

RESEARCH ABSTRACT

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Tribal Research & Training Institute

Gujarat Vidyapith, Ahmedabad-380 014

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PARADHI

(An Inquiry into Paradhi habitating in Kutch District)

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Three tribes habitating in Kutch District were removed from the list of Tribes of Gujarat, vide Government of Gujarat; Tribal Development Department Order No. ANY/2003/20/GOI/23/Ch. dated 5-9-03. This decision was opposed. Therefore, the Tribal Development Department of Government of Gujarat decided and suggested that an inquiry into Paradhi tribe be immediately conducted and a clear opinion regarding validity or otherwise of this decision of Government be given. Hence, the study about the Paradhi tribe of Kutch District was undertaken by the Institute.

This study examines the geographical area and historical background of this community and makes a detailed in-depth investigation into their social, economic, religious, cultural and educational aspect as on to-day vis-a-vis their past history. Since this community was considered as a tribe on the basis of thier backwardness, we have deeply emphasised on their present economic conditions. The detailed information has been collected from 14 villages of Abdasa Taluka, 19 villages of Mandvi Taluka and 11 villages of Bhuj Taluka. Presently, these villages of the concerned Talukas have been occupied by Paradhis of Kutch. The Research team has made personal visit to all these villages, have contacted the target groups as also leaders of this community and the adult senior citizens of the community as well to get first hand information. Besides, the team has also paid visit to their religious places of worship to have an information about their origin, customs and rituals as well as celebration of religious festivals.

This tribe is known by different names in different talukas, as per the regions. In Vagad area of Kutch, they are known as Bhil; in Anjar and Mundra talukas, they are known as Paradhi; in Bhuj and Nakhtrana talukas they are known as Jogi; whereas in the remote "Matano-Madh" area of Abdasa Taluka, they are more known as Jagaria. All these people, though having different identification in terms of names given to their tribe, they have very close link between all these people. They usually introduce themselves as Bhil-Paradhi, Jagaria-Paradhi or Jogi-paradhi. Thus, with any

name of identification, prefer to be identified as Paradhi. We have deal with their historical, social and cultural relationship in more details in the report.

As a part of historical perspective of this community, we have also studied about the economic and social development measures taken by Government as well as Harijan Sevak Sangh in post independent era, to bring awareness as well as to make them social development oriented persons. We also collected an information about their caste-organisations, particularly those, constituted during 1955-1957. Our reasearch focused on an important issue, if they were different tribes in different regions/talukas. This aspect was also got supported through the certificate of Caste/ Tribe, Invitation card for marriage ceremony as well as details about works and programmes undertaken by their caste - organisations for their awareness building and development oriented works.

Following conclusions have been drawn and opinions formed from this total study :

- (1) It is estimated that there are about 30,000 to 40,000 people of Paradhi Tribe in the district of Kutch.
- (2) The people of this tribe have been known with following three different tribes of Kutch. viz. Jogi, Jagaria and Paradhi in three different regions.
- (3) The main occupation is that of casual labour. Some of the tribals are also engaged in making of their traditional articles viz. Indhoni, Supada, Broom etc. In rural parts, the persons are found engaged in agriculture, agriculture-labour, masonary work, stone-breaking etc. to earn their economic living.
- (4) Very few families depend on agricultural land.
- (5) These people were found to have been habitating in out-skirt area of villages, on usually Government waste land like people of other backward communities.
- (6) The Paradhi people have been beating on drums (Dakla) in the temple of Matano Madh. Therefore they are known as Jagaria.
- (7) They follow Hindu religion. They celebrate all Hindu festivals and perform

traditional celebrations. Nevertheless, the celebration of festivals are not very common; because they donot have money enough to spend on festivals.

- (8) Very few families had benefitted as schedule tribe. Some stray cases were found wherein these people could avail of the subsidy for construction of house or subsidy to purchase vehicle. Such cases were restricted to towns and cities.
- (9) .Literacy is almost nil. Very very few people have reached upto SSC. In view of the poor economic conditions, the grown up boy and a girl are required to go for work and earn some livelihood.

Opinion :

The Paradhi, habitating in Kutch district are a sub-tribe of Bhils in Gujarat. The historical facts clearly reveal that both these tribes - Bhils and Paradhi were totally dependent for their livelihood on hunting and some of the forest products. In course of time, the forests were no longer dense as before and it directly affected their source of living adversely. Both the hunting and availability of forest products declined gradually and therefore, both these communities had to look for alternative source of income. They turned to making of brooms, Indhoni, Supada etc. Obviously, this was not an occupation which can provide better living conditions to the whole of community or the whole of family. Therefore, they also turned to casual labour or agricultural labour work. The reasons why they were covered in the list of tribals earlier, were hard geographical conditions of Kutch region and economic backwardness of this tribe. Both these factors are present even to-day, and there is no substantial improvement in either of these conditions. Besides, even when they were considered as Schedule Tribe; they were not able to avail of the benifits as tribals to the extent available. Therefore, their economic backwardness is still as it was sometime back. Therefore, in our opinion, this is a major cause why they should be continued to be considered as Tribals.

After conducting an intensive field work to undertake this study and after having a firsthand information about their social, economic and educational conditions as well as their geographical habitation; and after thorough discussion with the local

officials, the leaders of Paradhi community as well as members of other communities, we have been able to arrive at a firm stand that, considering the criteria of utter economic backwardness of the Paradhis of Kutch, they should be considered as Schedule Tribe people. Besides, we also suggest that following specific steps are required to be taken towards their development.

- (1) The level of literacy is very very low. The provision of an Ashram Shala for Paradhi children could be a useful step to impart literacy. Besides, it is also suggested that the existing provisions of scholarships, books, uniform etc. for schedule tribe students should be enforced vigorously.
- (2) The district of Kutch doesnot belong to co-ordinated Tribal area and as such doesnot form part of tribal strip. Therefore, the scattered tribals habitating in Kutch donot get benifits of schemes for scheduled tribe as compared to other tribal area. The standard of living of the tribals can be upgraded by providing the family-oriented benifits to the tribal habitations such as roads, electricity, water, approach roads and economic betterment.
- (3) The tribals of Kutch should be given priority in jobs in Government, Semi-government and grant-in-aid agencies as well as in private companies.

AN INQUIRY IN TO DHEBARIA KOLI COMMUNITY

Shri Bhikhabhai Patel

INTRODUCTION :

It was represented to the Government of Gujarat that the people of the tribe known as Dhebaria Koli try to seek the false certificate as Schedule Tribe (ST) and obtaining such false certificates, they avail of the benefits of economic, educational, political schemes as well as benefits of employment in reserved category as S.T. candidates. The Government had called for the report in this regard from the Vigilance Officer of Vadodara District. The Vigilance Officer (Tribal Development) in response to Government, letter no. TD/TS/O/915/02/1418-1419 dated 20-12-2002, had submitted his remarks in the primary inquiry report vide letter dated 20-10-2003. After the in-depth study of this report, and considering the detailed content thereof, it was revealed that 40 persons had obtained false certificates. The Vigilance Officer (Tribal Development), Vadodara in his report had suggested to form a committee to verify the validity of these persons of Dhebaria Koli community as S.T. After considering this suggestion a Committee was constituted comprising of the following officials :

1. Director, Tribal Research and Training Institute, Gujarat Vidhyapith, Ahmedabad.
2. Prant Officer, Chhota Udepur, Dist. Vadodara.
3. Vigilance Officer, (Tribal Development) Vadodara.

The Committee had made a joint inquiry into this issue pertaining to Dhebaria Koli community, and had prepared a consolidated report.

It has been endeavoured to make an independent and impartial study by a team appointed by the Government and to bring out a report based on facts. The detailed information was collected from the concerned villages in the presence of the Principals of the Primary as well as Secondary Schools of the villages in the area under study, the Talati-cum-Secretary of the concerned village panchayats, the Taluka Mamlatdars and the Taluka Panchayat Officers etc. Thus, the details obtained during this study could help the committee to form its opinion about the Dhebaria Koli Community.

