis rather than other castes, the standard of living of Adivasis was simple and traditional. Moreover, as the Vankars are considered to be untouchable in the social network of Hindu caste system, they are not found to have been able to mix easily with the practices of other castes, whereas Adivasis lived a natural life as they did not live a conventional life with untouchability, the mutual relations between Adivasis and Vankars might have been increasing. Moreover, as Adivasis are vigorous and powerful community, it is but natural that they might influence over their dialect, dress, practice and custom.
- (5) The social practices of Adivasis and Vankars are clearly different. Caste system is different. In caste system, the Panchs of both are different. Thus looking to the social network system, the Vankars of Vijaynagar cannot be considered as Adivasis.

#### **SUGGESTIONS :**

- (1) In respect of the area, Vijaynagar is a taluka that can be said to be very backward, where forest, mountain and Adivasi population are predominant. In this taluka 73.40 per cent is Adivasi population whereas Scheduled Castes population is about 8 per cent. Thus due to the

habilitation with such a large community it is but natural that there influence in them would be found. In respect of the development of the area, even today this area has lagged behind in comparison to the other areas. Moreover, as the agricultural lands are also with slopes and stones, the farming is being done well only in the valleys of the mountain where there is open land. The rest of the areas are dry. Thus from the viewpoint of area also this community, which has become victim of backwardness of the area, should be given benefits on the basis of regional backwardness, because there are so many such villages and families whose occupation is based on labour only. Moreover, according to the local condition, the families of Vankar community have been victimized by blind faith, superstition and addictions like drinking. Change can be seen in many of the families who are educated and who are united with religious sects. But all of them have not been able to be in line with them.

- (2) There are so many villages where the ratio of education is only negligible. Efforts should be made to see that education might be increased there.
- (3) Looking to the area, no possibility can be seen for availing employment for all the year round. The main occupation being farming and cattle breeding, the labour in farming is availed for less. The Government benefits do not reach the needy. Population being less, their voice also does not reach. As they inform, due to the backwardness of the area, they do not get chance in the percentage of Government jobs. Due to the influence of area and environment of the Scheduled Castes in Gujarat and Vijaynagar, as they are not able to come in the percentage standard in comparison to them, they find it difficult in getting benefits of Government jobs. Thus their main problem is about the employment of the coming generation. For this, taking into consideration the backwardness of the area, additional benefits should be given and percentage should be increased. Then and then only the Scheduled Caste brothers will be able to develop, who are residing in this remote part of the area. For this, the Government should consider separately and taking into account the regional backwardness, it is our recommendation that the benefits should be increased.

**TOORI – BAROT**  
**(PROBLEMATIC SOCIOLOGICAL STUDY)**

KANTILAL D. MAKWANA

**FIELDWORK OF RESEARCH :**

The fieldwork had been carried out in two districts of Rajkot and Surendranagar in which area this community had a greater population, for the purpose of the study of the inquiry on 'Toori-Barot' community. In the Rajkot district selected for study, the talukas had been selected serially as Rajkot (Local), Gondal, Vankaner, Morbi 1-2, Tankara and Jasdan, and in Surendranagar district Labhtar, Wadhwan, Limbdi, Sayla, Muli, Chotila, Halvad, Dhangadhra and Patdi. 7 talukas from Rajkot district and 9 talukas from Surendranagar district had been selected.

In the study, 50 families of Rajkot district and 50 families from Surendranagar district, thus totally 100 families had been selected and forms were filled in.

**MODEL METHOD :**

Two districts where 'Toori-Barot' population is maximum in Gujarat were selected for study, for the purpose of inquiry of 'Toori-Barot' community 100 families had been selected. For this study, as shown above, talukas where their population is maximum in Surendranagar and Rajkot districts, were selected. Selecting talukas of Rajkot district such as Rajkot, Gondal, Vankaner, Morbi 1-2, Tankara and Jasdan and their villages had done fieldwork.

