

**AN ABSTRACT OF RESEARCH STUDIES**  
**(2006-2007)**

**TRIBAL RESEARCH AND TRAINING INSTITUTE**

**Gujarat Vidyapith, Ahmedabad-380 014**

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# STUDY OF INDUSTRIES IN TRIBAL AREAS

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## **Tribal Area of Gujarat :**

in the State of Gujarat, Tribal people habitate in forest areas starting from Ambaji in North to Dangs in South. It covers the Aravelli, Vindhyachal and Satpuda hill range and forests of border areas starting from Aravalli hills on Banaskantha and Sabarkantha districts, Panchmahal, Dahod, Vadodara, Bharuch and Narmada districts of Central Gujarat, hills of Surat, Navsari, Valsad and Dangs districts in Satpuda mountains in South Guajrat. These are their main habitation areas and the entire region is known as tribal area.

Most of the tribal population (80.45 percent) reside in an eastern strip of the State comprising of 14.31 percent of total geographical area of the State. Most of the Talukas and small areas are significant from view-point of Tribal people. Tribals cover 14.76 percent of total population of the State. Several welfare programmes are in operation through Central and State Government as a part of development measures for the tribal people. Good resurts of such programmes are evident. Nevertheless the total development is yet to be achieved.

All the schemes implemented in tribal areas are part of the development programmes. Similarly, the industrial development schemes are also being implemented for development of tribal area and tribal population. The industrial development schemes are implemented with high intention that they will provide employment to tribal youth; that their standard of living will come up and that the area will also develop.

## **Need to undertake the Study**

The human Resource Development Ministry of Government of India, vide their letter no. F-18012-1-2002-C and LM dated 27-5-03 addressed to the Principal Secretary, Tribal Development Department, Government of Gujarat, Gandhinagar asked what the industries established in tribal area have been doing for the development and welfare of the tribal area. Thereafter, the Tribal Development

Commissioner, Government of Gujarat, vide their letter no. AV/AJN/2003-04/2732-33 dated 8-8-2003 informed the Tribal Research and Training Institute, Ahmedabad about the follow-up action on the recommendations on VIth report of the Scheduled Caste and Scheduled Tribe Commission. They also asked the Institute to inquire and report whether the industries of these tribal areas have been spending 20 percent of their profit towards welfare of the tribals. This research study is a part of this inquiry for submission of the report.

**Selection of Areas and Survey Strategy :**

A special care was taken to see that the selected industry was within the schedule tribe area only; because, the industries functioning within schedule tribe area are provided with special benefits by the Government. Therefore the selection was made keeping in view all such matters. Initially a letter was addressed to the Industries Commissioner of the State at Gandhinagar, followed by a personal visit to get a letter of recommendation to the District Industries Centres for their co-operation in the study. The Project Administrators were also informed about the proposed study. Besides, a personal visit was made to Shri N.D. Joshiyara, Director, Industrial Safety and Health and he was requested to make telephonic contacts with all his concerned subordinators in the districts for extending their co-operation at local level. Thus, before undertaking the actual survey of industrial units, all concerned Government Offices and Project Offices were contacted. The details of the industrial units selected for the study are as below :

Table No.1

Sr. No.	District	Number of Industrial units	Number of tribal Persons employed
1.	Dahod	50	50
2.	Panchmahal	9	8
3.	Vadodara	6	50
4.	Bharuch	6	15
5.	Narmada	18	17
6.	Surat	33	36
7.	Valsad	33	28
	<b>Total - 7</b>	<b>155</b>	<b>204</b>

Field work was undertaken in the months of June, July, August 2005. For the survey, the researchers were to be trained. Two schedules were prepared. One was for industrial unit and another was for the worker. The later contained information about the wages and other benefits as would be available to the worker. That would indicate standard of living for the worker. Besides, one interview guide was also prepared; which was important to collect the information not covered during field-work. Thus, full preparations were made for the proposed study.

However, we must mention with great feelings of pain that the private sector didnot co-operate to the extent of our expectation. Table No.1 indicates figures which supports our statement. In fact, we had intended to select 50 industrial units from each tribal area, with a variety of industrial products. But we couldnot succeed in this plan. Private Management could be said to be responsible for this. This private management has no control from any outside agency. It is difficult to say, which factors play role in deciding the functions of the local officials. It is also difficult to say what time it will take to reach upto management and then to the industrialist owners. The information which could be collected in few minutes or a couple of hours from a Government or Semi-Government Office, would take perhaps years in private sector !! We had very bad and bitter experience in this field work. It is so astonishing that the

private sector, though comparatively well organised in its structure, takes such a lot of time in providing information; and again it is doubtful if the information so provided is really trust worthy ! We donot have any measure yard to indicate its validity. We haven no mode to counter-check. There is a lack of transperancy. This transperancy is totally absent in our private sector. Nevertheless, we have presented this research study with co-operation of many sensitised people; and we are glad to present the facts we came across during our study.

The industrial units covered in this study have been situated in the tribal area which are the scheduled areas of Dahod, Panchmahal, Vadodara, Narmada, Bharuch, Surat and Valsad districts. The industrial units could be within GIDC complex of a particular place or it could be outside it. We had covered the GIDC complexes at Usarvan, Khared, Delsar etc. in Dahod district and some other individual units also manufacturing plastic products, chemicals, cement etc. Halol and Kalol in Panchmahal District are not scheduled areas; but they are attached to border tribal villages of Baria Taluka. We had also covered Ghoghamba and some factories in Godhra town also; including some in GIDC complex. In Panchmahal district, there are both big and small industrial units of which Kalol and Halol GIDC are prominent. There are large nuber of quarries also. In Vadodara district, we had covered small industries in Chhota Udepur taluka where there are more number of mineral factories and they are located in different villages around Chhota Udepur and Quant. It was revealed that the mineral factories in Chhota Udepur areas are located on land acaured by industry from local Koli community people. Now-a-days, they are known as Rathwa Koli. Likewise, we had covered the industrial units in Narmada District and Jhagadia area of Bharuch district. There are big plants and make production worth crores of rupees. Usually they are plants producing steel, brass, bronze, colours and chemicals. The factories are located in GIDC. In Surat district, we have covered the industrial units located in Mandvi and Songadh areas. These are located in different villages around Mandvi and Songadh. In Valsad district, the industrial units are located in Sarigam and Umargam GIDC.

Table showing General Information about tribal workers

Sr. No.	District	Taluka	Number of Units	Number of Workers	Sex of Workers			Age of Workers			
					Female	Male	Total	11 to 20 Years	21 to 30 Years	31 to 40 Years	41 to 50 Years
1.	Dahod	Dahod	50	50	-	50	50	1	24	21	4
2.	Vadodara	Chhota Udepur	6	50	18	32	50	27	15	05	03
3.	Surat	Songadh	20	20	-	20	20	-	04	11	05
		Mandvi	13	16	-	16	16	01	13	0	01
4.	Bharuch	Jhagadiya	6	15	-	15	15	01	12	2	01
5.	Narmada	Rajpipla	18	17	-	17	17	-	06	09	02
6.	Valsad	Sarigan Tal. Umargam	14	16	-	16	16	-	10	06	-
		Umarga	14	12	1	12	12	-	01	10	-
7.	Panchmahal	Godhra Kalol Halol Ghoghamba	9	08	-	08	08	01	03	03	01
	<b>Total</b>		<b>155</b>	<b>204</b>	<b>19</b>	<b>185</b>	<b>204</b>	<b>31</b>	<b>87</b>	<b>68</b>	<b>18</b>
	<b>Percent</b>			<b>100</b>	<b>9.32</b>	<b>90.68</b>	<b>100</b>	<b>15.20</b>	<b>42.55</b>	<b>33.33</b>	<b>8.82</b>

Table showing Education and Experience of tribal workers

Sr. No.	District	Taluka	Number of Units	Number of workers	Education of the Worker				How long is he/she employed ?					Total	
					Pri- mary	Sec- ondary	Tech- nical	Higher Edu.	Illite race	0 - 1 year	1 - 2 years	3 - 4 years	3 - 5 years		More than 5 years
1.	Dahod	Dahod	50	50	16	16	-	-	18	9	-	13	14	14	50
2.	Vadodara	Chhota Udepur	6	50	1	4	-	-	45	3	-	25	14	8	50
3.	Surat	Songadh	20	20	-	4	1	2	13	-	-	6	9	5	20
		Mandvi	13	16	8	3	2	-	3	6	-	5	3	2	16
4.	Bharuch	Jhagadiya	6	15	1	6	7	1	-	-	-	8	3	4	15
5.	Narmada	Rajpipla	18	17	9	7	-	-	1	1	-	8	3	5	17
6.	Valsad	Sarigam Tal. Umargam	14	16	3	6	-	2	5	3	-	5	3	5	16
		Umargam	19	12	3	7	-	-	2	-	-	1	5	6	12
7.	Panchmahal	Godhra Kalol Halol Ghoghamba	9	8	2	3	2	-	1	-	-	2	1	5	8
	<b>Total</b>	<b>7</b>	<b>155</b>	<b>204</b>	<b>43</b>	<b>56</b>	<b>12</b>	<b>5</b>	<b>88</b>	<b>22</b>	<b>-</b>	<b>73</b>	<b>55</b>	<b>54</b>	<b>204</b>
	<b>Percent</b>		<b>100</b>	<b>100</b>	<b>21.08</b>	<b>27.45</b>	<b>5.88</b>	<b>2.45</b>	<b>43.14</b>	<b>10.88</b>	<b>-</b>	<b>35.96</b>	<b>26.96</b>	<b>26.47</b>	<b>100</b>



Table showing wages paid to workers and their skills/training

Sr. No.	District	Taluka	Whether trained		Daily Wages			Monthly Wages/Salary				Type of Employment			
			Yes	No	Rs.35 to 50	Rs. 51 to 90	More than Rs.90	Rs.500 to 1500	Rs.1501 to 2000	Rs.2001 to 5000	Rs.5001 and more	Total	Permanent	Temporary	Total
1.	Dahod	Dahod	-	50	-	15	8	2	4	20	1	50	25	25	50
2.	Vadodara	Chhota Udepur	-	50	39	7	1	1	-	2	-	50	2	48	50
3.	Surat	Songadh	-	20	-	9	3	-	2	6	-	20	16	4	20
		Mandvi	2	14	-	1	-	-	8	6	1	16	8	8	16
4.	Bharuch	Jhagadiya	4	11	-	-	-	-	1	11	3	15	10	5	15
5.	Narmada	Rajpipla	-	17	-	14	-	-	1	2	-	17	3	14	17
6.	Valsad	Sarigam Tal.Umargam	2	14	-	3	1	-	1	9	2	16	15	1	16
		Umargam	2	10	-	3	3	-	-	4	2	12	12	-	12
7.	Panchmahal	Godhra Kalol, Halol Ghoghamba	2	6	-	-	-	-	1	3	4	8	7	1	8
	<b>Total</b>	<b>7</b>	<b>12</b>	<b>192</b>	<b>39</b>	<b>52</b>	<b>16</b>	<b>3</b>	<b>18</b>	<b>63</b>	<b>13</b>	<b>204</b>	<b>98</b>	<b>106</b>	<b>204</b>
	<b>Percent</b>		<b>5.88</b>	<b>94.12</b>	<b>36.44</b>	<b>48.59</b>	<b>14.95</b>	<b>3.09</b>	<b>18.56</b>	<b>64.95</b>	<b>13.40</b>	<b>100</b>	<b>48.04</b>	<b>51.96</b>	<b>100</b>

**Status :**

During the course of study, visits were paid to the industrial areas of Dahod, Panchmahal, Vadodara (Chhota Udepur) Surat (Songadh, Mandvi), Bharuch (Jhagadiya), Narmada (Rajpipla), Valsad (Umargam, Sarigam) etc. Information from all these districts have been collected, covering 155 small or big industrial units and 204 tribal personnel, labour force, employees etc. working in these 155 units. Most of these 155 units have been established during 1961 to 2000. All these industrial units under study are found to have been established in these areas because of the presence of facilitating GIDC complex as well as easy availability of raw material. The annual profit of these units range from Rs. 20,000/- to Rs. 10 crores. The production can be said to be around Rs. 5 lakh to Rs. 2,500 crores. All this information is collected from these units only. Nevertheless, it is found that their tendency is to hide the amount of profit as well as quantum of their production. Out of these 155 industrial units, 131 units cover 335 hectares of land; and 24 units have not provided us with this information about land covered by them. From Human Resource point of view, they have employed personnel like Manager, Supervisor, Helper, operator etc. The salary paid to them ranges from Rs. 2,500/- to Rs. 25,000/- p.m. Among the permanent employees, the number of tribal employees are less. When the reason was asked for this, it was replied that tribal people do not possess adequate skills, necessary for the job; and hence they are not employed.

It is difficult to make out a picture of total development of the area on account of presence of these industrial units. On one hand, most of these industrial units make huge profit; but they do not pay adequate attention to the development of the area. The tribal people employed in three units are illiterate, ignorant and unorganised; and as such they do not expect more from the industry, except perhaps their employment. The tribals have very few source of income. e.g. agriculture and agriculture-labour. They have very few alternative sources of income; the industrial employment being one of them. Therefore, they look at industry as their source of employment only. During the study, it was revealed that the industries have attracted tribal people of all age groups - ranging from below 20 youth to plus fifty aged people. This is a real picture of people striving for living. Besides, we find less number of tribal women in

this sector. This indicates that the industries do not offer more opportunities to tribal women. Even among tribal work force of male, there are less number of literate/educated/ skilled workers. Mostly the education level of tribal worker is found limited to primary or secondary education. Again, most of these tribal workers are temporary in their employment and their daily wage range from Rs. 35 to 50, or monthly salary ranges between Rs. 2,500/- to Rs. 5,000/-. This information was collected in the presence of Industry Department's officials and therefore the tribal labourers were found reluctant to reveal actual figures of their wages. It is likely that the wages paid to them could be perhaps less than what was officially responded. Besides, the tribal labourers said that the permanent labourers have additional benefits such as annual bonus, health facilities, uniform, facility for canteen, Provident fund, Insurance, Gratuity, leave benefits etc. as per rules. But clearly there seems to be lack of regularity or transparency. Most of the labourers and employees working in these industrial units are untrained. The industrial units also do not provide them necessary training. Besides, it is always risky to work in industries; and the workers are always worried about this. But, they are also in need of employment; and against such benefit of employment they take a risk. The risk could be that of life or loss of a limb due to accident. Besides in some other units, there is a risk of pollution of air or risk of waste dust or chemicals being taken in breathing etc. affecting the lungs in long run. Nevertheless some of the industries do take safety measures and they have health kit facility also. But some of the industrial units have kept total silence on this issue and have preferred not to respond to such questions.

The major benefit of the industrial units in tribal areas is obvious. It provides employment to tribal people of the area. Besides, they also make pucca roads and thereby provide infrastructure benefit to tribal areas; but the main purpose of these roads is for their own purpose. The contribution of the industrial units for spread of education/literacy in educational institutions in tribal areas is almost nil. Some industrial units have provided little assistance and/or financial support for local rural development activities. Some industrial units mentioned that they have been paying their contribution for local development to their Association; and it is for the Association to further look into this aspect; and that their duty is not any where beyond this point.

But, among these units, there are glorious examples like Navjeevan Mills, Dahod and Paper Mills, Songadh, who have shown genuine interest in the welfare of tribal people of the area.

From the industrial units in tribal areas under study, we had come across the issues related to environmental pollution. Some industrial units have not provided any details on this aspect; but in such cases, the efforts have been to collect the relevant information through people's contacts. e.g. the Gujarat Flora Chemicals Ltd, Ghogamba, District Panchmahals manufactures and stores very risky kind of chemicals and gas. It was also found that during rainy days they spread polluted chemicals in air or on the ground. This has very adverse effect on ground water, drinking water, land, air etc. There become severely polluted and consequently the new born children are often handicapped or mentally retarded. Besides, the cows and buffalows have adverse effects on their milk-giving capacity. One another industrial unit, known as "Remy Metals" at Jhagadiya, District Bharuch manufactures steel and iron pipes. This unit has polluted at least 12 kms radius of land around the unit. Consequently, the land cannot give agricultural crops. Besides, around 20 kms. range of land around Jhagadiya GIDC is permanently polluted giving bad odour of gas, chemicals etc. This is very much harmful to the health. In Chhota Udepur Taluka of Vadodara District, there are around 120 mineral factories. The land for the minerals seem to have been taken from local Koli community tribes with less compensation, giving them false temptations. The details of such purchase of land is made available from the Talati-cum-Secretary of Vasedi group village panchayat. The labourers in these units get daily wages of Rs. 30 to 35 against day long hard work. The 'Saboro' unit in Sarigam GIDC in Umargan taluka of Valsad district manufactures chemicals, and pollute the area of about 5 kms radius around company premises. At least, 50 to 60 percent of labourers in this factory are from outside Gujarat State.

#### **Mining Industry in tribal areas :**

The number of mining industries are increasing in tribal areas. There are about 190 mines only in Ambajee area of Danta taluka. In Danta taluka, the tribal population is 52.76 per cent. Except Ambajee, all the villages around it have 100 per cent

tribal population, but this area is not declared as tribal area; hence there is always a possibility of a lot of land of tribal people as well as land in forest area may go in mining. All these land have been given for mines on 90 years lease agreement. It is pity that even when a tribal person tills the agriculture land or forest land for many many years, he finds it difficult to get it in his name; but the miners have no difficulties in getting the land and the mining industry has flourished there at the cost of poor.

#### **Chhota Udepur :**

Chhota Udepur is a tribal taluka in Vadodara district. There are about 120 mining units. They include Delomite, Floor spar and lime stone. Dispite such a large number of mining units, we could get information in respect of 6 units only; and rest of the units hasitated in providing the information. Indeed, on 29-6-2005, they convened the meeting of the Association; and we, too were invited in that meeting. The president of the Association Shri Aniruddhbhai Patel stated that their whole industry runs into loss. That the product is not sold in the market. Those who buy donot make payment for six months. We have to knock their doors. Besides, the quality of this area is comparitively inferior to that of Madhya Pradesh, and hence, they have to sell it out at lower prices. He stated that, they have been in fact serving the people of the area; and that, but for their existance here, the poor tribal would starve. He demanded that, in fact, the Government should give them additional assistance; that they should get more electric power regularly. He complained that the roads are so poorly made and maintained that they cannot drive their cars safely; and that maintenance of vehicles has become unaffordable. He repeated that their running of industries is nothing else but real service to the society. He further stated that they are tired of paper work and hence enough of it now. He stated that they donot want to have any more paper work; that all relevant information is regularly sent to Industries Commissioner in Udyog Bhavan, Gandhinagar; and nothing more is required to be stated. Thus, the Association itself on behalf of the entire industry simply refused to provide information for our research study. We argued with them but in vain. For a while, we felt that these industrialists look more poor than the poor tribals; and that a special package should be declared for them. But we could see

that each one of the members had their own car and they had used their own car to attend the meeting. However, they claimed that they have been serving the poor tribal people through this industry. They explained that they have been providing advance money to their worker whenever he needs such money. Besides, they said that the workers get good and reasonable wages; and that, except this mining industry, they have no source of employment. They also argued that they provide assistance to poor tribals which in fact should be provided by the Government.