The entire report is prepared and presented under the guidance of :

- Prant Officer, Chhota Udepur.
- Vigilance Officer, (Tribal Development) Vadodara.
- Director, Tribal Research and Training Institute, Ahmedabad.

Hear are details :

- (1) The first list of Scheduled Tribes of Gujarat State was published vide presidential order No. SRO/510 dated 6-9-1950 under the provision of section 342(1) of constitution of India. In the list at Sr.No. 20, we find the mention of "Rathwa" tribe.
- (2) The list is amended vide the Schedule Caste/Scheduled Tribe Modification - A of SRO/2477 A dated 29-10-1956.
- (3) Under the new Amentment Act, 1956 dated 20-9-1976, 29 tribes have been considered as Scheduled Tribes.
- (4) In the district of Vadodara, we find the following talukas where large number of Schedule Tribe People under Tribal Sub-plan habitate :

Sr. No.	Name of the Taluka	No. and date of Government Resolution	Remarks
1.	Originally Taluka of Chhota Udepur, but after reconstitution of districts & Talukas, additionaly Quant Taluka also. Nasvadi Taluka	Order number 109 of Government of India dated 31-12-1977	
2.	Pavi-Jetpur	TSP/2088/1205/ dated 14-4-1989 Government Gujarat.	

The Commissioner of Tribal Development, Government of Gujarat, Gandhinagar, vide his letter No. TD/TSN/915/04 dated 21-1-2004 had appointed a committee consiting of the following officials to investigate into the matter that the persons of Dhebaria Koli Community had obtained the benefits under the false certificates of

"Rathwa Tribe", the benefits, which otherwise are lagally available to Schedule Tribe people only :

1. Director, Tribal Research and Training Institute, Gujarat Vidhyapith, Ahmedabad.
2. Prant Officer, Chhota Udepur, Dist. Vadodara.
3. Vigilance Officer, Tribal Development, Vadodara.

A joint meeting of the Talati-cum-Secretaries of the village Panchayats of the concerned villages of the region, Principals of the Primary and Secondary schools of the concerned villages of the region in the presence of Manalatdar, Pavi-Jetpur and Quant Talukas, Taluka Development Officer, of Pavi-Jetpur and Quant Taluka on 4-5-6th of May, 2004. The committee had a thorough discussion and had gone into detailed inquiry about the main issues. After a non-partial inquiry and detailed discussion, the committee has arrived at the following conclusions :

1. The villages where the people of Dhebaria Koli community habitate are located in the talukas of Quant and Chhota-Udepur.
2. Under the census of Government of India conducted since 1961 to 2001, there has been following number of people belonging to scheduled tribe in all the concerned villages as well as the trend of such population increase or decrease in each of the census at every decade had been as reflected in the table below :

Census-wise (1961-2001)

Population of Scheduled Tribe in the concerned villages under investigation (Pavi Jetpur Taluka)

Sr. No.	Village	1961	1971	1981	1991	2001
1.	Haripura	-	96	374 (289.58)	445	465 (471)
2.	Kursan	-	263	1423 (441.06)	1450	1815 (1961)
3.	Rajpur (Bhi)	121	153 (26.45)	957 (525.49)	1085	1189 (1180)

Sr. No.	Village	1961	1971	1981	1991	2001
4.	Amba-Zari	40	107 (167.50)	559 (422.43)	594	703 (705)
5.	Karali	270	340 (25.93)	1761 (417.94)	2105	2212 (2550)
6.	Rajava	463	585 (26.35)	2166 (270.25)	2587	2838 (2894)
7.	Kalarani	113	357 (215.93)	1464 (310.08)	1603	1682 (2063)
8.	Mora Dungari	247	295 (19.43)	367 (24.41)	1253	1142 (1473)
9.	Bhidol	58	269 (363.79)	995 (269.88)	1214	294 (1287)
10.	Saloj	62	222 (258.06)	1060 (377.47)	1160	1233 (1239)
11.	Tiberva	344	604 (75.58)	806 (33.44)	1187	937 (1381)
12.	Deria	291	-	-	-	862 (869)

Census-wise (1961-2001)

Population of the Scheduled Tribe in the concerned villages under investigation (Quant Taluka)

Sr. No.	Village	1961	1971	1981	1991	2001
1.	Dhanpur	167	196 (17.36)	800 (308.16)	812	654
2.	Mankodi	758	1371 (80.87)	1643 (19.84)	1845	2212
3.	Chavaria (Ma) (Manavant)	104	132 (26.92)	1400 (960.61)	1589	1720
4.	Panvad	545	1705 (212.84)	2095 (22.87)	2421	2599
5.	Mota Vanta	103	691 (570.87)	489 (-41.31)	1041	980

Sr. No.	Village	1961	1971	1981	1991	2001
6.	Khatia Vant	434	723 (66.59)	1445 (99.86)	1583	1825
7.	Kherka	579	851 (46.98)	1094 (28.55)	1291	1477
8.	Baiadgam	138	191 (38.41)	612 (220.42)	646	782
9.	Karajvant	522	630 (20.96)	1182 (87.94)	1386	1524
10.	Bagalia	234	366 (56.41)	505 (37.97)	1009	1070
11.	Moti Tokari	433	793 (83.41)	982 (22.83)	1169	1422
12.	Zarol	59	-	-	-	585

Notes : The figures in the brecket indicate the increase in population percentage among tribals in 1961-71 & 1971-81. Between 1991 & 2001, the increase rate in tribal population is 2.14 percent annually.

According to section 342(1) of the constitution of India, the President of India is empowered to declare a particular area as Schedule Area where the population of the schedule tribe is the maximum, and after such declaration, the parliament of India accords its formal approval, As such the taluka of Pavi-Jetpur has been declared as Tribal Sub Plan Area (TSP) vide the Government of Gujarat Circular No. TaP/2088/1205/ dt. 14-4-89. The Committee is of the opinion that this power is conferred to Government of India; because the subject belongs to Union List.

Our study revealed that the Dhebaria Koli community habitate in 12 villages of Pavi Jetpur Taluka and 12 villages of Quant Taluka of Chhota Udepur. The names of the villages are :

Pavi-Jetpur Taluka :

(1) Karali (2) Mora Dungari (3) Karsan (4) Haripara (5) Kalarani (6) Rapur (7) Bhidoli (8) Tharolia (9) Sajol (10) Ambapuri (10) Rajwa (11) Deria.

Chhot Udepur - Quant Taluka :

(1) Parvad (2) Chavaria (3) Mamavant (4) Dhanpur (5) Karajvant (6) Moti Tokari (7) Baladgan (8) Khatia vant (9) Mankodi (10) Mota Vanta (11) Kherka (12) Zeroi.

The persons known as belonging to Dhebaria Koli community from the above listed 24 villages have acquired Schdeule Tribe certificates. They were found to have been introducing themselves as Tribal Dhebaria Koli. It was also found that they have formed a new independent social customs' constitution for Dhebaria Koli people of these 24 villages and it was also found that they have restricted their marriage relations within these 24 villages only.

It would be not out of place here to remind that the Government of Gujarat had constituted a commission to identify the socially and educationally backward communities (SEBC) communities (elsewhere known as OBC (other backward classes) under the Chairmanship of Justice A.R. Bakshi. The Commission, therefore, became known as Bakshi Commission. After a thorough inquiry, the Bakshi Commission had submitted its report to Government of Gujarat and had made various suggestion. Considering the recommendations of the Bakshi Commission, the Government of Gujarat, vide G.R. No. BCR/1078/13734 dated 1-4-1978 introduced a new category of backward community, i.e. socially and educationally backward community(SEBC) and enlisted 82 castes belonging to SEBC, including "Dhebaria Koli" community appearing at Sr.No.39 in the list of 82 communities declared as SEBC. Thus, Dhebaria Koli are now in SEBC category in the State of Gujarat. (and not in SC or ST category).