**INFORMATION PERTAINING TO POPULATION, AREA AND HISTORY, POPULATION :**

As per census of 1981, in Gujarat the total population of 'Toori-Barot' was 6,039, wherein 3,861 was of rural area and 2,178 was of urban area.

Looking to the district wise figures of 1981 census of 'Toori-Barot', in all the districts except Dang district the population of this community was found to be seen more or less. Therein the population of Toori-Barot was maximum as 899 (14.88 per cent) in surendranagar and 648 (10.73 per cent) in Rajkot. Looking to the population of Toori-Barot in other districts, it was found as 858 (14.20 per cent) in Banaskantha and 650 (10.76 per cent) in Ahmedabad.

#### **HISTORICAL INFORMATION OF TOORI-BAROT :**

The belief prevails that 'Toori-Barot' have come from Gokul, Mathura of North Bharat before about nine hundred years.

According to a legend, in the times of Chavda Dynasty on the throne of Patan, the communities such as Charan, Ahir, Rabari, Bharwad and Koli etc. set out along with their property of cattle due to some reason or the other. During this, they had to withstand number of difficulties. After 8 months they came to the area of Saurashtra. There they were settling in the land under the rule of the king. Meanwhile, there being accommodation of residence, they used to stay there. Back there was a difficulty about getting their requirements for maintenance. During this period there was drought. Hence they came to the area on the bank of Machhu in Saurashtra area. On account of the condition like drought, they were obliged to demand from the king of this place a debt for their food and maintenance. But the king thought that for this it was necessary to take from these people some security or some amount as deposit. After deciding this, some person from Barot community stood as surety. The king had given an amount towards food and maintenance to the castes that had come. Their debt had reached to as much as Rs. one lakh, where Barot was a surety. In course of time, in the state of this king, the females of these castes of Charan, Ahir, Bharwad, Rabari, Koli etc. used to go to the well for fetching water. The females complained to their husbands that here when they went for fetching water, people used to harass them. They're being a quarrel in respect of fetching water, there arose a difficulty in staying there. Meanwhile one aged person out of the four-five communities who had migrated here used to worship

the mother goddess by remembering her. On account of the quarrel on the excuse of water these four migrant communities set out from the rule of the king at night without the knowledge of anyone. When the king knew this, he sent his subedars to inquire, but no one was found there. The king thought that these people had owned a debt of Rs. one lakh. They have run away. So how to recover this debt? The king ordered the subedars and the courtiers there to catch and bring them from wherever they are and present before him. They set out in search of these communities. While they were going fast on horses in search of them, they saw them at a place about 70 to 80 kms far where they were bathing due to fatigue while walking. Thinking that there will now be a fight, a group of strong persons from these four castes became ready for fighting. During this time, the mother goddess assumed the form of a beautiful lady, patted the back of the aged man who was the devotee and hinted, 'don't be afraid. Maintain your strength and force. I will save you.' The mother goddess disappeared having said this much. Both the communities confronted against each other. There emerges a natural fountain of water between the two and the water runs between the two so much that neither of the two is able to come near each other. Such a natural miracle had taken place!

In the course of time Charan, Ahir, Rabari, Bharwad etc. all the four communities remain on the other bank, and on this other bank the courtiers, subedars etc. remain. These people are unable to attack on the four communities in any way. Hence they return and meet the king in the court and narrate all that had happened. Someone says that the Barot who gave surety should be called. Someone replies that how can one who eats by begging would be in a position to pay the debt of Rs. one lakh? But the king thinks and calls the Barot in his court and all the matter about the debt is being placed. After knowing all the matter, the Barot who gave surety was ordered that henceforth as a penalty he would have to maintain the records of Vankar and Chamars and maintain himself. As he was unable to pay the debt of Rs. one lakh as a surety, as a life long penalty he is being entrusted the work in the lower caste people.

### **ECONOMIC LIFE :**

The people of 'Toori-Barot' society are expert from generations in singing, in playing musical instruments, in reciting Kavit-Chhandas and in eulogy. At each occasion of the year they go to the house of their hosts and please them with their original art. The host gives them according to his reach grain, cloth or cash amount as a gift. The generational occupation includes Yajamana Vrutti, and Bhiksha-Vrutti and records reading and writing.