In fact, they had apprehension that the industry already suffering from several Government controls, would have more sufferings when it would be revealed that they have not been working as per Government directives. Therefore perhaps they preferred to keep away from giving any information. Nevertheless, we had contacted several workers and collected some information, which will be used in detailed report of the study.

In the district of Surat, quarry industry has flourished well in Songadh taluka. The number of tribal people is very less in these quarries; but the industry has opened the doors of new source of employment. The details of the study of 22 quarries of Songadh taluka are incorporated in our detailed report.

In Dharampur, there are 84 mining units. All these are located in tribal areas. We couldnot make a study of these mining units. Nevertheless, these mines too are associated with the rocks and stones of tribal area. It indeed provides employment to tribals; but it is not worth it if it is at the cost of environment or at the cost of rights of local tribal people. The quick benefits provided to industries in tribal areas and the non-tribal people starting industries in tribal areas, as a part of Government Development Programmes is also a part of exploitation of tribals. Thus, the land provided on long term lease agreement in tribal areas for industries will in long run prove to be a signal of big attack on tribal way of life.

There are two objectives in formulating scheduled areas. One is to help the tribals to help him enjoy their original rights without obstacles; and another objective is to develop the tribal areas alongwith economic, educational and social development of tribal communities. The scheduled areas are formulated to see that the rights

on land of the tribal are protected, that they are protected from the exploitation of the money lenders and to give them priority in distribution of land.

In present perspective, the tribal people are sketched. It affects all parts of his life. When it reaches the extreme, it jumps like a spring and takes the form of terrorism. This is really not total development from any point of view.

If one wants to take a simple example of industrialisation of Gujarat, one can take the example of Atul and Vapi areas. Atul is situated in Pardi taluka of Valsad district. Pardi taluka had tribal population and the industrialisation of that area had underlying objective of providing employment and development of that area. Obviously, it got good support from Government also. Now, the situation of the area is depicted in the table below; which indicates that the tribal people in this tribal taluka are now in minority. The industrialisation resulted in more people coming to the area; but this phenomenon left the original tribals in margin. Besides, the tribals are living the life of struggle and they are unsafe and insecure they have too. Obviously, minority has no voice or low voice. They could not protect their own rights in their own areas. Undoubtedly, there is development in the area and there is sophistication and modernisation also. But there is crisis of identification. When we went to see Mr. M.A. Bhutka, Deputy Director in the Office of the Industrial Safety and Health, Valsad District; he immediately responded that Vapi and Atul are no longer tribal areas. He advised us to go to Umargam for our field work in tribal areas.

**Table showing population in Pardi taluka of Valsad District**

Year	Total Population	Tribal Population	Percent
1971	1,62,465	95,059	58.51
1981	2,05,538	1,16,221	55.54
1991	2,72,219	1,39,165	54.12
2001	4,05,902	1,58,756	39.11

If one looks at the above table, one can clearly see that a taluka which was predominantly a tribal taluka is turned into minority tribal populated taluka. It is seen that in last decade, a large number of non-tribals have encroached in this taluka. If this

process continues, the tribal population will be still less in number and percentage. This is a logical corolary of what 2001 census figure indicates. After all, whose development is this ?

It is provided for that the industries in tribal areas will spend 20 percent of their profit on tribal development. But if the backwardness of people as per norms of scheduled areas is not fulfilled, what would be the future of this provision ? Appearntly, there is development of the area; but there is no equal development of tribal population of the area. Therefore, gradually, a tribal will be thrown into margin and still they will claim that there is development ! But, is it alround development ?

#### **Findings of the Study :**

1. Most of the industrial units polute air, water and land. There is gas in the air and harmful chemicals in the water.
2. It was learnt that the local tribals have been fighting against Florow Chemicals Ltd. of Ghoghamba taluka of Panchmahal district, for last 5 years, on the issues of environmental degradation.
3. Around GIDC complexes in tribal areas, there is adverse impact on crops, milk production etc. due to harmful effects of pollution created by industries on agricultural land and vegetations.
4. It is not clear what 'area development activities' or welfare works in tribal areas have been undertaken by the industrial units in tribal areas. Such works are shown morel on paper. If at all, they have done any thing like a pucca metal road, as on infrastructure programme, it is for their personal use of factories.
5. All the Industrial units have refrained from providing information about their production and profit. Whatever information is provided by them, it does not make a clear picture.
6. Though the tribal workers work in the industrial units for 2 to 5 years; most of them are still temperory or on contractual basis and they are given the daily wages between Rs. 50/- to 90/- and no other benefits.



7. Nearly 50 to 60 percent of employees of worker and operator level are from outside states and they are permanent employees of the industrial units.
8. The tribal workers donot get the benefits usually provided to permanent workers in a limited company under Factory Act etc. Even the workers are not aware about all this.
9. In some of the units of the industry, there is a provision made for cash compensation or insurance for those workers who have been working under the risk of accident. But, there seems to be no activity of providing training to such workers to prevent the accidents.
10. The tribal workers donot get the benefit of skill development training by the company.
11. In no industrial units functioning in GIDC complex, there was any intervention by the workers' unions. Obviously, these are all unorganised workers, having no union and therefore, their voice is not heard, and they have no impact on management.
12. The Government have provided several special benefits to GIDCs for establishing industrial units in scheduled areas. They do avail such benefits also; but they do not abide by the undertakings they have given to Government of development of tribal areas or starting developmental activities.
13. There is spread of waste material in air during process, affecting lungs of the workers in industrial areas. But very few industries have hospital and other health facilities.
14. The number of female workers was found very less in these industries - almost nil. There is also discrimination in the wages provided to male and female.

**Suggestions :**

1. All the industrial units located in tribal areas should undertake the area development activities and welfare works and the concerned Government Officials and department should monitor this.
2. Government should take strict action against those industrial units generating pollution.

3. The concerned Government Department should clearly examine the productivity and profit of an industrial unit and should declare it.
4. Government should take appropriate action to provide reasonable compensation to the tribals for the land acquired by industrial unit.
5. The Industrial safety and health Department should seriously take measures to provide benefits to the labourers and having prescribed staff pattern by the industrial unit as per provisions of Factories Act.
6. It should be the approach of the industries to employ more and more number of skilled and unskilled employees from local areas and thus provide maximum employment to local tribal people.
7. An the workers working more than a year should be made permanent and should be provided all benefits of permanent employees.
8. The work of Labour Welfare Officer in a company should be without any prejudice. Government should also monitor this activity.
9. The tribal labourers working on risky jobs should be provided some additional benefits by the company. Only insurance is not adequate.
10. The small industrial units and mineral units take 9 - 10 hours work from labourers. The working hours should be reduced or the working hours should be arranged as per provisions of Factories Act.
11. Companies should provide training to its employees and upgrade their skills and promote them for better jobs.

The study indicates that the industrial units in tribal areas make good production and profits; but they donot invest in development activities of tribal areas. What-ever little has been done is on individual basis or some little funds are provided in local festivals and celebrations; but it is not a whole hearted approach to development. We, on the basis of this study, express our clear opinion that the industrial units have not done any thing concrete in terms of development of areas or anything significant for welfare of tribal people of the area.

## TRIBAL YOUTH

(Response to development programmes)

Jasvantsinh Rathod

### Introduction :

It was decided by the tribal Advisory Committee that a study should be undertaken on tribal youth. The intention behind the study of tribal youth was to understand

- What a modern youth conceive about development activities ?
- What is his own expectation about development ?
- What are his responses and reactions about present day development activities ?

The study was undertaken with a view to give constructive turn to his potential energies by a positive approach and to provide him proper direction for playing significant role in the development of the area or his own village.

- What-kind of development activity does a tribal youth aspire for ?
- Do the youth of to-day get proper direction ? If yes, does he follow that direction ? If no, what problems make him so timid ?
- Is the modern tribal youth satisfied with the schemes undertaken for development, employment, training etc ?
- What are his expectations and whether these expectations have any realistic ideology ? Can his expectations be satisfied ?

There all are very important issues to be addressed and as such an analytical study into such matters could be of great use not only for youth of to-day but for next generation also. This is an age of information and we have a lot of information before us.

No one, in this age, wants to remain backward. Everyone wants to be ahead in a race or at least with others in a march to progress. The tribal youth should also not lag behind in this march. It is our responsibility to see that he doesnot remain behind others. Youth is a national wealth. He is a citizen of to-morrow, and if we fail to

make use of his potential; surely it will be wasted; may be on some negative path. This possibility cannot be ruled out. After all he will be guided by the environment around him; or he becomes victim of his environment. As such, the tribal community is on way to development. Both the Government and Voluntary organisations have been doing various efforts for their development. The main objective is to see that tribals come and join the main stream of society and progress on the path of development. For this too, the youth mind needs to be awakened. Youth are the creators of new generation. Therefore, it is necessary to know their views and their concept of development. The youth of to-day does not want to be backward any way. He also wants to move with others at their pace. He also wants to take up challenges. If therefore he gets frustration or inferiority complex, it could be hurdle to both the youth as well as to the development of society. It is the responsibility of both the Government and the social organisations to keep the youth always ignite with energetic approach so that he doesnot get frustrated; that he always marches ahead, that he may face struggles with rocks, with all kinds of problems; but always remain awakened for progress, continue his march towards a goal decided by him and reach the goal successfully. In this context, the proposed study has a special significance and as such, the Institute decided to undertake the study.

**Methods for the study :**

For studying the youth, we decided to utilise two methods, so that most of the areas of the State are covered and the mental make up of the youth can be revealed; and the detailed information of their families could also be collected. With this intention, we prepared a Schedule, which could be filled while interviewing the youth. Besides, the Institute organised two training camps for the youth - one during 10-3-05 to 12-3-05 at the Institute and another during 23-4-05 to 29-4-05 at Moreba Taluka Nizar. The schedule was filled by the youth attending youth training camps. The Tribal Research Training Institute undertakes several training programmes. These training programmes also include those for Government Officers of Class II rank for 12 days in the institute premises. As a part of this training the trainee officers are required to undertake field work in tribal areas for two days as a part of practical training; wherein they study how the tribal people benefit form various Government

Schemes, and want changes have occurred in the tribal families due to these development programmes etc. They also make an evaluation of several Government Schemes formulated for tribal welfare. During such training of class II officers held in 2005, trainee officers were sent to tribal villages in Danta, Dahod, Rajpipla and Katkoli etc and they were assigned the field work of filling of those schedule while interviewing tribal youth of those villages. Significantly, the youth contacted by them were both types - literate and illiterate. Besides, most of them were associated with a small or big occupation and few of them were unemployed also. The intension of the field work was to get the information about village as well as about youth of these villages and the officials were exposed to such research exercise. At Rajpipla, some educated youth were contacted. They expressed how they would like to join the new occupations after completion of their higher education in Rajpipla college. Their views were recorded in the schedule and their family data was also collected. There were some youth, who were associated with some organised youth clubs / Yuvak Mandals or voluntary organizations. They were directly or indirectly involved in the development activities and were contributing in development work. Such youth were invited to join a training camp. This training camp was organised with active co-operation of NGO called "DISHA" of Himatnagar for youth of Khedbrahma project area. It was attended by youth members of five talukas of Sabarkantha district. Their responses were also recorded through the medium of schedule. Similarly, one such training camp was organised at Moramba, Taluka Nizar wherein the opinion, and responses of youth of Gujarat - Maharashtra boarder were recorded.

This youth wealth was indeed very enthusiastic and they wanted to know more about development. The efforts to awaken them through the training camps were successful. The report contains information collected by us through camps, field work and communication with occupied youth members.

#### **Information about Family :**

Totally 200 families were covered; and the number of members in the family were 1351. Thus, the average family size was 6.7 members. Of these, 727 were male and 624 were female indicating 53.58 percent and 46.18 percent respectively.

Thus, the less number of female members are found in tribal communities too.

As regards literacy, 40.94 per cent were illiterate and the percentage of illiteracy among male and female was 17.84 percent and 23.09 percent respectively. Those who have completed their study, have reached primary or secondary level and thereafter have joined their traditional occupation, like agriculture, animal husbandry or labour work.

**Occupation :**

All 200 youth under this study had agriculture as their main occupation. There were five families wherein the guardian was having some job. There were eleven families, wherein the main occupation was labour work. Thus, we find hardly any change in occupation pattern of the tribal families. Among subsidiary occupation, there is Animal husbandry at the top, followed by agriculture labour, and last is agriculture work. Even youth, for want of other occupation, join the traditional occupations. In order to shift to the alternative occupation, what one needs is education, technical knowledge, occupational assistance and proper guidance. Out of 200 youth, 104 were associated with agriculture, 49 were studying, 22 were working as labourers doing petty labour work and 17 were unemployed. One youth was employed. Thus, most of the youth are found engaged in traditional occupations. Seven youth couldnot respond properly to the inquiry about their occupation.

Table showing general information about youth

Sr. No.	District	Age of Youth					Total number	Education of Youth						Married Status		No. of Children
		15 to 20 yrs.	21 to 25 yrs.	26 to 30 yrs.	31 to 35 yrs.			S.S.C.	H.S.C.	B.A.	M.A.	Technical	Illiterate	Married	Unmarried	
1.	Banaskantha	7	15	10	5	37	13	13	4	2	1	4	17	18	53	
2.	Sabarkantha	6	11	12	3	32	9	17	4	2	-	-	15	17	27	
3.	Narmada	2	23	2	2	29	3	1	3	22	-	-	05	24	6	
4.	Surat	1	2	9	15	27	14	3	9	1	-	-	18	9	54	
5.	Dahod	15	25	15	20	75	34	9	5	4	1	22	60	15	132	
	<b>Total</b>	<b>31</b>	<b>76</b>	<b>48</b>	<b>45</b>	<b>200</b>	<b>73</b>	<b>43</b>	<b>25</b>	<b>31</b>	<b>2</b>	<b>26</b>	<b>116</b>	<b>84</b>	<b>272</b>	
	<b>Percent</b>	<b>15.5</b>	<b>38.0</b>	<b>24.0</b>	<b>22.5</b>	<b>100</b>	<b>36.5</b>	<b>21.5</b>	<b>12.5</b>	<b>15.5</b>	<b>1.0</b>	<b>13.0</b>	<b>58.0</b>	<b>42.00</b>	<b>100</b>	

It could be seen that the youth in this study are between the age 15 to 35 years. The younger age group of 15-20 years of age could be said to be adolescents or teen agers. They were 31 in number. The largest group (76) was between the age group of 21 to 25 years, comprising of 38 percent. 48 youth were between the age group of 26 to 30 years and 45 (22.5 percent) were in the age group of 31 to 35 years of age.

In terms of literacy, 26 were totally illiterate. The largest number (73) was SSC, comprising of 36.5 percent of total number. 43 youth had reached upto HSC (21.5 percent). 31 youth were studying in higher education doing Master's degree (post-graduation); but in technical studies, there were only 2 youth. Thus no youth represented any significant education to attract good employment for them.

In marital status, 116 youth (58 percent) were married and 84 (42 percent) were unmarried. In tribal areas, early marriages are very common. In some of the tribes, if you need some one to work in the field, the unmarried son is married, a wife is brought to work in the field. One gets a helping hand. The married youth covered in the study had their children too. Total number of children were 272 from 116 married youth. These youth were having family responsibility. But, the joint family system accomodates such responsibilities in traditional occupations.

The youth covered in the study were asked as to what aspects should be here emphasised in development plans so that self-confidence is generated in tribal youth. The responses to this question reflect their present State of conditions. 114 persons responded that employment was their first priority, 126 youth responded that proper education should be provided and 62 youth responded to establish the industries.

The youth find it difficult to respond to the question whether Government Schemes are adequate. Most of the youths were unaware about the schemes. 42 youth responded in positive and 128 responded in negative to this question, 31 youth didnot respond at all. 86 youth demanded that they must be provided with the information about the development schemes. The tribal youth were unaware about development schemes for tribals.

In response to the question that in what respect the non tribal youth are ahead



to tribal youth; 141 replied that they are ahead in education, 122 replied that they are ahead in economic activities.

Thus, they were fully aware that the non-tribals are ahead both in education and economic activities. 15 tribal youth replied that they are ahead in sports. They felt that tribals have a scope to come forward in sports but what they lack is training and guidance. In employment sector also, non-tribals were ahead of their tribal counterpart. Four youth replied that they do not know the answer. But, surprisingly 50 youth did not reply. As such, the replies received are very apt.

### **Conclusions and Suggestions :**

The Tribal Research and Training Institute has done basic work by undertaking a study about tribal youth. Youth is an inevitable resource for creation of wealth for new generation. Youth of to-day are gifted with great power which can be compared with wind. It can reach the peaks of mountains, but cannot make any construction over there. He needs guidance and knowledge in order to build new creative construction. He has capacity to think but he cannot perform. He is driven away in modern trends. He cannot decide by himself, what is good and what is bad; and therefore he repents at the end. He is attracted to external forces and outside environment. Why it happens this way ? For the youth, it was important to know what is good and bad; what the youth power can do, what are the good features of our culture; what should be the aim in life etc. The tribal youth lives in forest and mountains. He has started thinking about global matters but he has no strength except his own limited strength. For him, a city is a totally new world. He wants to come there; but he has some real apprehensions. He has apprehensions about new people, new place, new cultural values etc. We wanted to know from such youth, what is his concept of development; what he expects from it. The problems of tribal youth are same as before; in the deep forest villages or on high hills. His problems seem to have no solution. May this study might throw some light as to what kind of development be designed to suit our tribal youth.

1. The youth covered in the study belonged to Banaskantha, Sabarkantha, Dahod, Narmada and Surat districts of Gujarat State. However, all the talukas of these

districts were not covered in our study. Only one taluka from each district was selected for the study. But, in Rajpipla taluka, because of inclusion of Rajpipla college's students, we find presence of student youth from several districts.

2. The study was limited to the 'tribal youth' only.
3. The age group of 15 to 35 years is considered for this study.
4. Since several talukas are located in interior areas, those youth do not seem to be aware and awakened.
5. We have both literate and illiterate youth. Except the college, most of the literate youth had reached upto S.S.C. or H.S.C.
6. Most of the youth stay with their families - their parents. Usually the family was a joint family system.
7. The family size was between 5 to 6.
8. The tribal youths belonged to both agriculturist and non-agriculturist families. However, the land for agriculture use was limited and there too, irrigated land was much limited.
9. The agricultured instruments / equipments were also not adequate or efficient.
10. Except in case of one youth, all youth had agriculture, animal husbandry or labour as main occupation of their families.
11. The main problem faced by them was that of employment.
12. The youth felt that the education should be more broad-based and should cover more number of people with better quality. Besides, they also felt that there should be more emphasis on both professional and technical courses to keep in pace with modern demands.
13. They felt that in order to increase the employment opportunities, the knowledge about various schemes should be provided. They also felt that assistance for agriculture should be extended and industries should be established.
14. Very few youth were associated with youth clubs / Yuvak Mandals or NGOs / CBOs. But, they were willing to join with such associations or organisations for social upliftment, or development.