Nevertheless, it seems that the Dhebaria Koli people of these 24 villages perhaps thought that it was more beneficial to become ST (Schedule Tribe) people rather than SEBC to avail better benifits such as (1) Educational (2) Reservation in employment as well as those of Roaster system. (3) Reservation in Political career (for election) (4) Low-interest loan and large amount of subsidies availed to by the schedule Tribe People. This rationalie has perhaps led them to become Rathwa (of Schedule Tribe) people.

But, Dhebaria Koli people are really not Rathwas. There has been considerable difference between the habitation, life-style, dressing pattern, social customs and rituals as could be seen by the committee during their visit to various villages of this region. It was also learnt during study that the people of Dhebaria Koli community do not take meals at the places of Rathwas (and consider them to be inferior to them.) They dine only if the food is prepared by Dhebaria Koli people. This is described in details in the report of the Committee.

Spirit :

The original tribals of this region are aggressive in spirit and having a good temperament of self-respect. Besides, they, like other tribals, believe in reciting of hymns, ghost, witch etc. As per knowledge available to this Committee, the Rathwa tribe, the original tribals of this area are also often violent in nature and they are fond of hunting birds and animals. As contrast to this, the Dhebaria Koli community do not seem to possess any such traits and they are rather sober.

The Committee could also come across some solid information on the basis of which it can be concluded that these Dhebaria Koli people are Dhebaria Koli only and not Rathwas.

The Committee has relied on the General Registers of the Schools, which record the registration number, name, caste/sub-caste, name of the village, date of birth and date of entry in the school etc. This information is a mirror of original caste/sub-caste of such person. The Committee has obtained a photo-copy of such registers and annexed about 10 pages (Sr.No. 1 to 10) for clear reflection of the originality of caste/creed/tribe. Some of the details are given below :

- (1) In the General Register of Khatia Vant High School, Taluka Quant; we find a clear mention of caste "Dhebaria Koli".
- (2) In Genral Register, from G.R. No. 1 to 1062 (total number of children admitted since 1960 upto 1978) of Panvad High School; similar mention is made.
- (3) In the General Register of Shri Quant English School, Quant, Tal. Chhota Udepur under G.R.No. 414 to 1339, We find the mention of caste as 'Dhebaria Koli' against the name of students of the villages mentioned above.

Besides these schools, there have been other schools, having their old General Registers of the years 1950 - 1960 wherein, against the caste, there is invariably a 'Dhebaria Koli' mention.

The Committee had made personal visit to these villages on 4-5-6th of May, 2004 and collected information from Talati-cum-Secretary of the concerned village panchayats. The Talati-cum-Secretaries of these Panchayats have produced the copy of proforma 7/12, 8-A and 6L- most important documents of rural life; which also indicate the persons who have availed of the benefits as 'Rathwa' under the schemes meant for S.T. persons, were not 'Ratwa' but they simply belonged to Dhebaria Koli community. The copies of these documents are at Sr.No. 1 of the Annexure in the Report (copies 2.1 to 2.7 from the primary schools as well as copies of the documents provided by Talati-cum-Secretaries of concerned village panchayats. Format 6,7/12 and 8-A). All these documents reflect that the persons under question are originally "Dhebaria Koli". Other evidences available from the Accounts of Firms are also in tune with the same line. They also reflect the same facts and the Committee could make out the factual information. Some more details below :

- (4) A letter dated 30-6-1970 from the social welfare branch, Vadodara.
- (5) The School General Register of Panvad School, where, the subsequent changes in the caste have been made, wherein the original mention is cut out, replacing the new, changed caste/tribe name, substituting it with the certificate from the District Education Officer.
- (6) The General Register of Primary School, Mankodi also reflect that originally they were mentioned as Dhebaria Koli; and now they get themselves registered as "Rathwa". Even the subsequent changes in the original entires with corrections made afterwards for change of caste/tribe could be clearly seen on the pages of the Register.
- (7) In the Dhanpur Shresth Shala of village Dhanpur there were some information available about past students of Quant School. Here too, originally they were referred to as Dhebaria Koli. The exercise made by the Committee, beyond

doubt, reflected the fact that these villages were having population of 'Dhebaria Koli' only and not 'Rathwa'. Even to-day, the Dhebaria Kolis are found to be habitating there alongwith their original culture.

- (8) During the personal visit by the Committee on 4-5-6 May, 2004, some teachers and the Talatis-cum-Secretaries have presented themselves before the Committee with relevant data and information (list enclosed). The information and data provided by them indicate that these people are Dhebaria Kolis.
- (9) The 40 persons who availed of the benefits at the schemes meant for scheduled Tribe people, under the false certificate as ST, really belonged to 'Dhebaria Koli' community, as could be verified by the Committee on the basis of the records of the Schools and that of Revenue Department. In both these records, the name of the caste and sub-caste is mentioned; and here in both these records, they have been originally shown as 'Dhebaria Koli', and as such, they were not 'Rathwa' but were Dhebaria Koli only. This is reflected from the Statements no. 1.1 to 1.5 in the report of the committee.
 - (i) Thus considering all these factual data as well as the information gathered during personal visit, the Committee have verified the validity of original caste/tribe of all these people involved in the matter. The Committee have verified the general Register made available by the principals of the Primary schools and the Committee has recorded its remarks. Besides, the Committee have gone into the copies of the formats 7/12 and 8-A submitted by Talati-cum-Secretaries of the concerned villages. It has become evidently clear that the people from 22 villages started mentioning themselves as 'Rathwa' instead of 'Dhebaria Koli', and obtained the School Leaving Certificates as well as false certificates, of Caste/Tribe and thereby encroached upon the rights of the original 'Rathwa' tribe people. This is now a proven fact.
 - (ii) Here, in some of the certificates presented before the Committee, the father is shown as 'Dhebaria Koli' and the son is shown as 'Rathwa'. This could be verified from such cross - verification.

- (iii) Dhebaria Kolis have been habitating with the Rathwa tribe in eastern strip of Gujarat. They have witnessed the Rathwas getting benefits meant for Schedule Tribe, viz. benefits for education, reservation in higher education and in employment and several other benefits of subsidies for S.T. All these benefits were legally availed by Rathwa, as they also belong to S.T., but the Dhebaria Koli people were also tempted to avail such benefits which actually they are not entitled to. During 1972 to 1976, some leaders of this Dhebaria Koli community and some shrewd and smart people motivated them to make such changes in the name of caste/tribe. This is obviously a kind of cheating as well as planned conspiracy.
- (iv) The entries in the General Registers of the Primary Schools and Secondary Schools as well as entries in the format no. 7/12 and 8-A of the village panchayat clearly reflect that these 40 persons who are alleged to have made false record of their surnames, were really Dhebaria Koli and not Rathwa.
- (v) One more suggestion is required to be made by the Committee that on the basis of such incident which came to light, should also become an eye-opener in other such cases also. It is therefore suggested by the Committee, that the Tribal Development Commissioner, taking an illustration of evidences of this case, should issue a strict circular that no such false certificates are issued to persons not entitled to get benefits as S.T. persons; since such a step would be an encroachment on the rights of the genuine Tribal people. It should also be emphasised that strict action can be taken on such false identity. Such a circular; in present circumstances is not only necessary, but essential.

Besides, the Committee make following Recommendations :

- (1) Prima facie, when some other sub-caste people avail of the benefits entitled to only Schedule Tribe people, on the basis of false certificates and documents, it would be essential to provide a fresh guideline or a manual for issuance of such certificate from a top level officials; and the implementing district officers should

be asked to strictly and scrupulously comply with such requirements of verification as prescribed.

- (2) Untill a final decision on this investigation is not taken, all such doubtful cases of issuance of certificate should be postponed.
- (3) Strict legal action should be immediately taken against those persons who have availed of the benifits as schedule tribe people with the help of false certificates obtained by them.

This report covers an inquiry about some 40 persons who have availed of benifits in name of tribal persons with the help of false certificates obtained by them with foul means. If however, we make an intensive efforts in Chhota Udepur, Quant and Pavi-Jetpur (old Jabugan) Talukas of Vadodara District, some more detailed information can be had, because this area is known as a Rath area and habitated by Rathwa tribe. Therefore if an inquiry into a Schedule Area and Schedule Tribe is required to be made (S.A. and S.T.) a special Committee should be constituted, and more scientific methods of inquiry to be instituted. Such inquiry may perhaps bring out more such cases.