Most of the people among them have stuck up to their ancestral occupation. In the modern times, along with this occupation, it is necessary that new trade, employment, industries may be developed so that the economic condition of this society may improve. In this society some were doing farm-labour and piecemeal labour.

### **SUMMARY OF THE STUDY, PROBLEMS AND THEIR SOLUTIONS :**

- (1) In this study, totally two districts, Rajkot and Surendranagar had been taken, wherein serially villages of 7 talukas of Rajkot and 9 talukas of Surendranagar had been selected.
- (2) From among the talukas and villages covered under study, the maximum number of repliers was found in Rajkot, Vankaner, Morbi (1&2) and Gondal, and in Surendranagar district Lakhtar, Patdi and Wadhwan.
- (3) 29 per cent of the repliers under study were of the age group 31 to 40 years.
- (4) Education among the repliers is found to be more as 64 per cent who received primary education.
- (5) In respect of marriage status of the repliers, 96 per cent were found to be married which was maximum.
- (6) So far as present occupation of the repliers is concerned, maximum number of families 49 per cent were doing their generational occupation of Bhiksha-Vrutti and 20 per cent were doing the occupation of Yajamana Vrutti.

- (7) Among the buildings of the repliers, 36 per cent families had buildings, which were mostly found to be raw.
- (8) 60 per cent families had houses of two rooms.
- (9) 93 per cent families held their own houses. Those who stayed on rent were paying the rent of the buildings below Rs.100.
- (10) In respect of ownership of land, maximum 56 per cent repliers had no ownership of land.
- (11) 53 per cent were found to be the holders of wastelands.
- (12) In the families of the repliers, 82 per cent families had the facility of electricity in houses and 85 per cent families had the facility of electricity in the compound of the house.
- (13) In 98 per cent of the villages, the distance of the Fair Price Shop from their houses was found to be nearby, wherein 40 per cent families the shop's distance was the nearest (within 1 km.).
- (14) 81 per cent repliers had the means required for life.
- (15) Among the families of repliers, maximum 59 per cent families were found to have cycle.
- (16) In the age group classification of the members of the family, 13.87 per cent were found to be belonging to the age group of 11 to 15 years.
- (17) Looking to the marriage status of the members of the families, 52 per cent were unmarried, whereas 45.99 per cent were married.
- (18) Among those members of the families whose education has been completed, 60.67 per cent were found to have taken primary education.
- (19) In the occupation of the members of the families, 55.47 per cent were those who did Bhiksha Vrutti and 13 per cent were doing Yajmana Vrutti.
- (20) In respect of the subordinate occupation of the members of the families covered under study, 42.60 per cent were doing piecemeal labour.

- (21) In respect of the monthly income of the members of the family, maximum 35.60 per cent were holding Rs.1,001 to Rs.1,500.
- (22) Families having annual income from Rs.2,001 to Rs.3,000 were found to be 30 per cent.
- (23) In respect of the annual expense of the families, families who did maximum expense after food and maintenance were found to be 35.
- (24) Families that did not make savings out of the total income of the family were found to be maximum 93 per cent.
- (25) Families having debt were 70 per cent. Out of them maximum 64.29 per cent families had the debt to relatives.
- (26) Out of the debtors, 26 per cent families had made debt on social occasions. 20 per cent families had made debt for construction of the building.
- (27) 48.50 per cent families had the debt of more than Rs.5,000, wherein 34.80 per cent were paying interest at 2 to 3 per cent.
- (28) 67 per cent children of the age-group 6 to 14 years were not going to school.
- (29) The reason of not going to school was that the monetary condition of 33 per cent families was weak.
- (30) 97 families informed that education was necessary in order to get employment.
- (31) In respect of the skill of playing on the traditional musical instruments in 'Toori-Barot' society, 70 per cent were playing on Dhols (Drums) and 43 per cent were playing on Harmonium.
- (32) 37.20 per cent had to starve for the days less than one month.
- (33) 83 per cent were not getting their clothes stitched. 43.39 per cent used to go on begging whereby they could get the old worn clothes. 46.99 per cent used to buy readymade clothes (old) and 9.64 per cent bought from 'gujri'.