15. The youth lacked knowledge about Government run schemes.
16. Very few youth had availed benefits of family - oriented welfare schemes.
17. Rarely any youth had participated in any youth activity.
18. However, more number of youth had participated in religious and cultural activities.
19. They felt that their counterpart in non-tribal youth were far ahead in many respects as compared to tribal youth.

Considering above findings, it can be said that for a tribal youth, employment and education are two main problems. At the school going age he is in search of work. Unemployment is his main issue. Therefore, during the study, they have always emphasised on employment opportunities. If both education and employment could be provided to these youth, they can be made self-reliant. The tribal youth struggles on many fronts. His struggles are area-oriented, family oriented and occupation oriented. These are stumbling blocks for tribal youth. His family cannot provide him any support as such; because the family members are both poor and illiterate. When practically all families have agriculture, animal husbandry and labour as primary sources or income, what such families can do to their young members ?

#### **Suggestions :**

Since the study concentrated on youth of deep and remote tribal areas, their main concern was increase in employment opportunities. Obviously, the impact of development schemes have still not adequately reached to these places. The remote tribal areas are difficult to reach and therefore the employment opportunities are necessarily limited. The tribal families have agriculture and labour as their traditional occupations and the education is also much more limited. It is therefore necessary that these youth should get the benefits of development oriented programmes at the earliest.

1. Education facilities should be provided on priority basis; so that those who wish to study can take benefit. The remote areas lack these educational facilities. The schools are not started in some of the places. They should be started

forthwith with adequate number of teachers who should be regularly present in the school. Usually irregularity or absence of teachers in the school is the main cause of illiteracy or school dropouts. The education system is an ever changing process and the knowledge has no bounds. It is a time of technology and information technology. The education should be geared to modern needs and requirements to be useful. If one does not march with rapidly changing world, there shall be a distance which will not be shortened. The rest of the world will progress in air and the tribal will be still on ground with no vehicle to move. There is already a gap between non-tribals and tribals. Our effort should be to bridge the gap and break the vicious circle. It is therefore suggested that equal educational system should be introduced without any discrimination. Of course, there will be a problem of ways and means; but in education, there cannot be a compromise in quality. Only then, the gap of inequality can be bridged. It is firmly suggested that no compromise be made with quality of education and the tribals should be provided with equal opportunities in education.

2. Most of the youth covered in this study have expressed specifically about employment oriented education. For them, employment is a prime concern. They need either wage-employment or self-employment opportunities so that they can earn bread, which is the most basic requirement of all. It is necessary to provide infrastructure to generate employment at local level. In fact, there are several employment oriented schemes sponsored by Government, but it seems, they have not reached to these youth. e.g. Very few families of these youth could avail benefit of 'Jivan Dhara' drinking water facility. Therefore, local-level employment generating schemes should be operationalised. Besides, some process units, could be established at a near by place of central location to process the local products. This can ensure employment as well as value addition to their products. Many tribal areas have rich local products e.g. Nizar Taluka produces ample quantity of Masalas - spices like chilli, Ajama etc. In river bed of Tapti river, we have products like water melon and Teti. They also produce Bananas. It was learnt during our field study that in season, at least 80 trucks of

water melon is exported outside this place daily. The local farmer gets Rs. 0.50 to Rs. 1/- per kg. Nandarbar of Maharashtra is a great spice market where the chillies and Ajama is exported from this place. This area produces cotton too; and is sent in Ginning Mills of Nandarbar. All these agriculture products have great potential to provide employment at local level at least in respective seasons. But the youth seem ignorant about this possibility. The poor farmers, mostly tribals are so ignorant that they sell out the produce at very cheaper rate. This is about one tribal area only; but there are number of tribal areas producing huge amount of one or other items. If such studies are made and proper marketing and processing system are introduced; it could surely benefit the tribals. Water melons are also produced enmass in river-bed of par river hear Dharampur; but there is no proper marketing system; therefore the farmers sell of the products at very cheap rates to local or outside merchants. It is necessary to involve youth in this, provide adequate training and guidance to create good employment opportunities.

The youth have suggested one simpler way to get employment opportunities. They have suggested to start new industries in the area. But we donot fall in line with them. Our research studies to-gether with experience of local people warn us that industries is not a proper solution to the problem of unemployment. Industries create more problems rather than solve them; and as such we donot recommand to start any industries in tribal areas. Nevertheless, some kind of reprocessing or processing units can be considered to address the issue of unemployment. In our opinion, It will generate progress without playing with nature and environment.

**3. To extend the scope of co-operative activities and to increase the partnership in local self Government :**

Co-operative activity is associated with some organisation. Co-operative movement has substantially contributed to the rural development, social development and community development. If therefore, youth join co-operative activity or if they start co-operative movement, it will sure result in both rural

development and development of youth themselves. We could see the youth of Nizar taluka, associated with milk co-operatives and they were doing very well. Likewise, in local self government too, youth should be prominently placed; so that they come up, become partner in development and become aware about development.

4. The educated youth can be provided some training and can be associated with activities like village protection force, health awareness, immunization, Family welfare programmes, cleanliness campaign, making of electoral roll, providing assistance in natural calamities like famine, floods, accidents, storms, earthquake etc. They can be well trained in such disaster management activities and should be sent to villages in a group through some organisations. They can perform social service and get some employment too. This view was expressed by youth trainees in youth camp and needs to be considered seriously. During celebration of national festivals, fairs, religious festivals etc. village youth can join police or other security forces so that they get better exposure and some employment too.
5. In order to encourage 'give and take' among youth organisations, the youth mandal should be provided with economic benefits and their programmes should be encouraged. The mobile education programme from one village to other village should be organised. This can be planned locally at taluka panchayat level. The youth and cultural department undertakes similar type of activities; but neither the remote tribal villages in interior areas nor the areas having no Yuvak Mandal (or not having active Yuvak Mandal for the purpose) get any such benefit. Besides, only bright youth with distinguished abilities get chance but the poor, illiterate, ignorant youth are left out. It is suggested that something useful should be planned for these youth to make them aware and awakened.

**AN EVALUATION STUDY OF SCHEME FOR VEHICLE LOAN SPONSORED BY  
NATIONAL SCHEDULED TRIBE FINANCE DEVELOPMENT CORPORATION  
(NSFDC)**

Kantilal D. Makwana

In the State of Gujarat, Gujarat State Tribal Development Corporation is functioning at Gandhinagar for the economic development of scheduled tribes of the State. It implements various schemes for economic development of tribals and covers large number of schedule tribe people including those habitating in remote interior tribal areas.

However, the present study is devoted to evaluation of the scheme of vehicle loan provided to tribal beneficiaries by the National Scheduled Tribe Finance Corporation, New Delhi.

**The Issue :**

The proposed evaluation study for the vehicle loan scheme of NSFDC, New Delhi is entrusted to the Tribal Research and Training Institute, Gujarat Vidyapith, Ahmedabad to find out if the schedule tribe beneficiaries have any difficulty in getting the loan under the scheme; if some administrative change was necessary for effective implementation of the scheme or if there are any genuine difficulties faced by the beneficiaries, how best they could be solved and how best the provisions of the scheme could be streamlined in the better interest of the ST beneficiaries.

**The scheme of providing Loan to the Scheduled Tribe beneficiaries sponsored by National Scheduled Tribe Financial Development Corporation (NSEDC), New Delhi.**

Under the vehicle loan scheme sponsored by National Scheduled Tribe Financial Development Corporation, New Delhi, the State Corporation gets the different kinds of projects for various purposes sanctioned at 3% to 5% rate of interest; get bulk loan and this is advanced to the tribal beneficiaries of the State in various tribal areas at the rate of 5% to 8% of interest. Such advances are made for purchase of following vehicles viz : (1) Tractor with Trolley (2) Mini Truck (3) Truck (4) Jeep (5) Van

(6) Diesel Rikshaw (7) Petrol Rikshaw (8) Carrier Rikshaw etc. The loan is also extended for Dairy unit as a part of self-employment scheme.

**Objectives of the Scheme :**

The objectives of the vehicle loan scheme sponsored by NSFDC for educated unemployed tribals are as under :

- (1) To help for economic upliftment of educated unemployed tribals.
- (2) To help him to upgrade his standard of living through income generated from the vehicle.
- (3) To help him maintain his family in economic crisis and increased level of cost of living.
- (4) To become independent through income availed from the vehicle.
- (5) To see that large number of educated unemployed tribals donot get furstated for want of income; therefore to provide them income at their door steps and to keep them away from any other illegal, activities.

**Administrative Set-up :**

The Head Quarter of State Corporation is at Gandhinagar. There are no district level, taluka level or village level branches. Nevertheless, the appointment of one Assistant Manager and one Jr. Clerk is made in case of 13 Integrated Tribal Sub-Area Project Offices. Again, in 43 Sub-plan Talukas, one Jr. Clerk is appointed. The Managing Director of the Corporation is the Chief Executive Officer. There are 4 class I Officers to look after following four sections :

- (1) Administration and Planning.
- (2) Loan and Commercial matters.
- (3) Accounts and Finance.
- (4) Collection / Recovery.

**Loans sponsored by National Scheduled Tribe Finance Development Corporation, New Delhi. :**

Under the loan scheme sponsored by National Scheduled Tribe Finance Development Corporation, New Delhi, the State Corporation gets the projects sanctioned for various purposes, get the bulk loan at the rate of 3% to 5% interest and the same



amount is advanced to the tribals in various parts of the State at 5% to 8% rate of interest for purchase of following type of vehicles :

(1) Tractor with Trolley (2) Mini Truck (3) Truck (4) Jeep (5) Van (6) Diesel Rikshaw (7) Petrol Rikshaw (8) Carrier Rikshaw.

**For Occupations under Self-employment Programme :**

(1) Kirana Store (2) Dairy Unit (3) Oil Engine Pipe Line (4) Agro Service Centre (5) Small Irrigation (6) Electric appliance Store (7) STD/PCO Booth (8) Cattle Food (9) Rice Mill (10) Halar Industry (11) Pandol Decoration Services (12) Highway Hotel (13) Printing Press (14) Kitchenware/utensils (15) Oil Mill (16) Centring in construction work (17) Videography (18) Photo studio (19) Pulse Mill (20) Embroidery work and knitting (21) Brick Industry (22) Scooter / Motor Repairing (23) Motor Driving Training School (24) Fabrication and Welding (25) Blasting Machine (26) Plastic Industry (27) Computer Machine (28) Cycle Repairing (29) Auto-Electric Repairing (30) Computer Training Class (31) Sewing Machine (32) Carpet Industry.

The application forms are supplied by the State Corporation Office for seeking advance for above purposes; and they are made available from the following offices :

- (1) Corporation's Head Quarter at Gandhinagar.
- (2) Project Administrator's Office
- (3) Taluka Panchayat Office

Alongwith the application form, the applicant should enclose the certificate of Tribe issued by competent authority, Income certificate, copy of Ration card, complete residential address etc. All these requirements are indicated in the application form.

**Regarding the Advance and subsidy :**

The corporation provides advances to the tribals of Gujarat to make them economically independent. This advance is provided at liberal rates of interest for various self-employment projects. Against such advances, the subsidies are provided by various Government agencies such as Animal Husbandry Department, Agriculture Department, District Rural Development Agency (DRDA) Fisheries Department,

Project Administrator's Office, District Industries Centre (DIC) etc. In order to get such subsidy at the earliest, the proposals are being prepared by the applicants and efforts are made for their speedy expedition; so that the tribal person has lesser burden of interest. After the sanction of subsidy, the said amount is deducted from the main amount of advance and this is recovered alongwith interest at stipulated rates in instalments.

**Recovery :**

The amount of advance alongwith the interest at stipulated rate is recovered by instalments within one to five years period considering the economic viability of the project.

**Procedure to provide benefit :**

The NSFDC scheme for scheduled tribe people is given publicity through district level newspaper. It contains detailed information, according to which the forms are to be obtained from the Assistant Manager of the Corporation, sitting in the office of project Administrator at district level. The form is to be filled as per instructions provided and is to be returned alongwith necessary enclosures to the same office. The Assistant Manager forwards the applications to the Managing Director of the Corporation at Gandhinagar after proper scrutiny. The loans are sanctioned by this main office of the Corporation. The beneficiary has to contribute 10 percent as his contribution, and instead of releasing the amount to the applicant, it is released directly to the dealer of the vehicle and the applicant has to collect the vehicle from the dealer at his own cost. If the dealer is located at Ahmedabad; he has to go to Ahmedabad to take the delivery of the vehicle. The instalments of the advance and interest thereon are to be repaid every quarter. In this process, the District Manager has to play significant role. He is directly connected with the beneficiary and he implements the programme as per conditions laid down. The loan is recovered through the District Manager.

**Financial Provision :**

Finance is at the centre of the scheme. Sometimes the scheme doesnot get properly implemented for want of funds. The finance of the scheme flows from Gujarat State Tribal Development Corporation, Gandhinagar.

The Gujarat State Tribal Development Corporation, Gandhinagar had entrusted to the Tribal Research and Training Institute to undertake an evaluation study of the Vehicle Loan scheme sponsored by National Scheduled Tribe Financial Development Corporation, New Delhi. This evaluation study is undertaken by the Tribal Research and Training Institute, Ahmedabad. They have gone deep into the related aspects of the scheme, collected information through field work with respondents and other sources including participatory observation and discussion with concerned officials etc; and based on all this, they have come across some findings. The broad outline of the evaluation study are as below :

**Objectives of the Study :**

- (1) To know detailed information about the beneficiary e.g. what is his age, education, tribe, sub-tribe, occupation, holding of land, other basic amenities, information about family members; and for what purpose did he take the loan.
- (2) Income-expenditure - Debt etc of the family of respondents.
- (3) Collection of data about the scheme - from where did he come to know about the scheme, what were his difficulties in obtaining loans etc.
- (4) To know whether the present system and set up of the scheme are okay or whether any change is required to be made. If yes, what changes are required in its structure etc.
- (5) To know whether the amount provided under the scheme is adequate or not.
- (6) To know from the beneficiaries if the scheme has been useful for upliftment of educated unemployed tribal people.
- (7) To know whether the scheme needs to be continued or whether it deserves discontinuation.
- (8) To know what are the difficulties faced by beneficiaries in getting benefits of the scheme.
- (9) To collect the suggestions from the beneficiaries as well as from the officials at taluka and district level for smooth operation of the scheme.

**Research Methods deployed to collect information :**

In the present evaluation study the methods of personal interview and interviews guide have been deployed, and individual case studies have been prepared. The questionnaire were filled for individual beneficiary. Library method was used for several references.

- (1) On the basis of list supplied by the Gujarat State Tribal Development Corporation, Gandhinagar, the discussions was held with the Assistant Manager at the district level, and the beneficiaries were contacted during field work.
- (2) In order to understand the detailed process of the scheme, it was thought proper to contact the concerned officials who is responsible to take the benefits to the door step of beneficiary. The entire process was known from the Corporation's office and close personal discussion was held with concerned officer and staff members. The questionnaire was prepared and was discussed with the Managing Director of the Corporation; and it was given final shape, considering his suggestions and guidance.
- (3) Participatory observation is both easy and difficult process. One has to be highly sensitised with the person and problem. Unless one becomes totally involved, the factual data will not be revealed. The researcher could do it with his skills. Participatory observation was deployed in this study.

**Field work and sample selection :**

The field work for the present study was made in Vadodara (Chhota Udepur Project), Sabarkantha (Khedbrahma Project) Valsad and Navsari (Vansada Project). Those districts where maximum number of beneficiaries availed of the benefit of NSFDC vehicle Loan Scheme, were selected based on the list of beneficiaries provided by State Corporation. Likewise, discussion was held with Assistant Manager and those villages were selected where there were more number of beneficiaries. Nevertheless, it was also necessary to incorporate different kind of vehicle. Accordingly, the beneficiaries were identified and this list was prepared for field work interview. Covering the beneficiaries from Chhota Udepur, Khedbrahma and Vansada

projects, totally 150 beneficiaries were selected. Since Navsari was declared as one of the new districts, in the State, it was also covered. The detailed information about the scheme was collected and for the family background of the beneficiaries, a schedule was used.

**Number of Beneficiaries : Taluka-wise and Project-wise**

Sr. No.	Name of the District and project	No. of Beneficiaries	Name of Taluka	Number of Beneficiaries
1.	Vadodara (Chhopa Udepur Project)	50	Pavi Jetpur	29
			Quant	12
			Chhota Udepur	9
				<b>50</b>
2.	Sabarkantha (Khedbrahma Project)	50	Bhiloda	31
			Vijaynagar	9
			Meghraj	3
			Khedbrahma	7
				<b>50</b>
3.	Valsad-Navsari (Vansada Project)	50	Dharampur-Valsad	14
			Kaprara - Valsad	8
			Chikhali - Navsari	8
			Vansada-Navsari	20
				<b>50</b>
	<b>Total</b>	<b>150</b>		<b>150</b>

**Problems, Findings and Suggestions :**

The scheme of vehicle loans for tribals sponsored by National Scheduled Tribe Financial Development Corporation (NSFDC) is a major welfare programme. An effort is made to find out the problems and administrative bottlenecks in its implementation. An effort is also made to study the problems faced by the beneficiaries in availing benefits.

**Difficulties faced by Beneficiaries :**  
**(as stated by them)**

During field work, the beneficiaries represented their difficulties. One beneficiary had demanded for a 'Commander' jeep vehicle. When he reached Ahmedabad, the dealer said that it is totally built vehicle with full cover. What he wanted was an open jeep so that he can carry the passengers as well as the kirana articles. The covered vehicle was not so useful to him and was not economically viable. It can accomodate maximum 10 passengers and couldnot fetch him adequate returns; whereas the open 'Commander' vehicle can accomodate more than 15 passengers as well as luggage; and obviously would provide better income.

1. If the vehicle is purchased from a particular dealer of a particular place, one has to go there whenever there is any problem or even for servicing the vehicle.
2. Another beneficiary explained that when he went to Nadiad to collect his vehicle, it was a defective piece; but the dealer replied roughly. He said, "This is the vehicle. We donot manufacture them. Take it as it is. "In fact, there were some plates missing and the tyre was also defective. Dispite correspondence with Chennai office, no action was taken.
3. They are not provided with All India Permit, so they have to move within the state only. They cannot take passenger outside the State.
4. If the beneficiary fails to repay an instalment, he gets notice from Gandhinagar Office. They don't care to know what are their difficulties or problems.
5. One respondent compalained about police harrassment. He said that they often demand money.
6. One respondent said that the vehicle has made him a debtor. He repents for the vehicle; and feels that he should not have gone for this venture. He said he is not able to maintain the vehicle and would like to dispose if of.
7. Another respondent expressed that the vehicle is not provided as per demand, but the defective pieces are given in Government scheme e.g. instead of model 1210, they would provide moder 1510, which gives less average and thus becomes economically non-viable.