Besides, in this report, the Committee has restricted it self to only "Dhebaria Koli" community. However, the Koli community is a very vast community with several of its sub-castes. The possibility cannot be ruled out that a large number of people from Koli community and its sub-castes could be involved in availing of the benifits of the Schedule Tribe scheme under name of Rathwa tribe. This need, further thorough scientific investigation.

HALPATI - TALAVIA

An Evaluation study of Housing Scheme

Abstract by : Chandrakant S. Patel

In the State of Gujarat, 25 tribes have been habitating with more or less number of population. With nearly more than 5 lakhs of tribal Halpati population in the State of Gujarat, the population ranks at number two among tribals; and mostly they have concentrated in the southern part of Gujarat in the districts of Surat, Navsari, Valsad, Bharuch and Vadodara. They, unlike other tribals, habitate in plain areas of South Gujarat, alongwith other Savarna-Higher caste communities in rural areas as well as in towns distributed almost equally. There is no much literature available about these tribes. These castes are more often in discussion particularly due to specific economic conditions and the system of "Hali" in agriculture world. According to 1991 census, Halpati, Talavia form 8.87 percent of total tribal population with rank two in the list.

In this study, it is aimed to cover various aspects of the Housing Scheme and to understand its structure. It is also attempted to study the problem of housing for Halpati tribes. The intensive development programme of the Housing for these tribals, who are deprived of development opportunities and who have been living the life of utter poverty at lowest level, was implemented since 1984. It is an attempt to have a periodical evaluation for its better success after a number of years of its implementation.

The study aims at providing some findings and suggestions for improvement in formulation of planned scheme and its implementation. Thus it is an aim-oriented and implementation oriented study of the scheme.

- (1) The process of development among Halpati is very slow and hence they live their lives, like undeveloped tribes and groups. The pre-condition of sustained development of this undeveloped community is to identify the factors which become constraining in the journey to development and to take appropriate measures, to remove these constrains as well as to provide the inputs which are missing.

- (2) It is a matter of study as to why these communities have remained deprived of housing facilities, even though they have habitated in plain and prosperous areas, rather than in forests or hilly/mountain areas like their counter-part.
- (3) Besides, they habitate in vicinity of class and caste-Hindus; yet how come, they have their houses in most detereorated places, in equally detereorated conditions ?
- (4) Population-wise, Halpatis are a big group. With this great number of people, why they have remained economically, socially and educationally backward and why they have been living in outskirts of villages in such a poor conditions ?
- (5) Could it be possible that their traditional system to work as Hali (a kind of bonded labour) has been responsible to keep them away from a house of their own ?
- (6) How far their conditions regarding ownership of land and alination for education/literacy are responsible for their present conditions ?
- (7) How is their planned housing and non-plan housing conditions ? Besides, due to this planned housing or non-plan housing factors, what were the internal and external changes in their life-style ?
- (8) What are the conditions of those who have been covered under the Housing Scheme- vis-a-vis those not covered under the scheme ? What are their good or bad experiences/opinions about the Houses provided to them ?
- (9) The study may perhaps provide somewhat better, firsthand information about the Housing Scheme vis-a-vis the Halpati tribe to Researchers, Scholars, those associated with the tribe and ultimately to the members of the tribe itself.

RESEARCH METHODOLOGY :

A Family data sheet was prepared for collecting the information of the families in respect of those Halpati and Talavia families who have been residing in normal residential areas and who have been provided with the Houses under the Scheme. This was done considering the subject matter of the study. Alongwith the quantitative data, equal significance was given to the qualitative information for the

Research Study. Various methods were devised to collect the economic, social and cultural aspects of their lives. Some of these informations were collected during observations made while talking to them to collect data. Other information was collected through personal interview.

In case of some of the families, the information regarding their family matters as well as their physical belongings etc. was collected through paying visit to the families. For other preliminary information, the field work was conducted. The information in respect of the total number of houses constructed under the Halpati-Talavia Housing Development Scheme ever since the formulation of the scheme till to-day was collected from the office of the Landless Labourers and Halpati Housing Development Board, Gandhinagar and was utilised for the purpose of the study. As regards, housing conditions of the families covered under the study, peronal visits were paid to each of such families covered under the study and firsthand information was collected through them in the concerned villages.

The information in respect of the benitits of Housing Scheme, the measures to solve these difficulties and how best this scheme can be further developed has been obtained from,

- the community of Halpati-Talavia
- the leaders of Halpati-Talavia tribe
- the educated or experienced persons from the Halpati-Talavia community itself
- officials who are concerned with implementation of the scheme.

Besides, an attempt is made to list out some of the difficulties, the masures that are necessary to solve them and how best this can be further developed; through our own field-work study.

SELECTION OF THE AREA AND FAMILIES :

Halpati-Talavia are the Schedule Tribe of South Gujarat which has quite a good number of people as its members; is quite in discussion due to its specific characteristics, known for having its distinguished features and qualities. Most of these Halpati/Talavia families reside in villages/rural areas of Choryasi, Bardoli,

Kamrej Palsana, Olpad, Valod, Mahuva and Mandvi Talukas of Surat District, Valsad, Chikhali, Umargam, Pardi, Dharampur Talukas, of Valsad District, Navsari and Gandevi Talukas of Navsari District; Bharuch, Ankleshwar, Hansot, Vagra, Amod and Janbusar Talukas of Bharuch District and some of the Talukas of Vadodara district where the population of these community is scarce. The population of Halpati Talavia in Surat District amounts to 44.72 percent with their maximum population. In Valsad - Navsari districts, it is 41.10 percent which is second in the rank. In these parts of South Gujarat region, there is quite dense population of Halpati-Talavia Community.

This was major reason why this area was selected to make a study. We have identified 110 families from 17 talukas of 4 districts viz. Surat, Bharuch, Valsad and Navsari because these are the districts where we find large number of Halpati - Talavia families. The selection of families, village, taluka and district-wise are as under :

Surat District :

1. Mandvi Taluka, Village Erath 5 families
2. Bardoli Taluka, Village Vankaner 10 families
3. Valod Taluka, Village Valod, 10 families
4. Olpad Taluka, Village Sayan 5 families
5. Choryasi Taluka, Village Kosad 10 families
6. Kamraj Taluka, Village Ubhel 10 families

Surat District : 6 Talukas, 6 villages and 50 families.

Bharuch District :

1. Vagra Taluka, Village Vachhnad 4 families
2. Amod Taluka, Village Sarbhan 2 families
3. Jambusar Taluka, Village Magnad 4 families
4. Bharuch Taluka, Village Tralasi 4 families
5. Ankleshwar Taluka, Village Sajod 2 families
6. Hansot Taluka, village Shera 4 families

Bharuch District : 6 Talukas, 6 Villages, 20 families

Valsad District :

1. Valsad Taluka, Village Fanaswada 10 families
2. Dharampur Taluka, Village Dharampur 6 families
3. Dharampur Taluka, Village Sengwa 4 families

Valsad District : 2 Talukas, 3 villages, 20 families.

Navsari District :

1. Jalalpara Taluka, Village Maroli, 10 families
2. Chikhli Taluka, Village Dhej, 10 families

Navsari District : 2 Talukas, 2 Villages, 20 families.

In this way, from the 4 Districts, from 16 Talukas and 17 villages, we had identified 110 families.

The Areas and the villages covered for the Evaluation of Housing Development Scheme :

As stated in earlier paragraphs, we have selected those families who have got their houses constructed from the Housing Development Scheme. The families selected are from Halpati - Talavia tribe from 16 villages of 4 Districts viz. Surat, Bharuch, Valsad and Navsari. The scheme is in operation in these districts for Halpati-Talavia since 1984. We have collected and analysed the details of houses constructed year-wise.