- (34) 64 per cent of the members of the families of repliers had addictions.
- (35) 95 per cent had a faith in ghost-evil spirits and mantra-tantra.
- (36) 87 per cent repliers had demanded to consider 'Toori-barot' society as too backward.

### **PROBLEMS OF 'TOORI-BAROT' SOCIETY AND SOLUTIONS :**

#### **ECONOMIC PROBLEMS :**

- (1) This society is traditionally skilful in singing, in playing musical instruments, in reciting Kavita-Chhandas and they use to go to the place of Yajaman occasionally, praise them and please them with their original art. Yajman according to his reach gives him grain, clothes or cash amount as a gift. Due to this ancestral occupation they cannot become economically self-supporting.
- (2) As said formerly, on account of the ancestral occupation, in the present time their economic condition becomes weaker. Hence classes should be conducted such that in order to cope up with the economic condition they may adopt new occupations and new industries and for that especially young people may get training to prepare them.
- (3) In their society as many educated young persons have not got jobs, they are unemployed. Efforts should be made such that the educated class may get sufficient employment or may be given priority in service.
- (4) From some of the families taken for inquiry many of them were doing farm-labour and piecemeal labour. They should get proper remuneration for their labour.
- (5) Land to the landless people and the required means for the new occupation also should be provided to them at concessional rate.
- (6) Arrangement should be set up such that the widows and the old persons may get the benefit of the government schemes and they may get the means of livelihood.

**SOCIAL :**

- (7) Efforts should be made to see that the social level of 'Toori-Barot' society may be uplifted, additions prevailing among the people of this society should be removed. They should be persuaded to reduce their expenses pertaining to marriage and mamera in their society. Efforts should be made to see that their social progress might take place by arranging shibirs etc. at the level of social institutions and Government.
- (8) Many years old constitution of Caste Panch should be changed according to time, and taking into consideration the increasing dearness their customs should be changed.

**REQUIREMENTS OF LIFE :**

- (9) Convenience should be made so that they can get essential things for their life in sufficient quantity and without any trouble. By arranging that they may get ration card at concessional rate, it should be properly inquired whether the needy persons are getting things or not.

**ART AND CRAFT :**

- (10) Most of the people of this society know how to sing and play on musical instruments traditionally. By giving the required training to these artists, they should be given priority in the media like T.V. Aid should be given to them for purchasing modern musical instruments.

**EDUCATIONAL :**

- (1) Due to the reason of weak monetary condition of the families of 'Toori-Barot' society, their children had left going to school.
- (2) In order to be helpful in the traditional occupation of the families, their children had left going to school.
- (3) Due to the reason of the parents of the children of this society being illiterate, their children use to be deprived of education. So for that, by opening classes for adult education, the arrangement for giving them education

should be made. Efforts and programmes should be made so that they may be tempted for education.

- (4) In most of the families of this society are connected with the activity of art of singing and playing on musical instruments, efforts should be made to see that their art would be developed and the level of their education would improve.

#### **SUGGESTIONS FOR 'TOORI-BAROT' SOCIETY :**

- (1) The Government should solve the monetary problem by giving loan for self-employment and another help.
- (2) The training centers should be opened for occupations and facility of means should be raised.
- (3) Benefit of the scheme for the aid for building construction should be given.
- (4) At their residential places, the basic conveniences should be provided.
- (5) The awakening shibirs should be arranged for their social development by removing social mal-customs and superstition.
- (6) The educated unemployed should be given opportunity for employment.
- (7) Facility and planning should be made so as to develop their art and craft.
- (8) By including them in too many backward communities, a separate Board should be formed for their all-sided development.