8. Another one complained that they donot get full insurance amount.
9. One of the respondents said that it is difficult to get recommendation from MLA and certificates from the local talati.
10. Another respondent complained that at the time of accident, neither the dealer, not the insurance company nor the corporation supports the beneficiary and he has to suffer a lot both mentally and economically. Often he has to sell of his land or house to pay accident compansation.
11. One respondent said that they find it difficult to get the vehicle pass in RTO and that the tax charged is on annual basis unlike life-time tax for others.
12. One person complained that instead of providing vehicle from nearest contre, the beneficiary is sent to very far off place like Mehsana or Ahmedabad from place like Chikhli, where Navsari or Stuart could be convinient places.
13. Someone complained that after taking delivery of the vehicle, neither dealer nor the Corporation listens to reasonable complain.

**Suggestions made by beneficiaries towards NSFDC Vehicle Loan Scheme :**

All the beneficiaries in different districts were asked to offer their suggestions to make the scheme effective and simple to take easy benefit or to remove hurdles in way of its smooth operation.

The respondents have offered their suggestions; of which 30 percent of then suggested for a subsidy and 13.33 percent wanted to increase the amount of loan; 12.67 percent suggested to remove the interest component altogether; 10 percent suggested to reduce the interest rate. 8 percent of them suggested to waive penalty in draught - affected years. 7 percent of respondents suggested to get the vehicle passed in RTO and 7 percent suggested to provide the vehicle from their taluka place.

**Findings of the Study :**

During the course of study, the researcher could derive some findings based on his field work and classification of information collected. These findings are as below :

1. More of the beneficiaries belonged to Dungari Garasiya tribe (33.33 percent), and Rathwa (32.66 percent)
2. Most of the beneficiaries belonged to 25 - 35 age group (50.67 percent).
3. As many as 88.67 percent beneficiaries were connected with agriculture occupation.
4. 66.67 percent of beneficiaries had their own land.
5. 32 percent of beneficiaries had studied upto secondary education level.
6. 56 percent of beneficiaries owned pucca house and 44 percent owned Kutchha house. 75 percent respondents lived in single room house.
7. 58.66 percent of respondents didnot have water-tap in their houses; 67.44 percent didnot have latrine attached to their house and they used to go for squatting in open ground. However, 94 percent of beneficiaries had electricity connection in their houses.
8. There were 51.75 percent male and 48.25 percent female.
9. Among illiterate people, 14.90 were male and 37.77 per cent were female. Among those who have completed their education, 53.50 percent were male and 33.17 percent female. Among those still continuing their education in schools, there were 31.60 percent male and 29.06 percent female. Overall, the education level among female is low.
10. 88.67 percent of family members were associated with agriculture work.
11. Only 12.67 percent families were under debt. The debt was made for agriculture development or for payment of instalment of loan.
12. They do have information and awareness about schemes. They obtained this information from a visit to Government office.
13. More beneficiaries preferred to purchase jeep and tractor with loan amount.
14. 93 percent of beneficiaries expressed the view that loan amount is inadequate.
15. 66.67 beneficiaries expressed that they should get subsidy. 92 percent demanded subsidy to the extent of 25 percent.



16. In response to a question whether they need any change in structure of the scheme, 79.33 percent respondents said that the scheme is okay as it is; with only changes that they should get some subsidy, that the vehicle should be got passed by the Government and that they should not issue notice if they fail to repay the loan instalment. First of all, they should try to know the reason for non-payment before issuing notice.
17. The scheme has resulted in raising the income level in case of 82 percent of respondents, it has contributed in raising standard of living in case of 78.67 percent and that it has also resulted in better life style, better education for children and social upliftment.
18. Most of the loanees repay their dues quite regularly. However, there were some lapses due to continuous two families and decrease in agriculture production.
19. 61.33 percent of beneficiaries expected to get relief in repayment of other instalments.
20. In response to the question whether the scheme should be continued or not, 98 percent were in favour of continuing it because it provides employment to educated unemployed tribals and provides economic benefits.

**Administrative bottlenecks :**

1. The vehicle, instead of getting delivery from nearest town/dealer, the beneficiary is asked to go at far off place. This results in additional expenditure and risk for the beneficiary.
2. Sometimes, the vehicle is not supplied as per requirement of the beneficiary. He is forced to take what is offered to him. As if, beggars have no choice.
3. After delivery of the vehicle, neither the Corporation nor the administration help the beneficiary to solve his problems. The beneficiary is left to the mercy of dealer and dealer does not care; because he has been paid in advance.
4. The Corporation does not take interest after delivery of the vehicle. A beneficiary has a lot of issues regarding insurance, RTO passing etc.
5. Many problems regarding NSFDC scheme vehicles were still unsolved at the time of evaluation study.

6. No facility is provided to beneficiary to make repayment of loan at taluka level.
7. The approach of Corporation is not humanataran, but is purely professional. If a beneficiary fails to make repayment, they would go for notice, penalty, warrant, etc. This increases tension on the mind of beneficiary and he has to incur additional expenditure. He has to employ the services of pleader and is required to spend money on legal matters. The basic objective of helping a poor tribal is forgotten.
8. The administration should take more interest in solving the problem rather than in recovery of dues.

**Suggestions :**

1. The Corporation should issue a certificate to beneficiary to enable him to get All India Permit from RTO Office.
2. If the vehicle is used for some Government purpose and if he is not paid for it; the amount should be credited to his loan account.
3. RTO Office should be requested to give priority in passing the vehicle purchased by the beneficiary from Government loan. A dealer should be given this responsibility.
4. The RTO should charge one time tax for life time like other private vehicle instead of annual tax. This will ease the difficulties of beneficiaries.
5. The arrangements should be made to provide home delivery of the vehicle to the beneficiary or the vehicle should be supplied from the nearest dealer.
6. If the cheques are given individually, there would be no chance of commission on sale.
7. The rate of interest should be deducted.
8. All the arrangements for loan or delivery of vehicle or repayment of loan amount etc. be handled at taluka level.
9. The instalment for loans on tractors should be six-monthly instead of quarterly.
10. If the vehicle is supplied at taluka level, the servicing of vehicle etc. will be simple for the beneficiary with local dealer and there will be savings of time and fuel both.

11. The vehicle should be as per demand and preference of the beneficiary.
12. The approach of Government seems to be more professional. For a lapse of an instalment, legal notice/warrant is served resulting into mental torching and unnecessary expenditure. Therefore, they should take action only after knowing the cause of lapse of at least 2 instalments.
13. It should be taxi passing instead of maxi one. Maxi costs Rs. 2,000/- per month.
14. The educated unemployed tribal youth registered with employment exchange should be given priority in extending loan benefit.
15. If such beneficiaries are not available, preference should be given to one being recommended by employment officer having registration in employment exchange.
16. It is good that advertise of the scheme is published in a news paper. This should also be published on TV and Employment Newsletter.
17. There should not be any political interference in implementation of the scheme.
18. The suggestions invited from the beneficiaries included introduction of subsidy component, removal of interest component, reducing the rates of interest, facilitating RTO passing, waving of penalty during droughts and delivery of vehicle at Taluka level etc.

**Structural changes in the scheme pattern :**

The beneficiaries were asked whether they consider the structure of the scheme okay or whether they would like to suggest some alternative arrangements; and if so, what kind of changes they would suggest. Most of the respondents were in favour of continuing the structure but some of them suggested following changes :

1. The structure is okay; but there should be speedy expedition.
2. The recovery should be made at Taluka level to facilitate the beneficiary.
3. The receipt should be given against payment by cheque / draft, so that there is transparency and the beneficiary will be able to work out the instalment paid and instalments outstanding.
4. The beneficiary should get the vehicle of his preference.

## NEED FOR NEW ASHRAMSHALAS AND POST BASIC SCHOOLS IN TRIBAL AREAS - AN OPINION

Shri Jasvantsinh Rathod

Dr. Niranjana Patel

A meeting was held on 29.3.2004 under the Chairmanship of Chief Secretary to discuss the issue of transfer of subjects of Ashramshalas and post basic schools, which are at present under the control of tribal development department; to education department for purpose of educational inspection etc. The meeting was attended by Shri P.N. Ray Chaudhary, Principal Secretary, Tribal Development Department; Ms. Jayanti Ravi, Commissioner, Schools and Mid-day meals; Dr. R. Ray, Commissioner, Tribal Development Department; Shri P.B. Chaudhari, Dy. Secretary, Tribal Development Department, Shri S.B. Mandlik, Jt. Director of Education, (Schools), Shri J.M. Luni, Dy. Commissioner, etc. It was the contention of the Tribal Development Department that in order to provide proper educational guidance, in the interest of common inspection and evaluation etc. it would be in fitness of things if the Ashramshalas, Post basic Ashramshalas, Adarsh Residential schools etc.; which are under the control of Tribal Development Department are inspected by the officials of Education Department alongwith their educational inspection programme. This contention was responded positively by the Education Department and Secondary Education Board; and the Education Department informed the Commissioner (schools & MDM) to undertake this inspection function; but the commissionerate replied that their District Education Officers are already overburdened; and as such, they will not be able to undertake this additional responsibility of inspection of Ashram Shalas etc. At last, the matter was placed before the Chief Secretary for final delision. The Chief Secretary, in his decision declared that from 1-6-2004, the inspection of Ashramshalas etc. run under the control of Tribal Development Department Shall be inspected jointly by the officials of concerned District Education Officer's inspection staff and the Assistant Ashramshala Officer together. Further, it was decided that for those Ashramshalas having only primary education facilities, will be inspected jointly by the District Primary Education Officer's Bit Inspector and the Assistant Ashramshala Officer from 1-6-2004.

Further, the Chief Secretary mentioned that there should be an evaluation made regarding administration and education in the Ashram Shalas and Post basic Schools. The report should include the information as to where the Ashramshalas, Post basic Schools and Adarsh Residential Schools are run and which are the areas where more such Ashram Shalas, PB Schools or Adarsh Residential schools are necessary. This study was entrusted to Tribal Research and Training Institute, Ahmedabad. The letter to this effect was received on 12-5-2004. Consequently, a meeting of all Ashram Shala officers was held on 5-6-2004 at the Institute and they were asked to submit the information about the need for new Ashramshalas in their areas of operation alongwith the information about existing education facilities in the areas. Thus, this study was undertaken by the Institute. Besides, the earlier studies of similar nature undertaken by the Institute were also referred and the information about need for new Ashramshalas based on field work was also collected simultencously. Besides, meeting of management of educational institutions was also held and necessary information was collected from them. We are grateful to the Government, Ashramshala Officers, management of the educational institutions, Director of our Institute and all colleagues, Shri Devchandbhai Vahoniya, Shri Bhikhabhai Patel and all others for their valuable co-operation.

This study contains more than just Ashramshalas, Post-basic schools and their locations etc. Education cannot be imparted just by establishing a school. Alongwith infrastructural facility, what is more important is commitment and transparency. The new management of Ashramshalas need to keep this in mind. In the present study we have incorporated many important issues such as ancient Indian education tradition, history of existance of Ashramshalas, value of education, status of present day education, need for new Ashramshalas or post basic schools etc. Alongwith indicating the possible places/villages/talukas for establishing new Ashram Shalas, we have also made some relevant suggestions for future guidance, which in our opinion will be useful to all stakeholders for time to come. The study clearly shows what is the role played by Ashramshala in a tribal area and from that point of view, this study assumes special significance.

### Present day position of Primary Education in Tribals :

If one looks at the figures of children availing education in primary schools (both boys and girls) in tribal areas, the District of Sabarkantha is at top with 25.54 per cent enrollment and Vadodara is last with 11.66 per cent enrollment as on 31-8-2000. On one hand, the Government is trying to make primary education free and compulsory and the Government also runs a mass movement to popularise education of girls. There is a gap between a real situation and intention of Government. If this is the picture of Primary School enrollment, what will happen if we take out the figure of Std. I & II ? It would then come to as low as 5 to 10 percent.

In the State of Gujarat, the number of tribal students in Primary Schools are 17.06 percent. Of total students, 53.42 percent are male and 46.58 percent are female. Thus females (girl child) are again in less number.

### Primary Education enrollment - District-wise in tribal districts as on 31-8-2002

Sr. No.	District	No.of Boys enrolled	No.of Girls enrolled	Total	Percentae of literacy (2001 census)
1.	Banaskantha	18620	13254	31874	15.48
2.	Sabarkantha	61197	46159	107356	25.54
3.	Vadodara	61631	51256	112887	11.66
4.	Bharuch	30391	27713	58104	13.08
5.	Narmada	36804	33901	70705	17.60
6.	Dahod	148941	122741	271682	22.97
7.	Panchmahal	72192	62955	135147	24.30
8.	Surat	111883	104153	216036	15.34
9.	Navsari	49437	46714	96151	16.26
10.	Valsad	71652	67148	138800	17.96
11.	Dangs	19491	18734	38255	21.83
	<b>Total</b>	<b>682219</b>	<b>594728</b>	<b>1276947</b>	<b>17.06</b>
	Alongwith Ashramshalas				17.78

Among Primary education of tribal children, the number of students in Ashramshalas is 4 percent. If we add the number of students in post-basic schools, the number would come to 4.80 percent. Nevertheless, the number of tribal students in primary education is quite low.

If we further analyse these figures at taluka level, there have been several talukas where Ashramshala education contribute even less than one percent. In such talukas, new Ashramshalas could be established in proportion to the population figure. The priority should be given to such districts and talukas, where the education level is much lower. If we look at the figures in above table, the number of tribal students in primary schools in Sabarkantha district is 25.54 percent; which is highest number. In contrast to this, Vadodara has the lowest number viz. 11.66 percent. Another lower number with less than 15 percent enrollment is Bharuch District with 13.08 percent enrollment. Among these districts with 15 to 20 percent are 5 viz. Banaskantha, Narmada, Surat, Navsari and Valsad. Four districts - Dahod, Panchmahal, Dangs and Sabarkantha account for more than 20 percent enrollment.

Thus, in the State of Gujarat, the level of Primary Education among tribal children is 17.78 percent. If the primary education level is so low, what to talk about higher education? Obviously, the number of tribal students in higher/college level education is very very low. In order to raise this level, the basic primary education should be made sound. How to broaden the base of primary education? We do have primary school in each village, but the poor tribal parents prefer to send their children in agricultural work or labour work instead of sending him to school. For such children, Ashram Shala is an ideal arrangement. Though its contribution in primary education is very low, nevertheless it is much more significant. In order to lower the stagnation and wastage in education, and to value the education's importance, the base of Ashramshalas should be widened. Ashramshalas have their own limitations and therefore its contribution in primary education could be lower; but considering the specific problems of tribal areas and tribal population, the Ashramshalas should be encouraged. If necessary, even basic changes could be introduced in Ashramshalas, but it is imperative to encourage it for value of education and its

coverage of students. Change is the key word of the day. Every thing undergoes change and Ashramshala should also undergo necessary change. Some educationalist, for their own reasons, oppose Ashramshala pattern. Such opposition is necessary and desirable; but its significance cannot be ruled out. In modern days also, sometimes old Gurukul pattern of schools are established and the society has accepted it. There are costly residential schools at hill stations and society has accepted it. This is a part of change in attitude. But, we are still in a primary stage. Are we not interested in development of tribal people ? or that the administrative system has been irresponsive or non sensitive ? May be, we donot consider it to be social responsibility. Whatever it is, fact remains that the education level suffers. It is difficult but not impossible to take interest even amidst some odds. What is required is sincerity and honesty. Either committed voluntary organisations or committed persons can undertake this responsibility. There could be several suggestions and a lot of recommendations; but what is primarily necessary is adequate infrastructure. Development does not mean that some section of society progresses and the remaining lags behind. Unequal development is not a characteristic of developed society. Better late than never. Tribals have their human rights. Let us respect his dignity and identity. Let them develop along with us. Education is one of the facets of development, and other facets will follow when one is achieved.

#### **Need for new Ashramshalas :**

In tribal areas, the contribution of Ashramshalas is most valuable. We have been putting great emphasis on education of tribals for last six or seven decades. Several efforts have been made to impart education to these tribals residing in remote forest and hill areas. But it is difficult to run a school there. It is equally difficult for a teacher to run a school there. The tribals are backward in education compared to their non-tribal counterpart; but they donot come forward to take education. This has many causes. But if the schools donot succeed in imparting education, Ashramshala is a better alternative. This will be useful for their educational upliftment.

Government have been making efforts to provide primary, secondary and higher education to the children of the State. Several Schemes have been launched to



attract children. Especially in the backward areas, where the level of literacy is very low, continuous efforts are made both by Government and committed voluntary organisations to popularise education. Government supports such efforts. Among the tribals residing in remote areas, the level of education is at the lowest. In order to encourage education system in such areas, the pattern of Ashramshala was developed, considering specific geographical conditions and following the recommendations of research studies. The experiment of Ashramshalas is positive. But, yet, the level of literacy has yet not come up. There is a lot of wastage and stagnation among the children in these areas. Ashramshala is perhaps a better alternative in such situation. Starting of new Ashramshalas in these areas could solve the problem.

We had a meeting with the officials dealing with this system of education. We had mutual discussion on various aspects of Ashramshala education. Then we devised a format covering the matters such as population of a village, existence of a school, if a school is not existing, the distance of the nearest school in other village; number of children of school going age etc. We collected the information from the officials based on these aspects. Following picture emerged as a result of our preliminary survey.

- (1) As per 1993 record, the enrollment of tribal children in the State is 10,61,706. Of these, 50,214 children (4.73 percent) could avail of Ashramshala facility. This is a clear case for starting of new Ashramshalas, where only few could avail of existing Ashramshalas.
- (2) There are several Non-tribal districts, where also tribals have been habitating. Ashramshalas could also be started in these district too for the tribal children.
- (3) There are many tribals who have been migrating to other places in search of work. The rate of migrating is on increase. Ashramshalas could also be started in areas from where the tribals migrate to other places.
- (4) The educationally and economically backward tribals still remain in remote hilly and forest areas. Ashramshalas, instead of regular schools, could be a better alternative there.

- (5) The hostels in tribal areas should be transformed in to Ashramshalas. There should be society oriented schools.
- (6) In South Gujarat, Surat district occupies topmost positions in tribal education among all tribal districts. There have been more number of Ashramshalas in last decade. But in intensive-tribal populated talukas, there are very few Ashramshalas. Hence, new Ashramshalas should be established in such talukas.