Outline of the Scheme :

The details of the Scheme could be availed from the Gujarat landless labourers and Halpati Housing Development Board, Gandhinagar, and we have totally depended on the information provided by the Board in respect of details regarding the scheme; i.e. the conditions of habitation, structure of benefits and no. of beneficiaries, internal arrangements etc. since inception of the scheme i.e. 1984 to 2003 (year of study). These details include, inter alia, the outline of the operation of the Scheme and estimated level of expenditure and details regarding the number of houses.

The Housing Scheme and Introduction of the families covered under the Scheme :

As stated earlier, the Research team has covered 110 families who availed of the benefits of the scheme from 17 villages of 4 different districts. We have tried to acquire the information about social, economic and educational conditions by paying personal visits. The details also include the internal facilities of the housing, age-group of the members of the families, number of members in the families and marital status of the members etc. is reflected in the study. In economic aspect, we have covered different occupations followed by them and the details of income generated, expenditure incurred as represented by them. Besides, in the chapter, we have also incorporated the information about the amount of debt incurred by them, their immovable properties and information regarding the benefits from the Housing Scheme, as availed by them.

HALPATIS : Historical and Physical background :

As such, we find the population of Halpati-Talavia Tribe in 19 districts of the State of Gujarat. The total number of people as per 1991 census was 5,46,567 which is 8.87 percent of total tribal population of the State. The population is mostly concentrated in South Gujarat region and has been distributed as below :

Surat District	44.72 percent
Valsad District	41.10 percent
Bharuch District	10.26 percent
Vadodara District	3.60 percent
	<hr/>
	99.68 percent

Thus, almost entire Halpati population is concentrated in above 4 districts of South Gujarat, with very few scattered families in other 15 districts. The Halpati Talavia families largely habitate in rural areas (83.06 percent) with only 16.94 per cent population in urban areas.

The term Halpati was popularised after independence. Earlier, we find the surnames such as Talavia, Rathod etc. Before independence, they were mostly known

as 'Dubala' and this term was most commonly used to indicate their identification. Shri P.G. Shah, in his book, "Dubalas of Gujarat" interprets 'Dubala' as persons who have weak physique, who are without any strength, perhaps heavy sufferers of poverty and slavery. But Dr. Radhakrishna Rao does not agree with this interpretation. He opines that 'Dubalas' are not really weak; and that they are not weaker than any other community. Nevertheless, in Sanskrit language the term 'Durbal' means weak, without strength, very very thin etc. However, to-day the tribe is known as Halpati Talavia, which is a respectful term. Shri P.G. Shah, in his book "Dubalas of Gujarat" (1966) tries to interpret the origin of these tribes, through popular legends. He had given several legends in his book of which, one at Sr. No.(3) deals with the use of word "Talavia". It is known that a great saint Parshuram became furious to the Kshatriya community (the warrior community) and he took an oath to demolish the whole community of Kshatriya from this world. This was a great challenge to all Kshatriyas of the world. It was difficult to escape from his anguish and anger. But the Rathods (a part of Kshatriya community), thought of a device to keep away from Parshuram. Once the Rathod, along with their leaders were sitting on a shore of a pond. They saw Parshuram coming with his popular weapon, 'Axe' in his hand. The Rathods were afraid that it was difficult to escape from the attack of Parshuram and his axe. Parshuram came there and asked, who they were. The leader of Rathods replied that they were not Rathods; but were Talavia, and that is why they reside near a 'Talav' (a pond). Parshuram went away. This is how, a new surname - 'Talavia' came into existence. Thereafter they were known as Talavia Rathod. This legend proves that originally they were Kshatriya or Rajput. Besides, Talavia are known to be higher in status in their own caste/tribe.

One more popular opinion prevalent about this tribe is that they are idle but reliable.

THE HOMELAND OF HALPATIS :

The belief that Halpatis must have come from over-seas has the origin in their customs. They perform a special social ritual on the day of 'Diwasa' - the last day of the Hindu calendar month of Ashadha. On that day, Halpatis get the doll boy and a girl married and send them to go oversea through the river-route. For the doll-girl,

the in-laws stay in over-sea countries; it is believed by them. This gives a scope to the inference that they must have past connections with overseas countries.

The DNA blood test proves that Halpatis have the same blood group like Negros. This too supports the belief that Halpatis have their homeland in other countries. This view is shared by many scholars.

SUB-CASTES OR SUB-TRIBES OF HALPATIS :

There have been several sub-tribes of Halpatis. They include Lala, Valsadia, Barania, Choria, Damani, Maravia, Isaria, Kharacha, Khodia @ Saravia, Siparia, Talavia, Ukhetia, Umaria, Vasava @ Vasavada and Vohra. Of all these sub-tribes Talavia, Vahotia and Kharcha seem to be more significant. Most of the sub-tribes of Halpatis claim to have Rajput blood in their bodies. Most of such claimants prefer to be known as Talavia-Rathod. Another difference between them is Chokhalia and Vatolia. Chokhalia means Chokkha-clean- Non-contaminated. Those who work with the upper caste Hindu farmers and take food prepared by them are chokhalia- clean. Whereas, those who have been working with Muslim farmers or Parsi farmers - i.e. the Non-Hindu farmers; stay with them and eat the food prepared by them are Vatolia - that is, they have been now no-longer clean, they have deteriorated their social status and therefore they are Vatolia.

HISTORY OF HALPATI AND HALIS :

The history of South Gujarat is closely associated with the history of Surat. Akbar won Surat in the year 1573 A.D.,. Since then, we find Portuguese, Dutch, British and French colonies being established in Surat. However, in interior parts of Surat, these rulers could not get support and could not establish their authority. Therefore, in order to collect the revenue from the farmers, the local influential persons were appointed. They were known as "Desai" (and mostly they were Anavil Brahmin by caste.) The central authority of concerned rulers (Portuguese, British, Dutch, French etc.) were recognised by them only for the purpose of reaching the revenue collected by them on their behalf. Otherwise, in all other respect, Desais were independent. They had ownership of the land to great extent; and in order to work on land, they used to deploy the services of "Hali" (the assistant). This is historical fact having a lot of evidences to back the theory.

'Yan Bramon' has written a book titled 'Patronage and Exploitation', in 1974. In this book, he has categorically stated that these village influential persons - local leaders. Desais deployed the services of number of Halis (assistants in farming). He has quoted a number of historical documents to support this statement. In the same book, he has further mentioned about the migration of these Dubla Halis to the brick-furnaces of Kalyan or to the Salt farms (Agars) of Vasai. This could be facilitated by the starting of Railway between Mumbai and Surat in 1964 A.D. Bramon had mentioned all these factual details to provide historical background of 'Dubla - Halis. During this period, the agricultural products of Sugar cane, cotton etc. were in the hands of local traders. The economic conditions of people were largely poor till the Second World War. The development of Trade-commerce and Agriculture was possible only after World War two. (II). Thereafter, the cities/towns of Surat, Navsari, Bilimora, Valsad etc. developed as centres of Trade and Industries. The Dubla people could easily find labour in these industries. This is how the development history of popularly known as Dubla Tribal Community is depicted by Yan Bramon; in terms of historical and geographical background.

Housing :

It is a known fact that when the change in any caste or community takes place, the physical changes always precede the cultural or social changes. The houses of Halpati-Talavia are generally kutchha, one-storied huts. The walls of these houses are made from mud and clay, the flooring is done by clay work and the roof consists of either grass or indigenous tiles and/or metal sheets. The change in housing pattern of Halpati -Talavia, can be attributed to some extent, to the education as well as some employment which followed the educational accomplishment. Such people could also avail of the facility of Housing provided under specific scheme of the Government. Such houses are well- planned, systematic, clean, with the indigenous or often with Mangaloree tiles on their roofs; walls made of bricks/cement/plaster, with a couple of windows for ventilation and with well built doors. In case of economically better off persons, we find the houses equipped with furniture and other furnishings. They are pucca well-built and well-furnished houses.

But these are exceptions. Such Houses are available to a few educated and/or employed Halpati-Talavias. In large number of cases, they have the houses which are Kutcha in nature, with walls made from clay and roof with walls made from clay and roof with grass or indigenous tiles. Besides, these houses are not well planned or symmetrical. The houses, sometimes, are scattered, divided in small groups, sometimes in a row or sometimes in a zig-zag position in high or low level sites and more often than not, in out-skirt of a village, usually on a waste-discarded land. The land available for such houses is neither big in width nor bigger in length. Thus these houses suffer from problem of space. The hutment is divided into two-parts within, one part is occupied by parents and the next one by the children. When the family also owns the poultry or sheep or animal; they are also accommodated either in a corner of a hut or just outside it. The problems of space in such huts is so acute, that it becomes difficult for them to accommodate the guests, if any.

Such hutments of Halpati-Talavia have usually only one door to enter and exit, but when, in rare cases, there is more space available, such houses could have more than one door or a window or two for ventilation. In new colonies of houses of course, they have two doors - one in front and one in the rear; as well as some more space available for animals in the front or rear. If some more space is available, they construct a small platform in the front - an Otata - made from clay and used for sitting, chatting. They keep their equipments in the corner of a house. Such equipments are indigenous equipments used in local agriculture/farming as well as household kits such as big or small baskets made from bamboos (Topla-Topli), the stone-made flour mills, a tin-box to keep clothes or valuables, a kerosene lamp etc.

To summarise, the houses of Halpati-Talavia are (1) Huts with clay-made walls and grass on the roof (2) Kutcha houses with walls made from clay and indigenous or mangaloree tiles on the roof (3) Pucca Houses with brick walls and roofs made of cement sheet or mangaloree tiles or even RCC roof. These were the category of conditions of houses as was seen and observed during the study of Halpati-Talavia people.

FINDINGS, PROBLEMS AND SUGGESTIONS :

The Socio-economic and educational conditions of tribals differ from area to area. There are so much of differences found in these conditions, that it is not possible to come to common standards for all the tribes. Essentially, tribal areas are backward and there have been great differences between the level of development in tribal and non-tribal areas of the state. In order to bridge the gap of development in these two parts, therefore, it was necessary to accelerate the speed of development among the tribal areas as well as to accelerate the economic growth of tribal people and to implement such programmes which can make them free from all kinds of exploitations and take the measures to all these ends. It is once again emphasised that tribal areas, in their all aspects of social life, lag behind in the process of prosperity than its counter-part non-tribal components. Besides, these tribal and non-tribal 'difference, it is also essential to take appropriate measures to minimise the gap of results of development among several groups of tribal people also.

The main constrains of development for tribal areas and the tribal communities are,

- (1) Weak development of pre-requisites
- (2) Inadequate economic activities resulting into inadequate quantum of development,
- (3) Quite large, but undeveloped human resources.

Besides all these, the tribal areas have medium level of forests and minerals. They are not rich enough to ensure prosperity, some of the talukas do have great potential for agriculture and allied activities. But, inadequate facilities and further more, lack of initiative and motivation among the tribal population itself, to work towards development works become a great constrain to development activities.

Gradually, in the five year plan, the strategy for development of Schedule Tribes, was to incorporate the implementation of such programmes and relavant proceedings whereby the needs and requirements of tribal community are better taken care of. Of course, prior to 1950, the entire country was in a focus of attitude towards

development. Therefore, the results and fruits of development did not reach the tribal communities. Thereafter, after a decade, a new turn was taken in planning whereby the attitude for development of Tribal Projects and encouragement and assistance to tribal development organizations were provided for. This strategy could be partially successful. Nevertheless, the total change in the basic tribal development strategy was witnessed since the inception of VIth five year plan. That was a strategy of starting of "Tribal Area Sub plan (TASP)". Under this strategy, in the State of Gujarat too, 32 talukas and 15 areas were covered through 9 Tribal Area Sub plan- TASP Projects. During the VI th five year plan, more and more integrated approach was undertaken on the planning and implementation of development programmes in different sectors as per the strategy of Tribal Area Sub-plan. Quite a handsome amount was allocated, earmarked and spent under Tribal Area sub-plan. Besides, the enhanced physical targets for poverty alleviation programmes were also decided and more services as well as pre-requisites were made available and provided for, for tribals. More emphasis was laid on enhancing and expanding the level of productivity in some of the sectors in VIth five year plan to ensure that the targeted poor families come above the poverty line and human resource development takes place with adequate pre-requisites for tribals provided for. Provisions were made for aids and subsidies, for various aspects of agricultural and allied services, which were given a top priority. It is a fact that several targets of Tribal Area Sub-plan met with quite a good success. Nevertheless, some of the tribal areas, for one reason or the other, could not avail of the benefits of several schemes which were formulated for their development. Considering the criterias made available by the State Level High Level Committee constionted by State Government for over all development during the VIth and VIIth five year plans, the basic facilities and amenities as well as family - oriented planning for over all development of (tribal) families were also undertaken. But, it is sad to take note that the Schedule Tribe of this Halpati-Talavia Tribe, is deprived of many many development programmes as if it keeps away from the development programmes of tribal area-subplan-TASP- perhaps because, it stays away from the forest areas, and therefore stays away from the development strategy adopted under TASP. This is felt and opined by Halpatis - Talavia themselves. But the Halpati Housing Scheme, formulated for Halpatis per se, is a mile stone in this march for development.

Since the year 1984 AD, the work of construction of Halpati Housing Scheme had been initiated by the Landless Labourers and Halpat Housing Board in the State of Gujarat. In the initial five years, it was targeted to construct 20,000 Houses for Halpaties. Against this five-year target, 18,643 houses for Halpaties were constructed and handed over to Halpaties till 31-3-2000. For the year 1999-2000, it was targeted to construct 2000 houses, against which, the achievement was construction of 2016 houses. Thus, by the end of 2003, almost 23,243 houses were constructed and handed over to Halpaties, covering 543 villages of 29 talukas of 5 districts. In 1984, when the scheme was initiated, the ceiling price for a House was Rs. 5000/-. By 1997, it was increased upto Rs. 22,000/- and since the year 2000 AD, the ceiling price of the House had hiked to Rs. 30,000/-. Thus, not only the target for construction of houses had enhanced; but there was a considerable gradual increase in the ceiling cost of houses too. It must be appreciated that never before, the achievement of the Halpati Housing Board in providing for the better and well-equipped and well-planned houses to Halpaties was so nicely materialised. No agency ever before had shown such a concern for providing better equipped houses to Halpaties, nor did any agency made a planning on such a big scale. It is a matter of pride, that this could be realised just before our eyes. This is indeed an appreciable measure.

We can see a good progress of Halpati Housing Scheme for a backward tribe like Halpaties - living always below poverty line (BPL), ever since the beginning of a scheme. It is learnt from people that they have also shown good response towards the scheme which enables them to own a house for oneself'. People, before the starting of the scheme in 1984, were living in hutments. Now that they could get better, decent, pucca building as a result of implementation of such a scheme, obviously, they show a sign of satisfaction and feelings of happiness. Indeed, they are happy to have a pucca, better-equipped houses, but there is also a feeling that, does this facility of providing a pucca better house has fulfilled its real objective ? There has been some feelings of grumbling in some corners. This needs to be addressed to. It is true that no scheme can ever bring cent per cent satisfying results and no scheme can claim to be a panacea of all problems. Therefore, the benefit of the scheme is of course appreciable in terms of providing better conditions for its beneficiaries.