In Short, more Ashramshalas are required to impart better education, better care and better manners to the tribal children in young age.

**Proper places for New Ashram Shalas and Significant Suggestions :**

Though present Ashram shalas donot cater to more number of children in tribal areas, its significance cannot be overlooked. The main reason is the education provided in Ashramshala is not limited to literacy; it is basic education for life. Secondly, the guardian has not to incur any expenditure on the children admitted in Ashramshalas. The children admitted in Ashramshalas come from poor families having insufficient and uncertain source of income. For them, Ashramshala proves a blessing. The level of literacy in remote and undeveloped areas is very low. It doesnot come up dispite many efforts addressed to this vital issue. It is suggested that the local arrangement of education could be useful. Instead of placing a child on some work, parents may consider it better to admit him in an education institution if such facility is available at door step. Therefore we have done an intensive exercise and have identified places where the education facilities are available at far off places or are available inadequately; and we recommend that priority should be given to these places to start new Ashramshalas. The reasons are obvious and the results will be surely positive.

## Identified Places :

District	Taluka	Name of the villages
Banaskantha	Amirgadh	(1) Jethi (2) Karamadi, (3) Sonwadi (Here a secondary school is also necessary)
	Danta	Mordungara Machkod - Past Basic School also necessary Sonali, Chari
Sabarkantha	Khedbrahma	(1) Mamo Pipla (2) Chandrana (3) Dhedhka (Polan)
	Meghraj	(1) Matoda (2) Kadwadi (3) Bhatkota (4) Ramadgam
	Vijaynagar	(1) Sarsat (2) Khokhara (3) Pal (4) Rani
	Bhiloda	(1) Vagesavari (2) PanchGanda
Panchmahal	Santrampur	(1) Budhad
	Ghoghamba	(1) Sarsat
	Morava Hadaf	(1) Bilvanica
	Shanera	(1)Nada
Dahod	Garbada	(1) Chhar Ghoda (2) Vajelat
	Devgadhbaria	(1) Amali Pani
	Jhalod	(1) Karol Dhara (2) Kakroli
	Limkheda	(1) Chhapari
Vadodara	Chhota Udepur	(1) Kumbhari (2) Viranpur Lagani area east to Jhor (3) Mandavala (4) Kadi Pani (5) Khantiya wad
	Nasvad	(1) Amroli (2) Gharsima (Post basic school very much needed)

Nandod	Dediyapada  Sagbara Jambusar	(1) Moovi internal area (2) Vel chhandi (3) Kumkhal (1) Dattwada (1) Panchakada
Navsari	Vansada	(1) Vangan (2) Sara
Valsad	Kaprada/ Dharmadar  Kaprada        Dharampur	Madhu Bandh Dam catchment area. The regular Primary school std 1 to 4 may be closed down & Ashramshala be provided.  Tukwada area (1) Aslona (16 kmt. South to Sutharpada) (2) Asal Kanthiya (3) Gan Veri (4) Sukal Bari (5) Chepa (Nani Palasar) (6) Vir Khsetra The Hostel for std. 1 to 4 be converted into Ashramshala (1) Manai Chanthi (AAd Vera side) (2) Sandar
Dangs	Ahwa	(1) On Daun Dungar (2) Chikhalada (3) Gadhvi-Oiwan Temry (4) Don-on Chinchali Road (5) Manhalpada Ashram School for girls (6) Janla (a new village on Navapur road) (7) Pandawa (High School required) - east of Dangs known as pandav (aves) (8) Paplaidevi (Highschool required) Interior to subir on north
Surat	Umarpada  Nizar	(1) Lilwana (2) Chokwada (3) Khoda Amba (1) Balambha

**Suggestions for starting and running new Ashram Shalas :**

- (1) Before starting of a new Ashramshala, the education level of concerned Taluka needs to be considered. First priority should be given to least literate taluka. The talukas where percentage of education is low should be preferred. In the present study, the percentage of children in Ashramshalas is indicated.
- (2) The area also should be considered. Most of the interior areas have no facilities for education. The areas where schools do not function regularly or where teachers do not attend regularly should be preferred for starting a Ashramshala.
- (3) When the Ashramshala is established in an interior area, it need not be with halfhearted approach. The Ashramshala should be given to devoted people with firm commitment for educational activities and service-attitude for tribals.
- (4) The Ashramshala should not be sanctioned to trusts or people who bring political pressure or such other pressure - tactics. Only those organisations should be considered who are totally devoted to education, who have capacity to develop an infrastructure, who have a team of sincere and committed persons to work in such areas. Ashramshala is not a political gymnastic. It is meant to construct the character of innocent children. It has a responsibility to give shape to the citizens of to-morrow. Therefore, there is no place for intellectual gymics. Only these organisations/individuals should be preferred who can work as torch bearers.
- (5) Preference should be given to such talukas who have more possibility of migration of people. The migration of parents affects the education of their children.
- (6) Moral standards should be prescribed to run an Ashram Shala. The capacity of an Ashramshala should be decided on the basis of maximum children available there. Some unscrupulous management show false presence of children, to claim more grants from Government. Sometimes, they try to bring children from outside area, just to have more number. Sometimes they claim to have adequate facilities; but in reality, they do not have such facilities. There are

immoral practices. Instead real situation should be accepted. If proper education is provided; it is justified to continue on Ashramshala and not otherwise. All these require transparency.

- (7) These children who come to Ashramshala, come there to get education. Therefore all the activities and assignments should be education - oriented. In most of the Ashramshalas, the kitchen are unattractive. They should be made neat and clean. Even when local varieties of food are permissible, the food should be fasteful and nutritious. Kitchen should be neat and clean. Cooks should be properly trained and well oriented. The management should be courteous.
- (8) The store room should be well taken care of. Foodgrains should not be wasted or spoiled. Usually the management play least importance to food-store. Sometimes the foodgrains or pulses get spoiled, such items affect the health of children. Children are also not trained about taking care for food-items.
- (9) Rarely the nutrition aspect of food is taken care. Food-manu is prepared but never followed. There are some areas where milk is not at all available; but it is shown that milk is issued to children. This is immoral act. When milk is not available, it should not be included in menu. The menu should be prepared considering calories requirement of children of particular age-group. Many a times, food is served in less quantity. Simple but nutritious and adequate quantity food should be provided. Besides, the food items which are popularly used in tribal areas such as Makai (Maize) Rice etc. should be included.
- (10) As regards health; each Ashram Shala keeps First Aid Box; but the children donot often come out with their health problems. They wait for a couple of days and then express themselves. By the time, the problem becomes more complex. Sometimes, a child is given some preliminary medicines and is asked to go home. All these issues need better handling. The cause of illness in children could be due to water, food or environment. In such cases, some shift in food items could be made. Usually during prayers, the general query about health could be made, so that immediate measures could be taken. Often there are skin diseases in children. For this, both preventive and curative measures should be taken. Proper care should always be taken.

- (11) Clothes and Hair need special care. Sometimes, clothes carry small viral infectious fungus. Sometimes, there are louse in the hair, especially among the girls. The staff of the Ashramshala should observe whose clothes or hairs are unhygienic. The clothes should be kept in boiled water every forthight for hygienic purpose.
- (12) Never think that children can live with inadequate facilities. Let us keep in tune with time. Let the children enjoy adequate facilities. Some of the Ashramshalas have inadequate beddings. The children should be provided with simple but decent beds. They should get protection from cold as per local conditions. They should be protected from mosquitoes by use of mosquito nets.
- (13) Before sanctioning an Ashramshala, the place should be examined thoroughly. The number of available children also should be assessed; so that problem of shifting of place at later stage may not arise. Sometimes, manager requests for change in piaces. This should not be encouraged. At times, the Ashramshala for tribal children is run in non-tribal area. This is improper and irregular. Therefore thorough checking is necessary.
- (14) The Physical work in an Ashramshala should be only as a part of education. Some of the Ashramshalas are run as labour camps. Usually children's services are deployed for personal and family work such as household cleaning, cleaning of utensils, washing of clothes, taking care of younger children etc. etc. The children may like to perform such work, but it is virtual exploitation of young children. If the services of children are deployed on occasions of celebration of a festival; it could be understood, but this should not become a regular practice. Such things should be clarified in advance before giving sanction of starting an Ashramshala.
- (15) There should be some flexibility in case of number of children. Many a times, more children seek admission in Ashram shala. If the management can make physical arrangement, the maximum ceiling should be raised to 120. In such case, ultimately, the tribal children will benefit. This will not require any other change or any more facility.

- (16) When the sanction for starting an Ashramshala is required by an association or a society, it should be ensured that the proposed land for construction of building has been declared as N.A. The opinion of an architect should also be obtained.
- (17) The flexibility in terms of distance is also recommended. Because, some of the areas have only water ways and use of boat is required. (e.g. Damanganga area). The cases where the road communications are cut off, special considerations about distance could be made.
- (18) When the land is not available for construction, due to forest regulations, some useful dialogue with revenue forest authorities should be established.
- (19) Sometimes when land is available, source of water is lacking. In such cases, special meetings should be arranged with water supply department or Irrigation Department to get water for educational purpose.
- (20) Besides, arrangement for conservation of rain water should be considered at the initial stage only. This will ensure supply of water on regular basis.
- (21) We wish to be partner in welfare and progress of tribals. Some of the management people opine that the subject of Ashramshala should be under Education Department only. This is reasonable demand insofar as it ensures Educational standards, availability of benefits of modern education technology, regular training and examination, assimilation with new pattern of education and all benefits of being in mainstream of education system. This can benefit children too. We recommend that all educational matters be looked after by Education Department whereas finally, infrastructural arrangements (capacity building) etc. should be with the Tribal Development Department.
- (22) Gujarat Nai Talim Sangh has recently represented to Tribal Development Department that the Ashramshala should be for Std. 4 to 7, instead of Std. 1 to 7. We are of the opinion that in case of new sanctions, some of the Ashramshalas should be sanctioned for Std. 4 to 7, so that the comparative results could be assessed.



## An Inquiry into Ansari Community

Kantilal D. Makwana

### **An Issue :**

The Joint Secretary, Social Justice and Empowerment Department, Government of Gujarat had issued a letter asking to conduct a study and submit a report whether the Ansari community people could be considered to be synonymous to Julaya.

### **Objective of the Study :**

The objective of this study is to conduct a research through fieldwork and collect the information to find out whether 'Ansari' term can be considered synonymous to 'Julaya' so that this could be useful to Government in taking policy level decisions. Various reference material and research studies could be available to find whether 'Ansari' is synonymous to 'Julaya'. This could be used at appropriate time during or after field work process.

### **Points kept in mind during Research :**

Following points have been specifically considered during research work :

1. To collect information about their status in society on the basis of their social, economic, religious way of life.
2. To make a comparison with other backward communities.
3. To find out their origin and original place of habitation.
4. To know how are their houses, their mohalla and their way of living.
5. To collect information about their occupations.
6. To find out if 'Ansari' really is a synonym to 'Julaya'.
7. 'Julaya' community is a part of socially and educationally backward communities. SEBC. They also include Tari, Tai etc; but the term 'Ansari' is not found in it. The objective of the study is to give opinion if 'Ansari' also could be included in it.

### **Introduction :**

In Indian Society's socio-economic frame-work, the backward class communities have very complex problems. No study of backward community can be com-

plete without basic understanding of historical background about stratification. The future is hidden in present and present is an outcome of past. The situation of that community can be assessed by the study of poverty, occupational factors, social status and their customs and rituals.

Usually socially and educationally backward communities constitute their caste-groups and associations and make a presentation of their problems to the Government to solve their problems. The matter of examining whether 'Ansari' can be considered as synonymous to 'Jalaya' or not was entrusted to Tribal Research and Training Institute, Gujarat Vidyapith, Ahmedabad by the Social Justice and Empowerment Department of Government of Gujarat, Gandhinagar. This responsibility was completed following the research methods in focus. For this research study, the methods and techniques such as sampling, Interview, participatory observation etc. were used. Where ever necessary, even library was used for reference material.

The people of Ansari community are found in the State of Gujarat at various places in more or less number; but their concentration is found in the cities like Ahmedabad, Surat, Navsari, Bilimora, Vadodara, Rajkot etc. where the taxtile industry had flourished. The field work for this study was conducted in the areas of Ahmedabad and Surat cities. 'During the Study, the Ansari families have given good co-operation and supplied necessary information, for which the community people and their leaders deserve thanks.

#### **Historical Background :**

The term 'Ansari' has been originated from Arabic language; which means a helper ! When the Paygambar Mohmad started to propagate Islam in Macca, the people of Macca were irritated and they had become enemies of Paygambar Mohmad. They were planning to kill him. The Paygambar had come to know about this and therefore he decided to march to Madina (Hijarat), alongwith his companions. Accordinly he marched to Madina. In Madina, people respected him and supported him. Each of the Mujahir (companion) was treated as brother wherever he had gone and was made one's partner in prayers. Thus, a particular group did commendable work. Such helpers were known as Ansari - arabic word used for a helper. Thus, the Ansari community came into existance.

In Islam, there are no castes, class, etc. such classification is prohibited in Islam. They believe that all are equal and there could not be any discrimination between them.

The Ansaris residing in Gujarat have originally migrated from North of India - Particularly Uttar Pradesh and Bihar. Mostly they concentrated in Urban areas such as Ahmedabad, Vadodara, Surat etc. Even on to-day, several Ansari Community people still migrate from U.P. and other states and permanently settle in Gujarat for their occupations.

One can find reference from Anthropological survey of India of Government of India wherein socio-economic and historical details of all communities in different States is provided.

#### **Population and Area :**

This community had migrated from North India, Rajasthan etc. in search of occupation and settled in Gujarat. At that time, the textile industry in the State of Gujarat had been at the top and Ahmedabad was called Manchester of India. Therefore they were attracted to Gujarat.

"The Ansari's hailing from Rajasthan are called Marwadis in Vadodara. They are a labouring community, engaged mostly in bricklaying, nicke polishing on metal utensils."

"The Ansari people are a large unreached Muslim people group in India, Pakistan, Nepal and Bangladesh."

The discussion with their leaders revealed that there is no census done of the community and hence it is difficult to say, the exact number of people; but it is estimated at about 1 lakh people.

**Estimated number of Ansari Families - District-wise  
(as reported by them)**

Sr. No.	Name of the District	Estimated Number of Families
1.	Ahmedabad	14,250
2.	Vadodara	300
3.	Surat	1,000
4.	Banaskantha	125
5.	Sabarkantha	80
6.	Nadia	110
7.	Rajkot	300
8.	Junagadh	210
9.	Dhoraji	500
10.	Junagadh	150
11.	Porbandar	50
12.	Viramgam	15
	<b>Total</b>	<b>17,170</b>

**Mohalla :**

Their Mohallas are in a straight queue.

Usually, other communities do not reside in their Mohallas. They share the common facilities provided in the village / town. There are no separate facilities provided to them.

In towns, they reside in chawls. It is a slum area, thickly populated. There is no open space to allow comfortable movement. The place lacks air and ventilation. The houses are also built unplanned. Usually, public toilets are provided in their locations.

The small Panbidi stalls, kirana stores, the trolley carrying toys and cutlery, vegetable vendors etc. are found in their Mohallas only.

**Houses :**

Usually the houses are both kutchha and pucca. For those who live in slums /

chawls, the houses lack proper air and ventilation. There are metal-sheets or plastic sheets covering the roofs on walls made from bricks and clay etc. There is hardly one window in a house.

The houses at Pujarini Chawl, Ahmedabad in Rajpur area and those in Saiyadpura in Surat were densely populated. There were usually sheets on kutcha-pucca walls, or if the economic conditions permit, there would be RCC slabs. If further economic conditions permit, there is first floor also. On an average, there were less number of rooms and more number of family members.

#### **Problems :**

The field work for this study was done in areas of Ahmedabad and Surat. When the personal visits were paid in chawls of Ahmedabad and Surat, a number of problems were presented. The main problem is economic. Besides, they have been included in SEBC (Baxi Panch) but for some technical reason, they are deprived of the benefits. Everywhere they presented these problems. Some of the youth members very seriously represented that if they are not provided benefit as 'Julaya - Ansari', their career will be at stake. Some of the youth had to discontinue their studies due to this problem. Likewise, some of them had to go to court of law to seek justice in admission in educational institutions. But each one of them cannot afford to go to court of law to seek justice. Besides, there is density of population wherever they reside. They lack basic facilities like latrine, Bathroom, drainage etc.

The educated youth and the educated unemployed persons had also made very severe representation. Since some of the genuine representation are very effective; and therefore they have been included as special case studies.

#### **Conclusions :**

This study was conducted through the process of participatory observation, fieldwork and Interviews. The study was conducted in a short duration of time, deploying the techniques of Social Research. Wherever necessary, the reference books have also been used.

The information was collected during field work from the respondents, wherein

we had discussion with them, moving in very densely populated areas of slums and chawls. On the basis of such information collected, we had drawn following conclusions :

- (1) The origin of 'Ansari' community seems to be North Indian States such as U.P., Bihar, Madhyapradesh, Rajasthan etc. They seem to have migrated from these states and have settled in the State of Gujarat.
- (2) They identify themselves with 'Ansari' surname.
- (3) A large portion of their population is concentrated in the districts of Ahmedabad, Surat, Vadodara, Banaskantha, Rajkot and Junagadh etc.
- (4) Their total population in the State of Gujarat is around one lakh.
- (5) Their culture and rituals are like other Muslim people of the State. They follow such rituals.
- (6) Most of their families are poor and live BPL.
- (7) They follow Islam religion.
- (8) There is education among girls too; but the percentage is rather low.
- (9) They have patriarchic family system and largely they prefer to stay in joint families.
- (10) Julayas are Muslim. They were originally weavers. They are also known as Garama, Tariya, Tarina etc, The Julayas are socially and educationally backward community.

**Recommendations :**

In the Gazette of India, Part I, section 1, on page 3, in the central list of other backward communities of Gujarat State, there is a list of centralised communities (alongwith sub-castes and synonyms) . There was no name of 'Ansari' in the old list. It only contained the names of Julaya, Garama, Tariya and Tari (all Muslims). But in a new list, the name of 'Ansari' is added. Thus the new list of 6th December 1999 contained the names - Julaya, Garana, Tariay. Tari and Ansari (all Muslims).

As per the list contained in Gazette as well as in our opinion, the Ansaris

community deserves to be benefitted as SEBC. They are associated with Julaya, Garana, Taria and Tari and therefore logically, they become eligible for equal and similar benefits. The only question that was to be decided was that of synonymity which was the focal point of this study.

The social Justice and Empowerment Department as per their letter no SSY/1102/1097/A have clarified that in cases where it is found difficult due to the synonym of a word in the central list or State in Mandal Commission's recommendation, the State Government or Central Government can accept the synonym word for each other and can decide to give the benefits. In this case, when the word 'Ansari' is accepted as synonym to Julaya' community, and whereas, in other State also both 'Julaya and Ansari' are considered to be synonym words, and whereas there in an acceptance of synonymity between Ansari' and 'Julaya' in historical, social, religious and anthropological reference books; it would be in fitness of things to follow similarly in the State of Gujarat.

Considering the above facts, legal position, anthropological, historical, social and religious reference as well as the recommendation in para 12.10 of Chapter 12 of Mandal Commission's Report, we also recommend that the Ansari Community of Gujarat may be declared synonym to 'Julaya' and place them in sub-group of 'Julaya' community and that a policy level decision be declared in this regard; so that 'Ansari' community become eligible to get respective benefits.

It is once again emphasised that in various other states too, 'Ansari' are considered synonym to 'Julalya'.

During this study, we had observed as Researcher that 'Anasari' people usually stay in slum areas and they are poor too. The respondents have contented that both 'Ansari' and 'Julaya' are synonym terms; but their leader had also added, that they preferred to be known as Ansari; because 'Julaya' as a term expresses offending tone. Nevertheless, based on own interviews with Ansari respondents as well as on our participatory observation, we are convinced that 'Ansari' and 'Julaya' are synonymous terms; and there have not been social differences. It is only difference in expression; and such, we recommend that 'Ansari' community be provided with all the benefits available to them as SEBC community. Nevertheless those Ansaries

who are known as Momin, Shaikh, Saiyad, Muman, Mugal or Pathan etc. are not similar 'Ansari'. Only Julaya Ansaries are SEBC.

Now it is for Government to decide, which section of people to be benefitted, in which field, they need be given benefits, with what date and to what extent such benefit be provided; and what evidence to be considered to decide community or sub-community etc. This can be decided at higher level by top level officials or a committees wherein the resercher can be consulted, for his opinion; but the final decision should be taken by Government.



## TRADITIONAL HAT BAJAR OF TRIBALS

Dilip Parmar

The tribal area is located in eastern strip of the State. There was no Bajar system in this area in earlier period. The Vendors used to come with different items to make a sell and the tribals used to purchase articles in Barter system, since they didnot have money in cash. Even there was lack of transport and communication system and the vendors used to carry the articles as head-load. Then it was decided by the vendors / sellers that they should get assembled on a particular day of a week. The tribals also came to know about this new system. They used to come to make purchases in this market; and gradually it was known as 'Hat Bajar'.

The system of Hat Bajar in tribal areas is as old as 2000 years. It reflects the tribal way of living, their original culture and their economic system. The Advisory committee, therefore suggested to make a study of such system.

### **Selection of Topic :a**

The topic of traditional tribal Hat Bazar is made because it reflects the tribal way of life, their cultural, economic and social customs etc. Very few studies have been conducted on traditional Hat Bajar of tribals. It was thought important to find out various kinds of transactions that are made in this Hat Bajar. The Advisory Committee also felt that something new will emerge from the study of tribal Hat Bajar; as the study would lead to understand the changes that have occurred in socio-economic and cultural milieu of tribals in past some time. These attractions led us to selection of this topic.

### **Objectives of the Study :**

Following few objectives have been kept in focus of this study :

- (1) To know where and where the Hat Bajar is held ?
- (2) To find out why it is held on that particular day only. Is there is special significance of the day ?
- (3) To know what is sold in Hat Bajar. That means, it shall reflect which items are brought and sold by the outside dealers.
- (4) To see if the barter system still prevailed in Hat Bajar.
- (5) To find out if the Hat Bajar is merely a market of buying or selling or whether it has some relationship with its cultural life.

- (6) To know if it is really "traditional" in nature; or whether it has undergone a change in this respect.
- (7) To know what kind of items are purchased by tribals in that Bajar; how do they make a bargain, how do they see the quality or whether it is just taking from a dealer, the way he gives it.
- (8) To know how this Hat Bajar affects their cultural life :
- (9) To know and understand the activities of Hat Bajar; to know whether it is really useful to tribals; and if yes; how.

### **Research Techniques :**

During field work we had collected the preliminary as well as detailed information about Hat Bajar from the vendors who come to sell their articles in Hat Bajar, from tribal and non-tribal customers, who go and buy articles over there. We had tried to make observation to find out how is the understanding of both tribal and non-tribal customers in Hat Bajar purchases, how do they make purchases, how do vendors behave with their tribal customers, whether customers are exploited in this Hat Bajar etc etc.

We also tried to know from people residing around the site of Hat Bajar and collected their responses about possible impact of Hat Bajar on their life.

For secondary kind of information, we had used library reference method, including earlier studies in that regard, if any.

### **Findings :**

- (1) The tribals make purchases of various requirement of their life, from Hat Bajar. It can be considered as centre of tribals' economic activities and a place supplying day to day requirements of tribals.
- (2) There are many buyers and many sellers in Hat Bajar. Therefore, there is a competition. Therefore Tribals are at benefit. But often they are also exploited in Hat Bajar.
- (3) The tribals get better rates for their agricultural products in a Hat Bajar as compared to their local market. Therefore tribals prefer to make their sell, at the Hat Bajar rather than in their local market.

- (4) Hatwadas is weekly activity; therefore the tribals buy their weekly requirements from a Hat Bajar.
- (5) Tribals make bulk purchases during Holi and Diwali days. Thus, Hatwada becomes a big festival event in such days.
- (6) The sellers in Hatwada are both tribals and non-tribals. They are merchants in nearby villages or towns. But they collect good profits from Hatwadas.
- (7) The sellers bring a number of items to sell in Hatwadas. In case of vegetables or other perishable articles, the prices are reduced during evening at the time of closure of Bajar. It is always prudent to dispose of such items even at reduced rates, rather than allow it to degrade. Even carrying home such degraded perishable goods is a costlier exercise.
- (8) Tribals purchase many items from Hatwada. Visit to Hatwada for them is a social event. When they visit a Hatwada, they spend a couple of hours in meeting their friends and relatives. They discuss many things. They do not visit Hatwada just for shopping; but they look for their relatives, friends etc. here and there in the Hatwada.
- (9) When they meet friends and relatives in a Hatwada, they inquire about the health and well-being of their family members. They discuss about matrimonial matters at length. Usually when they visit Hat Bajar, they carry 5-10 kgm. of cereals or such other items produced in their farm. They sell it out in a Bajar; encash money and make purchase from this money. Often they make direct barter too.

**Suggestions :**

Society is always changing. All societies undergo change in a period of time. The tribal Hatwadas are also in the process of change. The major change is, tribals are not only buyers; some tribals have become sellers also in a Hat Bajar.

- (1) More space for a Hatwada should be provided by a Panchayat.
- (2) More security arrangements should be made.

- (3) Government should provide for extra transport facility on Hatwada day; so that tribals are not exploited by private transport owners. They also carry more passengers creating conditions for accidents.
- (4) Facilities for drinking water and mobile public toilet should be provided.
- (5) Primary health facilities and emergency treatment facilities should be provided through Government dispensaries or a PHC.
- (7) The approach roads to Hatwada place should be resurfaced. e.g. Panchline, Taluka Pardi has a very bad road.

#### **Responses from Tribals about a Hat :**

The Hat Bajar is held every week in the tribal areas at different places. During this study, efforts were made to know from the tribals visiting Hat Bajar, how do they look at this weekly Hat Bajar. What according to them are benefits of having such traditional weekly Bajar ? what would they lose if such Bajars are not held ?

The tribals have responded that they get their weekly requirements from a Hat Bajar at cheaper rates; and they can also sell their own item. They explained that they may have a goat or a chicken to sell; but they cannot go from home to home to ask if some one needs it. But if they carry it to Hat, it can be disposed of immediately at a competitive rates with cash payment. Likewise, they can sell the forest products in a Hat Bajar; and purchase their consumption requirements. They felt that Hat Bajar is indeed very useful to them.

The items useful for marriage occasions are also available in Hat Bajar. Such item in regular Bajar, even at taluka place town, is costlier; but in Hat Bajar it can be availed at reasonable price.

The sellers coming to Hatwada from different areas are well-aware of requirements of people. They know which festival is celebrated in which area at what time. Accordingly, they bring items of seasonal requirements. Even Diwali is celebrated in different areas on different days. The local sellers, aware of this fact, bring items of real requirements for local tribals; such as crackers, colours, rangoli etc. Usually such items would not be available in regular market. e.g. before Holi days, they will

bring Pichkari, Colours, dates (Khajoor), Sweets etc. Some people during those days visit Hat, move from shop to shop dancing and singing and collect fund for Holi.

Thus the Hat is useful for tribals in social, religious, cultural and economic matters. They have no other alternative for a weekly Hat Bajar; because visit to a Hat Bajar is a must, even when the big bazar is available for them.

## **BHILS OF PANCHMAHAL - DAHOD AREA : DEVELOPMENT AND CHANGE**

Chandrakant S. Patel

Some groups have remained backward socially, economically, educationally and politically as compared to other groups of society. This was clear even at the time of independence. That is why, immediately after independence, the Government was asked to take measures for their welfare and speedy development, through Article 46 of Constitution of India. Immediately after independence, during the implementation of Five Year Plans since 1952, several development measures were undertaken through planned development approach to raise the standard of living of those living below poverty line. Even then, it was mentioned in Rural Development Programmes that even after implementation of these Five Year Plans, the poor masses, for whom these programmes were focused, could not be brought out of poverty. Therefore, more realistic and planned programmes at individual and community level have been launched for those who are deprived of development, with a new approach. Thus, the State Government have allocated a lot of funds and spent a lot of money but it seems the aim of bringing up the standard of living of poor people have not brought expected results. Some of the awakened groups could get good benefits - educationally and politically. But those who are yet not awakened or educated, lead an inferior life of utter poverty, making the conditions more serious.

Bhil tribe in the State of Gujarat are number one in terms of tribal population; among primitive tribal groups; but they have lagged behind in march of progress. The Bhils in Primitive Tribe Groups in the Panchmahal and Dahod area account for 46 percent of primitive tribe population. The area is drought - prone; and these Bhil primitive group tribe are very very poor. They are migratory tribe. Who are these Bhils ? What is their condition ? What are their problems ? What are its solutions ? Here is a study to address to these issues.

### **Objectives of the Study and its Significance :**

The development among the undeveloped tribes / communities is possible only when the process of development is continued in the tribal areas. Considering

this fact, as well as some other issues, the study of Bhils of Panchmahal - Dahod area is presented.

- (1) This study is intended to look into the standard of living of the total area through the general family history, as well as information about social, economic, religious, political, caste - panch and health aspect of Bhils of the villages selected from Panchmahal - Dahod area.
- (2) It is intended to know whether they have benefitted from the plan schemes formulated as well as implemented in and outside the project area or have been deprived of such benefits, and why ?
- (3) What are the beliefs or legend about the name and origin of Bhil tribe ? What are different opinions prevailing about this ?
- (4) What is the base of their economic structure ? what is the present day condition ?
- (5) Most of Bhils live very traditional life. Why they are so poor living in BPL condition, and why most of them are under debt ?
- (6) Why the process and awareness level is so slow among such a big populated tribe ?
- (7) What are the issues of their development and how could they be solved ?
- (8) It is also intended to know obstacles against development of the Bhil tribe and to assess their pace of development.
- (9) This study will provide valuable information to the researchers, students, those connected with this tribe and to all stakeholders connected with development activities.

#### **Research Techniques :**

A family data-sheet was prepared to collect the relevant information about the families of Bhils of Dahod - Panchmahal area. The importance was given to both qualitative and quantitative aspects of the study. Various techniques were deployed to know about their economic, social, cultural and religious information. Observation was one of such techniques. Some information was collected by personal contacts

through interview method with several Bhil families. Primary information was collected through field work and secondary information was collected through library. For statistics, use of books and census studies was made.

#### **Area and selection of Families :**

Bhil tribe and their sub-tribes have been residing in various parts of Gujarat State with different names. Here, the focus is on Panchmahal - Dahod districts and their Talukas / villages where there is large number of Bhil families. Following areas are selected :

**Dahod District :** Dahod, Garbada, Jhalod, Fatehpura, Limkheda, Dhanpur, Devgadh Baria.

**Panchmahal District :** Santrampur, Kadana, Ghoghamba.

Totally 100 families have been studied from seven villages of Santrampur, Jhalod, Dahod, Limkheda and Dhanpur Talukas.

#### **Bhils - Historical and Physical Background :**

Bhils have been habitating in this country from very ancient period. We have ancient tribes like Gond, Santhals and Bhils. We got a number of references and evidences about Bhils from our ancient literature. In ancient Indian literature, in Sanskrit scriptures and in Purans we have references about Bhils. Even Abul Fazal in his "Ine Akabary", had made reference of Bhils. Bhils have been co-existing in Indian history alongwith Aryas since Rigved period. We have incorporated such references about origin of Bhils from linguistic, ancient legendary, anthropological, blood - relationship and other historical references.

#### **Bhils - Colour, Features, Qualities and Nature :**

Bhils are of dark or often wheaty complexion. Sometimes they are fair skin too. They are physically well-built, tall, strong and stout. They are bold, advencherous, faithful and straight forward people. But on nagative side they are idle, addicts, frightened from Government Officials and police or from sophisticated people. Often they have criminal have mind. They are very sensitive and therefore they would use abusing words or entre into quarrel soon. Nevertheless, they are generous and hospitable people.



### **Physical civilisation and equipments :**

Among Bhils, we find slow but solid change taking place on continuous basis. There may not be any direct change in their social system but the change is evident in last few years in internal and external factors. The external change is more evident than internal one. The change has both good and bad impact. The change is evident in increasing educational facilities, the religious activities of various religious groups/sects, increasing urbanisation and industrialisation, effects and impact of new technology, various development programmes undertaken by Government, irrigation programmes, impact of migration started in last few decades. All these changes have impact on their physical aspects.

### **House / Habitation :**

The change is more rapid and evident in physical aspects. The Houses of Bhils are usually single - storied and kuchha. They have clay walls, grass ceiling or dry hay ceiling. Now the Bhils have also taken up employment, due to impact of education. They have now a house in Government Housing Colony which are well planned with ventilation, brick walls, RCC roof etc. When the economic conditions are better, they have a pucca house, with good furniture. Usually the houses of Bhils are at distant places or in small cluster, and often on high hills or lower parts. Most of the houses are small. They make it in two parts. The cattle are kept near a house in a place made from wooden sticks. The agricultural equipments are kept in a corner. Besides household kit. Baskets, Tokra, Big drum, flooring mill (made from stone), cloth Box, hurricane, utensils etc are also stored in a corner. The huts are made from clay - grass etc; The medium level houses are made with cutcha walls and tiles on roof and the pucca houses are brick-walled and RCC roof.

### **Language - Dialect :**

The Bhils of Dahod - Panchmahals have a distinct language - dialect. It cannot be written. It is a spoken language, Dr. Shantibhai Acharya has thrown some light on Bhil dialects in "Bhil-Gujarat Shabdavali". Besides, Pandurang Govind Vanikar has also given some idea about words used by Bhils in the book "Bhils of Panchmahal". The Bhilodi language with some Marathi words indicates that there was, Sindhiya

rule before 1861. Here we find a word 'Ugabadu' for bath; 'AAI' for mother, 'Dada' for elder brother etc. which are Marathi words. But, total vocabulary is much limited. Because, Bhils usually do not use many words. If one word is sufficient, they would not use two. They may nod their head instead of saying 'Yes' or 'No'. Besides, their language is rough; and they may not use sophisticated plural address even to any great man before him. This is not for offending a person. Well, it is only their way of expression.

#### **Dress :**

Males usually and traditionally put on a Langot - Short dhoti - thrice as long as its breadth; and Chaddur on his body, a dhoti, blanket and a safā on head, the well conditioned people put on dhoti and a shirt. The poor people carry on with a small worn and torn off piece of cloth on head, one dhoti, a chaddar, a blanket and a langot. The youth put on half pant and a shirt and often keep a woolen blanket chhaldar or a lungi or a towel. The educated one put on shirt, pant, jacket, jeans and tere-cotton clothes.

The females put on petty coat / Ghaghara, Odhani and Kansabi. They put on very few clothes; but with some more income through income generating activities, have increased their quota. Females like tatoos.

Young children usually move naked, but after five years they put on some traditional clothes. Langoti is a must. Sometimes, girls have a Odhani. The educated women put on dress (Punjabi) or Saree and Pettycoat, blouse. etc.

#### **Ornaments :**

The males put on silver Bhoriya, an arm let (Kada), Mardio or small rings and selkadi etc. in ears, Silver Kandoro on waist and silver rings on fingers. The rich have more ornaments and the poor have less.

Women are much fond of ornaments. Sometimes the ornaments on hand and legs weight 2kgs. On the head, there is a boat Mendali, Rakhadi, Pilu, ring in the nose and ears, Loriya, Vadla etc. in ears, Lodhiya and Bholiya, Kankana (Kanyan) and Choodi on arms rings on finger, Zela, Patadia, Dalu etc. Vinchiya, Kadia, Nagan, Toda, Pittaliya, Khokhara, etc. on arms.

**Food :**

Bhils consume Maze, Kodra, Duri, Bavto, Hamo, Hamlo, Grams, Wheat, Jar, Rice, Urad, Peas, Tuber etc. in preparing their dish. From Maize, they make Thuli, Dhat, Roti etc. and consume it with chillies, garlick, corilemder leave's chatni, monsoon leafy vegetables etc. occasionally they prepare milk - khir and rice. They also prepare gram-flour's Dhebra, fried in oil, or Dhokla made in jaggery water or Mahuda water. Occasionally they cook meat of goat or buffalow or chicken and consume it with Maize Thuli. They also consume water birds like Sarlo, Lawari (Lark) Holi, fish etc. They also consume root vegetables available in forests. They consume tea, tobacco, bidi. Wine is consumed very liberally. Those who are educated consume wheat, rice and other boiled/fried food and live almost like main stream population.

**Social Customs :****Birth :**

In Bhil, the Gotra is main consideration. There would not be marriage relations in same Gotra families. If the women doesnot become pregnant; they take vows and visit Mandonu Devi in Pawagadh or Rajasthan on Amli - Ekadashi day for ritual.

In Bhils, a pregnant woman also works in the field till her delivery period. The delivery is usually conducted by a local suyani or Dai. However, they may go to a dispensary also, especially those who are educated.

**Marriage :**

As such, there are no sub- groups among Bhils; but there are Shakh (Surname) and Gotras. There are as many as 127 Gotras among Bhils. The persons of same Gotra are considered brothers and sisters and cannot marry. Besides, they donot marry upto three generations of cousins. Marriage is an important ceremony. It is undignified to remain a bachelor. They consider marriage to be important for satisfaction of sex as well as for all economic activities and for continuation of family ties. Therefore everybody tries to help to get one married. It is an issue of prestige not only for a person but for all relatives. They select a bride and make communication with the party. For marriage, good days / time is important. They decide an amount to be given to bride (Dapu). There is a kutchra and pucca bitrothal (Sagai).

the marriage rituals include bride-procession, invitations, paga - padvani, Angorajya and such other rituals of petty nature. Marriage is performed not by a Brahmin; but by the knowledgeable Bhil or brother in-law of a bride. Divorce are allowed through caste panch. There is also a willing custom of Salivatu or Diyarvatu. (A Women marrying a husband's brother or a male person marrying wife's sister).