The Landless Labourers and Halpati Housing Scheme of Gujarat State had initiated the Housing Scheme for Halpaties since 1984; and since then has covered a good number of beneficiaries under this scheme, by providing better well equipped houses to stay. It is hoped that the remaining families will also be gradually covered in phased manner. We can witness the enthusiasm of the beneficiaries who have availed of the scheme and have been able to get the houses of their own. We have visited these housing colonies for Halpaties. As a result of this scheme, we present here some observations :

- (1) According to 1991 census, there was a population of 61,61,775 tribals in the State of Gujarat. Of these, the number of Halpati-Talavia Tribals was 5,46,567. If we consider a family consisting of average 5 members, the number of Halpati-Talavia families can be worked out at 1,09,313 families approximately. So far, since the inception of the Scheme, 23,243 houses are constructed and therefore 23,243 families have been provided with the Houses. This is note worthy, especially for those who were a deprived community living only in hutments, and had no houses of their own worth living. Thus, to that extent the objective of the Scheme is fulfilled.
- (2) In the villages, covered under the housing scheme, it was learnt that very few families owned the land; and those who owned the land had very small piece of land; say it is a land only in name. Therefore, most of the families, the large majority of the families didnot own any land.
- (3) Under the Housing Scheme, obviously houses are provided to eligible beneficiary. The house has certain inbuilt facilities. Now, having acquired a house - a pucca, well-equipped house of their own what are their problems ? We, during the course of this study, had studied these problems, and we have come across some information which can reflect on achievements and realities of the programme.
- (4) The Programme of providing one's own house is indeed an important programme. It is a basic programme, in the sense that the basic needs of people air, water and shelter - include need for housing for shelter. Here,

through the scheme, we have been providing them with a basic, important necessity of life. Therefore, the scheme is really appreciable. But, if we look at the target group of beneficiaries, there are several difficulties and problems for the implementation of the scheme. How are the targeted families ? They are extremely poor, living below poverty line; they are deprived section of people in our society; they have always been living in the conditions of utter deprivation; they are handicapped in more than one respect. Even those families, which have been covered under the scheme, the level of literacy, and particularly level of female literacy is extremely low. We have dealt with this issue in chapter 7, where in the Table No.7-8 would clearly indicate the picture of literacy.

- (5) Under these circumstances, the responsibility to achieve the fixed targets and to achieve the objectives of the scheme lies on the personnel implementing the scheme and that of the administrative machinery. Their role is to take the benefits of the scheme to the persons who is at the lowest level of his existence. This is a difficult task. Such results can-not be achieved by the personnel who have the routine and easy-going approach to work. Because, such responsibilities can be entrusted to only such employees who are committed to the cause of beneficiaries, who are sympathetic and sensitised for the kind of people whom the benefits are to be provided and those having a humane attitude. We could see that most of the personnel in charge of implementation of the scheme did have such merits and qualities.
- (6) The implementation of the Scheme should be more sympathetic in the villages and families where the scheme is implemented. But, since the target is limited, sometimes even most needy people are deprived of the benefit. Obviously, those families who do not avail of the benefits of houses, suffer from dissatisfaction. We could come across such families also during our study.
- (7) Often, some incidents of irregularities occur at beneficiary level. A number of obstacles and constraining factors play their role in such cases. This brings criticism for implementing authorities or the concerned personnel of the scheme. Even, the whole programme/scheme become a subject of criticism. People loosely mention that nothing is being done by Government whereas, quite a good work is being done under the scheme.

- (8) It could also be seen that the people, the targeted group of beneficiaries could not avail of the benefits of the scheme due to either lack of publicity, lack of dissemination of information or lack of knowledge on the part of beneficiaries or due to their illiteracy and ignorance.
- (9) The families covered under the housing scheme are all living below poverty line (BPL) and hence they do not or could not save anything. Now when they have a house of their own, often they do not have any thing to spend on the maintenance or even small repairs. Obviously, the Housing scheme, itself does not provide for such maintenance and repairing in the inbuilt component of the scheme.
- (10) The Research team has observed the houses provided under the scheme. They have also tried to get the information about the conditions and particularly the durability of such houses. It is the general feeling of the beneficiaries of such houses, that these houses would not prove as durable or as safe, as expected by them.
- (11) They also feel and express that the amount of assistance provided in terms of facilities etc. is less than required. Nevertheless, they do appreciate, that the new, puccas, well-equipped house provided under the housing scheme is much better than a hut, they were living in.
- (12) The houses under the scheme were built in earlier years too. Subsequently, they have made some changes, have added the facility of verandah, and some new facilities also. They feel that this process of change should still continue; that still more facilities need to be added, and all the more, the houses should be such constructed so as to give a feeling of safety and durability to the owner. In other words, they want to bring about structural changes in the construction of houses from the routine kind of construction.
- (13) It is true that Government spends quite a big amount on the scheme for benefits of tribals. Nevertheless, the level of satisfaction is not to the extent of expenditure incurred by the Government. However, the beneficiaries do agree that they could get a pucca, decent house due to the Housing scheme of the

Government only. They consider this assistance as a beakon light for their fellow beings. They consider the scheme to be inspiring as a pathway for future.

- (14) The beneficiaries of the scheme could have a house of their own. Very few incidents have come to the notice of Research team wherein the houses provided under the scheme didnot suit the beneficiary and so it lies vacant, unused. There are also some houses constructed under the scheme which need immediate repairs and/or are rather un-durable. In a few cases, the houses were habitated by persons other than the real genuine beneficiaries. But, barring all such few exception, by and large, the beneficiaries themselves own and utilise the houses alloted to them under the scheme. Thus, the amount spent on the implementation of the scheme has really brought fruits. Nevertheless, people do hope that the new houses would be still better, with neceesary improvements in the construction.

SHORTFALLS OF THE HOUSING SCHEME AND SOME PROBLEMS IN ITS IMPLEMENTATION :

- (1) Most of the targeted families of the housing scheme are those having/possessing no land. Very few families have a small piece of land.
- (2) The Halpati families have larger family size. In most of the cases, we could find the Halpati-Talavia families with the number of members at 5 or even more than 5.
- (3) No doubt, the programme for Housing has been implemented right earnest. But, even after such implementatin, one can not see the changes either in their family life, social life or economic conditions.
- (4) It is felt as if the scheme is implemented under strict restrictions. This inference could be substantiated by seeing some houses rather in bad conditions due to its non-durability or some were found to be half broken. Some flexibility in the scheme may perhaps solve this issue.
- (5) The Housing Scheme needs to be evaluated and monitor periodically. Only

such mechanism will find a solution to the problems such as those of durability or that of maintenance and repairing would come in fore-front.

- (6) The target of the Housing Scheme and its objective need not be restricted upto construction and providing of the houses. It need to be enhanced and expanded further to address to the issues like non-durable construction or need for its repairing etc.
- (7) Often, Houses under the Housing Scheme, are constructed at any place. Some times, such sites are either low level or dirty.
- (8) The level of literacy is extremely low since beginning. As on to-day also, this situation has not improved to the extent required.
- (9) The beneficiaries donot have the land for farming or for agriculture. The Halpati, are usually casual labourers or agricultural labourers and therefore they live below poverty line - BPL. Very few families supplement their income from agriculture labourer by adding the component of animal rearing; animal husbandery. But all these are insufficient efforts.
- (10) In agriculture labour too, usually and traditionally, there is a well established system of Hali system and Chakar system, meaning thereby that their services are deployed almost as bonded labour. Therefore, they always live under debt. This is a major issue in their occupational life.
- (11) The chances of supplementary income are very much limited in the vicinity. This is the reason, why we find some Halpati living as unemployed people living in poverty.
- (12) They are addicts of wine and Tadi. This has an impact on their social, economic, educational life.

Thus, the scheme does have some shortfalls or same defects in its proper implementation. The problems could be assessed on their reporting at the time of interview. It can be seen that some of the problems are due to the local conditions pertaining to place and space.