#### **Death :**

Bhils have their beliefs, rituals and blind faith. There have been several beliefs after death of a person. They believe that the Jiv the life - goes from the tip of a thumb of leg. The dead body of younger children is buried. The elders are cremated. In case of female, her dead body is covered with new clothes, ornaments, items of her choice and she is buried. All her items are burnt into fire. There is a hidden fear. After three days, the 'Tadhi' is performed and the bones are placed in holi place like Bhimkund - Vimgod village. There is no Shraddh unlike Hindus after death. But, when they can afford, they come together and have a dinner. Bhagat is called for performing a ritual of Pat. Prayers are offered. They have curious beliefs regarding after-death. They believe in Ghost, Pret, Vantari, Witch etc. which could happen when the soul does not get peace. The last ritual is 'Bhan' or Panka Hethua."

#### **Religious life - celebration of Festivals :**

In Bhils, there have been several changes in celebration of religious rituals due to impact of several religious sects or individuals. With impact of Hindus, they worship Hindu Gods and Goddesses. They share similar, blind faiths and religious beliefs alongwith them. Some of the Bhils are under influence of some religious leaders; become their 'Bhagat' or followers and give up addictions including smoking and consumption of liquor and non-vegetarian food. Bhils usually believe in their ancestors; and offer them wine and meat of goat-chicken, Even for good crops, health of animals, prevention from harrassment etc. they offer wine / liquor to ancestors. They believe in Batlij, kachumber, Indraj, Ghodabhe, Kohojo, Vagajo, Hadarjo, Manato, Mokledhi, Chokha, Kalka, Sudhai, Zanpadi etc. and offer prayers to them. Their gods reside in Baniyan tree, shimla tree, Mahuda tree, Pipla tree or Amli tree or in farm or hills. They have two rituals in a year Gundar and Jatar. They believe in

Ghost, Pret, Vantari, Witch etc. and get the rituals done through Bhoova - Badva etc.

Bhils celebrate festivals which include Holi, Diwali, Akha Trij, Diwaso, Pithoro, Ambali - Ekadashi, Janmastami, Gol Gadhedo etc. They keep photographs of their God, Goddesses. They now a days celebrate almost all Hindu festivals and believe in Hindu Gods and Goddesses.

### **Conclusions, Problems, Constructive Suggestions :**

#### **Problems :**

Considering economic, social, religious, political and educational aspects, the Bhils who are educated, or those having larger quantity of land or property or good occupation or those who are politically conscious have developed to the extent. They are more or less stabilised. They are economically, socially, educationally better off. As a contrast to this, those Bhils having small holding of land are also educationally lagging behind. They are not economically better off. They do not seem to be having good social status. Their residential houses are also very poor. They are economically backward. They are mostly illiterate. Even those families under study were largely illiterate. The conditions found in sample families seem to be universally applying to all Bhil tribe. The problems are of individual, social and others.

We have seen the general conditions, economic, social, educational, religious, political condition of Bhils. The Government have made several efforts for their upbringing through various development programmes continuously after independence. What is their impact on Bhil tribe, what are their present conditions, what are their immediate requirements, what should be done for them; what are their problems, are they so critical, what are the solutions? I have come across many such problems during my field work through the Bhils community members only. I narrate them despite my limitations.

#### **(1) Very low-level style of living :**

Most of Bhil tribe people of Panchmahal and Dahod districts reside in undeveloped hilly and forest areas. They have been performing their traditional occupations of agriculture, animal husbandry etc. in scattered fields with older

systems. They have been lagging behind in the march of progress as compared to other people. They are almost economically backward and live very common living. Both the backwardness of area and lack of rains are two main factors for their backwardness.

**Solution :**

Let the whole area be studied and let the problems of land and water be solved. If land is improved and systems of water - preservation be deployed; it is possible that land becomes little more fertile and the availability of water will improve crops on land; the animals will get fodder and water and there will be some positive change and may be they might develop upward from their steady life.

**(2) Water-shortage :**

Both Panchmahal and Dahod districts are having shortfall of water almost round the year. For many many years, the area is dry and therefore backward. If the rain water could be harvested, it could perhaps be useful and the conditions would be better. The water problem is the main problem; because rains are scarce and irregular; and rain water flows in rocks; without being useful to people.

**Solution :**

If the water is stored by way of check-dams, ponds, wells or bigger dams; it can be used for the entire year both for drinking and for irrigation. This can solve the problem at-least partially. It is our experience that check dams and pond, can provide irrigation and have increased output in farms especially in cash crops, flowers etc. Therefore more check dams and ponds could be considered to address to the problem of water shortages.

**(3) Problems of Blind Faith, Evils and Addictions :**

Bhils believe in superstitions and blind faith. The wrong belief are prevalent almost throughout the tribe. Besides, they have become addicts of wine/ liquor, Tadi, Bidi smoking, Tabaco etc. They are non-vegetarion., Several kind of blind faith, wrong beliefs and addiction come in way of their development.

Besides, they have evils of Dowry during marriage and heavy gifts at the time of inauguration of a new house.

**Solution :**

Education seems to be an effective solution to such blind faith and wrong beliefs. Education can awaken them and can make them free from all such bindings. As regards addictions, it could be seen that many of them have become followers of a particular religious saint and have given up all their addictions. Such effects should be multiplied. Guru Govindsinh belonged to Vanzara tribe. He made many of the tribals his followers, who gave up all additions under his influence. The impact is still intact. The followers have become clean, free from wine/liquor and non-vegetarian food. If such person can bring change in many persons' lives, efforts should be made to multiply such efforts. Many more Bhil tribals could be brought under his influence. He might be requested to make expansion of his mission.

Besides, the evil of Dowry has been a burden on many families. Likewise, the valuable gifts or big amount of Chanla on now-house warming up party is also burden some. The social bodies should also make efforts to bring an end to such customs. The celebration should be simpler.

**(4) Lack of Nutritious food :**

The food of Bhils is very simple. It lacks both quality and nutrition. Even for getting such food, they have to earn a lot. Poverty doesnot and cannot leave their companionship Often they have to migrate to earn their food. Most of the families donot get enough from their small farming.

**Solution :**

In order to see that he gets enough and nutritious food, to see that he does not remain half-starved, he should be provided with waste land or forest land so that even some little food-growing could be arranged. Besides, he should be provided with food grains from fair price shop as supplementary requirements.

**(5) Economic Conditions :**

A number of problems of Bhil life have come to forefront during the study. Among those problems touching their total life is that of economic conditions. This has bearing on their future. If their economic conditions are not improved, there is hardly any scope for improvement of their life. They are suffering from problems like inadequate land with small holding, lower level of literacy, incompletely developed occupation of animal husbandry, irregular and inadequate rains, lack of water facility and traditional old pattered way of life are stumbling blocks to their development march. The entire area is suffering from occupational unemployment, lack of employment opportunities, compulsory migration for what of work etc. Some fruitful efforts have been made to provide facility for cash crops and flower / fruits production through some irrigation facility. Likewise, some industries based on stones or forest goods should be developed. Often, there have been robbery or theft in border villages due to poor economic conditions only. This is an outcome of economic conditions that prevail to-day.

**Solution :**

The problems have been identified. The stumbling blocks have been clearly indicated. Now it should be seen that these factors are nullified; that additional inputs should be provided, and all efforts should be made to run their life smoothly. Land may be provided and land reforms should be carried out. Literacy should be provided by intensive efforts, animal upgradation should be carried out as a part of animal husbandry programme. Efforts should be made for water resource management and significance of economy in water consumption should be explained. Better production systems, use of good certified seeds and efforts to get better returns should be tried out. Only such efforts will improve their economic conditions. Only better economic conditions will ensure control over thefts and robbery.

**(6) Educational Conditions :**

Some of the educational institutions in Panchmahal - Dahod have been responsible for providing education to many Bhil families. Some have been em-



ployed too after getting education. But such incidents are not many. Most of Bhils are yet deprived of education. The education level among female is very very low. They are highly illiterate. Those who are employed in factory or have a job; have come up to some level of income; and they can afford to spend on festivals, social customs, in marriages or after-death rituals etc. This higher economic status is more for a show.

Many great leaders including Thakkar Bapa and others have put in great efforts even before the days of independence, for bringing changes in their lives but literacy level has yet not come up. The obvious reasons are the total situation of the area, utter economic poverty, lack of awareness, scattered habitation, addiction to wine/liquor, bidi, tobacco etc. and mental breakdown among them.

**Solution :**

Series of actions are necessary.

- (i) If primary education is made free and compulsory; it may increase the number in Ashramshalas. The parents needs to be provided counselling.
- (ii) If school schedule is changed to meet the local requirements, there should be provision of time for children to help the parents in their traditional occupations of agriculture and animal husbandry. They must have free time to look after their sibilings, help the parents, help in shopping, assisten ancillary agricultury functions etc.
- (iii) In those families, who are migrating in serch of labour for number of months; the parents should be explained the benefits of Ashramshala education. If possible, mobile education system- should be started at the place of migration. Such schools should be started on road sides in urban areas during day hours.
- (iv) The Mid day Meal system should be improved. This will surely invite more children. If the education is made more life-oriented, it will invite more children.
- (v) Usually Bhils are not in favour of education for their children. Therefore parents should be provided counselling and convinced about benefits of education.

- (vi) There are several incentives already available including scholarships, for residential schools, Ashramshalas, School Books, reservation of seats etc. But they feel frustrated. They donot get employment after being educated. After taking education they donot like to work as labourer; and on the other hand, they donot find whilte - collar jobs. So they feel frustrated. Therefore a balance between education and employment needs to be maintained. They should not be allowed to remain frustrated.
- (vii) The education system has been polluted by politicians. This should be stopped forthwith.

**(7) Health and Hygiene :**

The health of Bhils is affected by the inferior quality of food and water, utter economic poverty, lack of hygienic habits etc. They donot get adequate protins and vitamins from their food and consequently their health is poor and their bodies are weak. Sometimes they make direct use of water from ponds, streams etc. and become victim of water-generated disease. Due to lack of adequate water; they live inhyginic, life. All great people and saints have made efforts to keep them clean; but in vain.

Solution :

The water and food items should be thoroughly examined by nutritiants. Health check-up camps should be organised and additional inputs should be provided. More hand pumps and water wells should be encouraged. It should be brought to their notice that hygien is in their own interest. Preventive measures should be intreoduced for skin diseases. Both old and new generations need to be educated in this regard. Both education and health department should make effective propaganda in villages, small towns, public places, Hat Bajar etc. with pictures and writings.

**(8) Religious Superstitions :**

Bhils believe in many Gods and Goddesses and worship them. They take vows and perform rituals. They also keep an intermediary called a Bhuva or

Bhagat or Balwa. They have a superstition that when Bhuva/Balwa performs a ritual; they should keep away from some activities like grinding of grain etc; or sweeping of a house. Besides, in all their ritual, there is always a killing of a Goat, chicken or a buffalow and consumption of liquor. Their religious superstitions are still very rigid and they do not want to come out of it. They are afraid that non-compliance would bring them unhappiness. When somebody falls sick; they consider it to be impact of evil effect; and would promise to give some offerings like a goat or a buffalow to their favourite God or Goddess. They still do not have faith in modern medicines. Only few educated Bhil tribals have come out of this superstitious beliefs; but by and large, a great number of Bhils are still superstitious and would believe in what a Balwa (Bhagat) directs. They do not still have faith in doctor. Only those who have come in contact with outside world and who have been little educated, have faith in modern medicines. Guru Govindsinh and Sanjeliwala Baba have made a good impact in this regard in last decade and they have come out of faith and superstitious about ghost, witch etc.

**Solution :**

Education is elementary important in bringing awareness and secondly the saints and gurus can have some impact in changing their method. Their efforts should be extended to the remote areas of forests to bring awareness among people. This can ensure their coming out of such superstitions.

**(9) Political :**

As such, Bhils did not have political leadership. But gradually from a small position upto Minister level, we find consciousness among them. This is a good sign; but as usual, politics brings its partisan spirit in social milieu also. In order to get political benefit, the problems of individuals or those of areas are marginalised e.g. the entry of politics in educational institutions have jeopardised the entire smoothness of the system. The real genuine persons are thrown away or side-tracked and persons, with political considerations come in forefront and avail of undue benefits. This is reflected in village panchayat

administration also. Because of political gymics, the benefits donot reach to needy in time. Earlier there was total absence of fear and corruption, but politics has introduced these elements also; and as such people suffer not by outsider; but by their own people. Politics, as usual, is dirty and poor people become victim of its evils.

**Solution :**

The political consciousness has taken toll of the innocence of these Bhil tribe; which was their identity. It is high time that the entire tribe come to-gether and make a combined effort in very active meaner; so that the poor tribals no longer become victims of politics. If all people join hands and raise a collective voice, it will have its effects in short time. The caste panch and tribals associa-tion, if any, could also play vital role in preventing political impact. In short, all should make joint efforts.

**(10) Theft / Robbary, Fear :**

The people of Bhil tribe being very poor, suffer ing always from depriva-tion, facing acute economic crisis, being permanent victims of poverty; are prone to theft or robbary. Due to the state of unemployment, the people try to make out the loss by thefts etc.

The articles stolen are cattle, food grains, grass, household items etc. Even robbary is not uncommon. There is no solution to this activity for many decades.

**Solution :**

If education is extended and if moral lessions are repeatedly provided by saints like Guru Govindsinh or Baba Sanjeliwala, such activities could be checked to some extent. If there is a joint effort to provide increasing educa-tional facilities on one hand intensively by educational institutions and increas-ing opportunities for employment by Government, some better results in this direction could be achieved.

**(11) Culture :**

All leaders, social anthropologists, sociologists, social workers have placed

emphasis on protecting tribal culture. They always insisted that development should not be at the cost of cultural values. Bhils as people are very simple, straitforward, faithful, honest, truthful and trustworthy. They are nearer to nature and have always preserved values. Nevertheless, with a number of means of communication and with a greater opportunities to come in contact with outside world, as well as with little more increase in education, it is found that these have been affecting their cultural environment. If efforts are not made to preserve their cultural values, they will be dispersed. Simplicity and Hard work are their appreciable qualities; but it is doubtful if they continue to exist against external attacks. There has been such attacks on their way of living, their dress, their simple food habits and all aspects of their life style. They face a great threat from such hidden attacks. Bhils are known for their co-operative attitude. But the modern day education and impact of outside world have shaken this quality too. They have been adjusting their life according to nature's time schedule. Their rituals of birth, marriages, food, medicines, liquor and post-death rituals have close relations with natural resources. But the external intervention will surely affect this simple system. If proper preventive measures are not taken, the cultural values are at stake.

**Solution :**

Before it is too late, Government should take immediate measures to preserve cultural values. The culture should not be allowed to be affected by external contacts. Nevertheless, it is difficult to preserve. But can we not let both the change and traditions exist side by side ? The modernality should be allowed only to the extent, it does not spoil the old traditions. Such care would take care of cultural traditions. Tribals should also be informed and educated about the value of their culture and old traditions.

Government have continuously made efforts to develop the tribe and their areas. Ever since independents, both through extension methods and area development approach, the schemes have been launched and intensively executed. Some of them have availed benefits of these schemes. But for those who could not have the benefits of these schemes, continue to suffer from the effects of their problems of life.

## INFANT NMORTALITY AMONG TRIBALS

Arunbhai B. Patel

The health services were to be formulated by Government considering the specific requirements of tribal areas; and the Planning Commission, accordingly allowed some flexibility in cases of such areas. Thus, like in other parts of India, the Health Centres and sub-centres were started in tribal areas of Gujarat as well. As on to-day, there is an intensive immunisation drive. All the health workers of these centres are busy in visiting places, locating children, convincing their parents and then immunising the child with appropriate drops. All efforts are made for providing better health facilities. When we talk about Infrant mortality rate and link it with poverty; obviously, such number would be higher among scheduled tribe people who have been living in utter state of poverty under BPL. It was thought to study the infant mortality rate in tribal areas, the causative factors, the preventive aspects etc. Effort is made to study specific diseases of children and health status of their mothers too.

There are 860 respondents from 86 villages from 43 tribal talukas, at the rate of 2 villages from each taluka and 10 respondents from each village. It was attempted to know the infant deaths during 2005 in those families. Out of 860 families, 106 families i.e. 12.33 percent have shown the incidents of child / infant death in that year. The remaining 87.66 families did not have infant deaths in that year. In those 106 families, the number of infant death was 115 (63 male (54.78 percent) and 52 female (45.22 percent). The infants died at the following age :

2	Children in one day of birth	1.74	percent
14	Children in one month of birth	12.17	percent
39	Children in Six months of birth	33.91	percent
52	Children in one year of birth	45.22	percent
8	Children were still born	6.96	percent
<b>115</b>	<b>Children total</b>	<b>100</b>	<b>percent</b>

It is important to know from the respondents about causative factors of infant mortality. But very few of them could respond to this question. Some of them have

indicated more than one causes also. Even those families, where infant mortality has not occurred, have come out with possible causes of infant mortality. Totally 7 causative factors could be enlisted, responded by 278 respondents. This can be presented in a tabular form as below :

<b>Cause</b>	<b>Respondents</b>
• Inadequate care of new born child	20.50 percent
• Less weight at the time of birth	5.76 percent
• Premature birth	2.52 percent
• Inadequate and non-nutritious food for mother and an infant	11.51 percent
• Environmental factors	1.80 percent
• Due to cold, cough etc to infant	7.19 percent
• Other illnesses to infants	32.01 percent
• Superstitions / Ignorance	18.761 percent
	100.00 percent

These causes have been shown by the respondents according to their own understanding but medical officer functioning in that tribal area, giving his opinion about causes of infant mortality mentions that marriages in young age, inadequate time span between two deliveries, lack of nutritious food and lack of adequate food, iron deficiency, superstitious etc. could be the causes.

When there is a labour pain, the local Dai, waits for 3-4 hours for child birth. but sometimes this time could be longer. In such cases, sometimes the local Dai takes a hastety decision endangering life of a mother or that of a child. In cases, where a child has consumed the water from mother's womb, it is necessary to vomit out such water immediately after birth. If a Dai fails to do this, a child may get pneumonia and infection. Such children can be saved by oxygen if the delivery is conducted in a dispensary/hospital; but such facilities cannot be provided in a tribal villages. The tribal people again cannot afford treatment in a private hospital.

As peopinion of Gnacologist medical officers, if the couple have married in a young age; and if a women gives a birth to a child in first year of marriage, the child is likely to bey lower weight. If a mother has weight of less than 38 kgs, and has a height of less than 145 cms; she is likely to deliver a child with 2.5 kg. weight or even less. If the mother has height of less than 140 cms; it is considered to be high-rist

case. Such mothers are likely to deliver a child with less weight premature birth; mal-nutrition etc. since, the marriages in tribals are at lower age, the growth of mother is inadequate. She becomes mother when her body is still to grow. Therefore, both the mother and the child are of less weight and rather pale. Many women are anemic and lack iron component in her blood.

Mostly epidemics take place in monsoon season, in July, August and, September. It is necessary to know about children's diseases. Fever, Diarrhea, Vomiting, Cough, cold, skin diseases, ricket, worms etc. are common in children.

It is important to know many traditions related to tribal culture. In some families where the child is likely to be born, they store pure liquor, made from Mahudy and Pepper. Immediately after birth of a child and cleaning it softly the liquor is applied on child's body with cotton or soft cloth. This protects him from cold and infection. Even the mother is given some liquor as pain killer. Some herbal medicines like Adheda's roots etc. are applied to facilitate painless delivery. No scissarian becomes necessary. In the interest of the health of a child, they prefer to breastfeed him for longer period. If at all the additional milk should be given, it will be a goat milk of a cow milk; which is good from health point of view.

**Suggestions :**

- Mostly tribals live in scattered houses or in a hut built in a farm. In each of the location or sub-panchayat, there should be a trained Dai / Birth attendant. They should be provided with a kit, containing non-infectious liquid and a small scissor. She should be provided reasonable remuneration. Her work can be monitored by a female health worker and village panchayat.
- The pregnant woman and feeding mothers should be provided with the salts and vitamin through multi-purpose health worker. If a Dai undertakes to deliver a child at odd hours of duty. She should be given additional remuneration/incentive. The sub-centre should provide immunization and other national health programme facilities.
- Priority should be given to an educated, trained schedule tribe girl to work as female health worker. Same for a male health worker too.
- The medical officers functioning at a Primary Health Centre should be trained to provide MTP services (Medical termination of pregnancy).
- Strict monitoring should be observed to see that all the pregnant mother, and



new born infants are provided with free immunization and other ancillary services.

- The Primary Health Centre should be equipped with a weighing machine for young kid, Deep-freezer for preservation of medicines, Refrigerator, equipments for disposal of medical waste etc.
- All posts of Gynac doctors, peadiatrist, general surgeon and physician at the Community Health Centre level should be filled up as per Government of India's guidelines.
- All the equipments such as X-ray machine, sonography machine, ECG machine, equipments for sickling tests etc at the Community Health Centre of tribal areas and the concerned technicians etc. should be in working order. The gynac doctor or specialist should be trained in sonography.
- The quackes have flourished in tribal areas due to absence of regular dispensary of medical care. The Panchayati Raj Institutions (PRIs) should take strict action against quackes.
- In order to reduce Infant Mortality rate, parents should be provided lessons of health education, especially about rearing of a child and child care etc. The topics like food, Hygiene, superstitions, population education, dress, life style etc. could be incorporated.
- The water-born diseases are common due to lack of pure driking water facility. Pure drinking water to each village should be a first priority. The local water resources should be checked and clorinated.
- In Gujarat only 8 percent of land is under forests. The density of forests is also being reduced, the endangered vegetations should be presrved. There is dirth of persons having knowledge about herbal medicines. Therefore, the herbal medicines are not used to the extent possible. Efforts should be made to popular and maximise the use of scientific herbal medicines.
- The knowledge about safe health practices is still available with many tribals. It should now be collected and usefully stored for future use. So that the generations to come are also made free from diseases.

## CHANGE INTO TRIBAL LIFE DUE TO EMPLOYMENT PROGRAMMES

Bachubhai Baranda

Some of the groups of Indian population are economically, socially, educationally and politically backward, Special provisions have been made in Constitution of India to accelerate their growth, after independence. One of such groups is known as Scheduled Tribes. They include all tribe populations known as Adijati or Adivasis.

As per 2001 census, 8.08 percent of Indian population are tribals (scheduled tribes). In Gujarat, the schedule tribe population is 14.76 percent. Gujarat State is number four in tribal population.

### **Tribal Population in the State from Geographical point of view :**

In the State of Gujarat, tribals habitat in 11 districts. It starts with the hilly areas of Amirgadh and Danta talukas, it passes through Poshina, Khedbrahma and Vijaynagar and goes downward to South in Dahod, Panchmahal etc. covers the north and east borders and goes down to South in Nanchhal, passes through Surat district, Mandvi taluka, goes further to Vansada, Dharampur, Kaparada and Dangs. Thus this hilly and forest strip of Gujarat is a residence of tribal population of Gujarat. There areas are in Aravalli hills of north, Satpuda and Vindhyachal hills of east and Sahyadri hills of south. The total area covers around 20,000 sq. miles; and the population is mainly tribal. In the State of Gujarat the maximum tribal population is in South Gujarat and Dahod and Panchmahal districts in Central Gujarat. The district of Dangs can be exclusively said to be a tribal district with more than 90 percent tribal population.

The tribal live in eastern strip of hills and forests. Each tribe has its distinct and special cultural traditions. The poverty in almost all tribal communities is so rampant that they donot get two square meals a day. In India, several constitutional provisions have been made and various development plans have been launched to bring them above poverty line. In some of the tribal groups, there has been some educational, social and political awareness and consequently they have availed of the benefits of development programmes; but for those who are not aware, who still

reside in deep remote forest or hilly areas, these benefits have not reached them. They live a lower standard of living. Thus among tribal too, there are 'haves' and 'have nots' and the distance between the two is gradually increasing. This makes the situation rather critical.

It has been observed that the programmes of poverty alleviation during first three five year plans have not reached to those for whom they were meant. Thereafter, six more five year plans have been implemented, but there is no substantial improvement in the situation. The benefits of rural development schemes have not reached to these people as intended.

The rural development programmes such as cottage industry, co-operative programmes, agriculture, electricity, animal husbandry, dairy development, joint forest management, irrigation etc. have not been able to bring development in tribal areas. Several efforts have been made to bring up the tribals above BPL but by and large, the tribal people live pitiable life. The development is not achieved as much as it was intended.

Both the Government and the voluntary organisations have been making efforts to bring socio economic development and change in whole of India as well as in the State of Gujarat. The tribals alongwith other societies of nation and State are not exception to this. There has been significant change in socio-economic development and process of change due to constitutional benefits provided to them as well as due to several welfare measures undertaken by Central and State Government. The programmes such as rural development, cottage industries, co-operative schemes, agricultural programmes, electricity, animal husbandry, dairy development schemes, joint forest management, irrigation and tribal development programmes have contributed to this change in tribal people's life. In this study, it is intended to find out how these programmes have contributed to the change brought in tribal life and what were the positive and negative impacts of these employment generation programmes in their income, socio-economic and educational conditions, change in life-style etc. The study of such changes have special significance for Tribal Research and Training Institute which always endeavours to bring the tribal

conditions, in forefront. That is why, it is decided to make a study about socio-economic and other changes in the life of tribals due to rural employment generation programmes. The objectives of the study are as below :

**Objectives of the Study :**

- (1) To collect general information, family information, economic information including employment, income, expenditure, debt etc; occupational information of the selected families of selected villages and to study their social structure.
- (2) To find out why no benefits of development have reached these people and why they have been living a traditional life though the area is a part of project area development, and why they have not come up BPL level.
- (3) To collect information about the obstacles if any in implementation of programmes such as joint - forest management; farm-ponds (Khet-Talavadi)
- (4) Why people of this area need to migrate in search of employment even when there have been several employment oriented programmes in rural development.
- (5) To get suggestions for generation of employment in this area.
- (6) To find out obstacles in way of development.
- (7) To find out direction of development and defects/limitations in the schemes of rural development such as cottage industries, co-operation, agriculture electricity, animal husbandry and dairy, forest and irrigation etc. The study will provide an outline about problems.
- (8) To find out the results of programme planning and implementation of planned schemes.
- (9) To make suggestions on the basis of such findings.

**Scope of the Study :**

Sr.No.	Surveyed Areas, Village, Taluka, District
1,2	Rozam and Navanagar Tal. Dahod, Dist.Dahod
3,4	Bharasada and Tunki Anup, Tal.Garbada, Dist.Dahod

- 5,6 Gadkoi and Samaria, Taluka Nandod, Dist. Narmada
- 7,8 Suka Amba and Kiliwada (Bagaj), Taluka Dediapada Dist. Narmada
- 9,10 Tamchhadi and Pendha, Taluka Dharampur, Dist. Valdad
- 11,12 Chogwel and Babar Khadak, Taluka Kaparada, Dist. Valsad.

**Change derived from the Programme of Employment :**

A number of employment oriented programmes have been planned since independence in tribal areas of Gujarat. These programmes have been able to bring changes in the life of many tribal people in some areas; but in case of others, no such change seems evident. There could be a number of factors responsible for this. The employment oriented programmes are handled through project development authority in tribal areas and as such, a study was launched to study the impact of such employment generating programmes.

The respondents of this study belong to 20 to 26 years of age-group. They all are agriculturist or agricultural labourers or casual labourers. Most of them are educated upto 1 to 10 standard. Most of them have Katcha houses. Very few of them have pucca house to live. They all have holding of land between 3 to 5 acres. There is no facility of irrigation especially in Valsad taluka.

Since they availed of the benefit of employment programmes; now they have better facilities for kitchen equipments, drinking water, water-stand etc. Earlier they deployed traditional ways in agriculture; but now they have been deploying modern agricultural techniques and use hi-breed seeds for Maize, Tuver, Urad, Paddy, Sugar cane, Guwar, Wheat etc. and get better income. All the respondents are debtors with a debt between Rs. 11,000/- to 26,000/- The reasons for debt are economic, social, agricultural, occupational etc. The debt is made from relatives, money lenders, co-operative banks etc. They have been trying to save money through schemes of agriculture, animal husbandry and self- employments. The amount so saved is deposited in self account with money lender or in a co-operative bank. This amount saved is proposed to be utilised in future for children on some other occasions. The respondents could take benefits from schemes such as kits, land preservation,

Nursery, aids for OX, Cart, agricultural equipments, fruits, plantation, vegetable plantation etc. Besides, they have been benefited in irrigation schemes such as re-charging of water-wells, oil engine, electric motor, pipe line, farm-ponds etc. Very few of them have taken benefit of animal or bird schemes. Many respondents have taken benefit of self-employment labour but the person taking benefit of transportation vehicles are very few due to their poor conditions.

There is change in agriculture too, and the occupation of animal husbandry is rapidly flourishing. The benefit could be availed because information about scheme was availed from Gramsevak, Talati, Extension Officer, Sarpanch, NGO, relatives etc. The benefits have been useful to family members also. They adopted modern agriculture; could earn more, had a new bank account opened; could avail better medical assistance, could get electricity in a house or in a farm, could visit a city/town for various transactions etc. These are evident changes.

Due to change in social structure, they could get Government benefits. They could send children to school including a daughter in education institution. In animal husbandry, now they have cross-breed animal, better quality of cows, buffaloes and sheep. They could now afford Bi-cycle, Motorcycle, radio-tape, T.V., Stainless Steel and brass utensil, electricity, mattresses etc.

### **Suggestions :**

The main suggestion of the study are as below :

- (1) The tribals should be led to cash crops, should be introduced to scientific ways of farming, should be provided demonstration and thus be led to modernisation.
- (2) The tribals are still exploited for want of proper market system. They sell their produces / items at cheaper rates in that Bajar or with a mere lender, and they have to buy their consumption requirements at higher prices. Therefore, a market system should be developed for them so that they get proper prices for their items including fruits, flowers and forest products.
- (3) The land in tribal area is sloppy. There are rivers and springs but they suffer a great deal both during heavy rains or scarcity conditions. More of farm-ponds

(Khet - Talavadi) for storage of water could be most useful to them, which could be used both for irrigation and drinking water.

- (4) The land is rocky. This needs to be leveled. They should be guided to produce such items for which there is a constant demand in market. They should be provided long term guidance.
- (5) The future development schemes for tribals should be planned keeping their agriculture - centred and forest centred economy.
- (6) The Tribals till the forest land; but the land is not in his name. The rules need relaxation for some permanent solution.
- (7) There is an irrigation scheme in tribal area but some people drill a bore. The benefits should be availed from such schemes on partnership basis. Such ideas should be propagated in gram sabha.
- (8) Dams are constructed in tribal areas; yet water is scarce both for drinking and irrigation. Something needs to be done in this regard.
- (9) Efforts should be made to popularise the animal and birds scheme for tribals. The market should be made available to them upto city level to make them self-reliant in long run.
- (10) Even though economic occupation / employment is expensive; it is necessary to provide them training and financial assistance be provided. This will in long run protect them against exploitation by money lenders.
- (11) There is a scheme of individualised self-employment scheme. Thus should be tied up with small entrepreneurs. So that constant supply of work is ensured.
- (12) The self-employment schemes should be propagated to make tribals self reliant.
- (13) The scheme of milk animals is much beneficial to tribals. Efforts should be made to popularise this scheme among tribals so that they get more benefit.
- (14) Both individual on community level development is more due to education. Therefore it should be seen that more number of tribal children including girls avail more education from several on going campaign programmes.

- (15) Production should be increased considering man power, finance and market size of tribal areas.
- (16) Tribals should be made partners in various development schemes at planning and implementation level.
- (17) Tribals are exploited by money lenders. Efforts should be made to make them financially independent.
- (18) Realistic efforts should be done to satisfy the social needs and bring up the level of standard of living of tribals.

The planning and implementation of constructive programmes could succeed when the people themselves accept them to be their own programmes and take up responsibilities bringing out their sincere efforts. Tribals should realise this and should join with Government in programmes for their own welfare.

The intensive study is made about employment programmes covering their various components. The factors which are responsible to keep the tribal people of these areas economically, socially and educationally backward need to be deeply examined and possibilities for development and employment be thoroughly examined to further extend the benefits through local available resources.



**GOVERNMENT HOSTELS FOR SCHEDULED TRIBAL STUDENTS**

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The tribal community of Gujarat which cover 15 per cent of population of Guajrat State and which is divided into several groups have been found habitating in the eastern strip of the state mainly in the districts of Sabarkantha, Banaskantha, Dahod, Panchmahal, Vadodara, Bharuch, Narmada, Surat, Valsad, Navsari and Dangs. The tribals are very much backward as compared to their counterpart of other population of the State, socially, economically and educationally, for which educational backwardness is mainly responsible. The Tribal Development Department has implemented various schemes for educational, social and economic development of scheduled tribe people. Of these several programmes, the programme for educational development, the grant in aid Hostels for standard 8 to 10 and standard 11 to 12 are operated under the control, of Tribal Development Commissioner, Gandhinagar. Besides, there are also Government Hostels for Higher Education.

There has been much emphasis on education of tribals for last three decades. The Government Hostels are run under the orders and direct control of Tribal Development Commissioner, so that the scheduled tribe students are not deprived of higher education.

**Scope of Study :**

The Government Hostels are run in the districts of Dangs, Valsad, Navsari, Surat, Narmada, Bharuch, Vadodara, Sabarkantha, Banaskantha, Dahod and Panchmahal districts having intensive tribal population. Besides, tribal hostels are also run at Anand, Ahmedabad, Gandhinagar and Patan. Totally 50 Hostels are run for educational development of tribal students in the State. Thirty (30) out of these 50 Hostels (60 percent) were selected for the purpose of this study and in case of other 20 Hostels (40 percent) only visiting notes were taken during visits paid to these Hostels.

**Main Objectives of the Study :**

- (1) To know the present conditions of these Hostels.
- (2) To find out the contribution of Hostels in education of tribal children.

- (3) To examine the facilities provided to the tribal students in the Hostels in respect of sports, health and educational encouragement.
- (4) To consider the problems faced by Hostels, and to offer possible solutions to these problems.

**Research Methods :**

In order to collect information about., students and about Hostels, a schedule was prepared. During interview and personal visits, the arrangements for stay of the students, the Dining Hall, Library, Medical facilities and information regarding staff of the Hostels were proposed to be examined. Other information, such as food items provided to students, daily routine of the students, the relations between students and warden and superintendent etc. was collected by way of observation.

**Findings of the Study :**

- (1) There are 28 Hostels for tribal Boys and 22 for girls in the State, making a total of 50 Hostels. In the present study, only 30 Hostels have been covered, in which 18 are for boys and 12 for girls.
- (2) The total number of students admitted in these Hostels was 2,538, of which 95.31 percent students belonged to scheduled tribe communities.
- (3) Of the total Hostel Buildings 60% belong to Government ownership; whereas 40% Hostels are situated in rented premises. The Government - owned buildings can offer better residential facilities. In Hostel situated in rented premises, the average number of students per room were more than those in Government premises. Besides, the rented premises donot have good and adequate toilet and bathroom facilities.
- (4) In Hostels, the quality of food is not satisfactory and the stores are not properly maintained.
- (5) The Hostels seem not to fulfil the objectives with which they were started.
- (6) Most of the Hostels had the First Aid Box for the use of students. Besides, the health check up was made by Health Workers twice a year.

- (7) 66 percent of Hostels could provide pure drinking water. In rest of the hostels, no pure drinking water was available. This can risk the health of student wards.
- (8) In 57 percent of Hostels, for want of adequate facility or for personal reasons, the warden/Asst. Lady Superintendent did not stay in Hostel Premises.
- (9) In 60 percent of Hostels there were play grounds; but in the remaining Hostel buildings, this facility was absent.
- (10) The students who have availed of the facility earlier in these hostels are well placed in the society and have a good professional career. The students of Hostels during the current year have made a good show in Inter University spors and at the time of study, they were preparing for Inter State Sports.

**Suggestions :**

- (1) The Hostel should be developed in each district of the State considering the population of scheduled tribe and area of the district. New Hostels should be developed considering the number of students studying in secondary and higher-secondary classes in tribal area.
- (2) Adequate Financial provision should be made for adequate number of rooms for the students as well as for residential arrangement for staff. Again financial provision should be made for other necessary requiremments.
- (3) The staff should be compulsorilly required to stay in hostel premises.
- (4) Serious notes should be taken and proper corrective steps be taken against Hostels not providing basic facilities to students or those deploying mal practices.
- (5) There should be reasonably good accomodation for students in the hostels. They should be provided a cot, carpet or mattress and a pillow to each student.
- (6) The admission rules should be relaxed from bringing the required percentage down to 40 percent from 50 percent and in case of primitive group of tribals, only passing in a examination should be considered enough for admission.
- (7) The warden/Lady Superintendent/ Assistant Lady Superintendent should be

made free from other duties. They should be fully concentrating on hostel duties only.

- (8) For a better performance in examination arrangement for additional coaching be provided in the Hostels.
- (9) In a Hostel for girls; there should be only Lady Superintendent and they should be asked to stay compulsorily in Hostel premises only.