SUGGESTIONS FOR CHANGE AND FUTURE PLANNING :

Since the pace of development between various tribal areas as well as between various tribal groups is uneven and therefore there has been difference between the pace and process of growth, it is necessary to accelerate the pace of at least economic development among the tribals. With this view in mind, a number of programmes of economic development were undertaken in the five year plans. Subsequently, a number of changes were introduced in the five year plans also and special programmes were considered for tribal areas and tribal communities. This strategy of area development planning (Tribal Area Sub-plans) was quite successful to great extent, but the success was yet inadequate as compared to magnitude of problems. On the other hand, the participation of tribals themselves in the process of development was lacking. Tribals lacked both initiative and motivation; and they are key-notes in the process of development. Therefore the developmental process in tribal areas got an innate set-back from within. The plans, however, aimed at alleviation of poverty among tribals, development of human resource as well as development of other pre-requisite, of growth; and provisions were made for several subsidies and assistance towards these ends. Nevertheless, the planning had some innate defects and therefore its fruits could not reach the target groups upto a desired/expected level. So far as the Housing Scheme is concerned, we have come across several problems related to implementation and impact of the scheme on Halpati-Talavia target families and we had come across several suggestions also in this regard. Here, based on our findings, we have attempted to put several suggestions in the following part of this chapter.

In the State of Gujarat, considering the interests of tribals, several programme are undertaken by various departments of State Government. The Housing Development Scheme for Halpati-Talavia is one of such programmes undertaken by the Tribal Development Department of the Government of Gujarat, through the Landless Labourers and Halpati-Talavia Housing Development Board, which has undertaken and still continued to operate a scheme of construction of houses with great efforts. The houses have been provided to several of Halpati-Talavia families. These families were earlier living in hutment. Now they are owners of a pucca well-equipped,

well built houses. This has contributed towards, improvement of their life-style. One can see an environment of better houses, substituting the kutcha hutments. More and More Housing colonies come into existence and more and more Halpati-Talavia families have been able to get pucca houses for their habitation. This has brought a considerable change in their living style and living conditions.

The Research team, while standing the Housing Scheme for Halpati Schedule Tribe community, had gone into the details of their population, introduction of their areas, historical, physical, economic, social aspects. It has been seen that the occupation of agriculture labour is in the central focus in all aspects of their socio-economic living. It is, however observed that there has not been much change in the traditional agriculture labour occupation. Of course, the money factor has been playing more prominent role now. Some of the families who have shifted to casual labour, employment or other occupation have been able to come out of the occupation of agriculture labour, or from its associated notorious form of Hali system or chakar system.

The Researcher has made several suggestions with the aim of bringing better changes in the scheme of housing development for Halpati-Talavia. While making these suggestions, the factual conditions of different nature of 110 families, habitation in 17 villages & 16 talukas of 4 major South Gujarat districts have been kept in mind, and the data, information and facts collected during the study through the Halpati-Talavia families, the leaders of Halpati tribe, the common people of the area as well as discussion with the personnel in the administrative machinery, the personal observations made during the field work etc. is also kept in mind. Here are the suggestions :

(1) Population :

In 19 Districts and 61 Talukas of the State, we find the Halpati families residing in more or less number. The largest percentage of Halpati population, of course, confine to the districts of Surat, Navsari, Valsad, Bharuch and Vadodara. If we consider the growth rate of population since 1961 to 1991, there has been a constant increase in population of Halpati-Talavia. Not only

the population increases; but simultaneously, the size of families of Halpati-Talavia also increases. During the study, the greater number of families (larger family size) were reflected. Due to increase in population, there has been constant increase of problems related to their housing as well as their occupations also. It is therefore necessary to plan for future and address these issues with an aim to decrease the size of family and control the growth of population rate among Halpati-Talavias. If we want to make a future better; these measures are required to be taken on priority basis.

(2) Education :

It is an irony that Halpatis have been habitating in the areas, where the facilities for education are quire good; but the level of literacy is very less among the Halpati families. If we look at the percentage of literacy this can be proved very easily. In the State of Gujarat, the general level of literacy was 61.29 percent in 1961 census. But the level of literacy as reported in 1991 census, among the Halpati-Talavia ccommunity was only 26.99 percent. It is found that traditionally the literacy level among Halpati - Talavia tribe has remained low. It is therefore suggested that like other tribal groups, for there tribes also the Ashram Shalas should be started. All the pre-requisiles for education, such as Food,Clothes, Books, Mid-day Meal and all other amenities need to be provided under special infrastructure. The twin serious problems of education constrins - waste and stagnation are found in case of Halpati-Talavia tribal children due to their being engaged in household work, agricultural labour, child-rearing, cattle graying etc. since very young age. It is therefore necessary to look into these problems responsible for slackness in education and strong measures should be taken to combat the conditions of lower rate of literacy.

(3) Habitation :

The problem of habitation has been changed since the implementation of Halpati-Talavia Housing Development Scheme in 1984, which has provided one's own house to several of its members. Those who could get the pucca,

well-built house have been able to come out of habitation in hutments. But, this scheme needs to be implemented more systematically for which adequate care is required to be taken. It was felt during personal visit to Housing colonies hut it is more important to look into the aspects of better construction quality rather than run after fulfilling of physical targets of quantity. Besides, it should also be seen that the scheme is such implemented that the real needy person is not deprived of the benefit of the scheme.

- (4) The main aim of providing puccas houses to the families of Halpatis in the villages under the Housing Scheme is to treat a problem of housing by providing pucca, tiny, decent, hygienic houses instead of totally deteriorated houses occupied by them. Nevertheless, besides housing, their other basic problems are poor economic conditions, lower rate of literacy, inadequate agriculture labour, the occupation providing irregular source of income, inertia and lack of interest among the government servants working among their environment etc. These problems are responsible for their total backwardness. It is therefore necessary to take concrete measures to improve their economic conditions, to bring a drastic change in their occupation pattern, to arouse interest among them for education, to sensitise the concerned Government Servants to make them more sincere etc.
- (5) When some irregularities occur in the implementation of the scheme, involving both the beneficiaries as well as concerned government official, it is likely that the beneficiary may misuse the house provided to him/her. This, invariably affects the very fabric of the scheme. It is necessary to prevent such menace to happen.
- (6) Of course, the houses are well - equipped; but the personal visit also revealed that there are some defects and that there is a scope for further improvement. If therefore, necessary improvements are made as well as some expansion is also considered; it would be easy to avail of better facilities at lower cost and the difficulties, faced by the beneficiaries will be eased. The money spent on the scheme would bring better results.
- (7) The Scheme requires to be better published and information disseminated to

the masses, so that they become really aware of the Housing Scheme Programme and its benefits and they can avail of the benefits. The publicity/propaganda is a weaker link to-day and needs to be properly addressed to.

- (8) The structure of the scheme is not alike everywhere. The earlier houses constructed were having rather less-space. The subsequent houses were provided with an additional verandah. Besides, under this scheme, some houses are provided with better structure they have a RCC roof, a latrina and a bath-room etc. - This difference between two pattern generates a feeling of little heart-burning among earlier beneficiaries, such things also need to be addressed, by providing equal facilities to earlier beneficiaries.
- (9) There is no provision in the scheme for repair or maintenance ever since its inception in 1984. If there is some damage to the house, if there is need for a repair or maintenance, they donot have money to carry out such repairs. They largely depend on agriculture labour, providing scarce income; and therefore they cannot afford such expenditure. There have been several instences where the houses are damaged and have been unattended; or even the building has been totally collopsed. In order to see that, such things donot happen, some provision for repair/maintenance should be made in the scheme to avoid such happening.
- (10) The study of Housing Scheme indicates that it is very useful to those Halpati-Talavia families, living below poverty line; and this needs to be continued. This feeling is shared by the people of the village, the officials connected with the Housing Development Scheme and the Halpati-Talavia families themselves also. The Researcher, on the strength of the field work conducted, share the same feelings in agreement.
- (11) The Housing scheme needs to be evaluated at regular intervals; so that the good aspects of the scheme, the missing links in implementation, the opinions of the user/beneficiaries and the suggestions for improvement in the scheme could be highlighted. Such evaluation/monitoring may not give a complete picture of its feedback; but could provide some useful clue for its improvements. Such feedback may be a guidelines for furthernce of a scheme on right lines.

HUMAN DEVELOPMENT IN RELATION TO THE TRIBAL AND NON-TRIBAL AREAS OF GUJARAT

- Shri Arunbhai Patel

- Shri Ravindrabhai Pancholi

Each country in modern times wish to see that the economic progress reaches the maximum limit possible. It is necessary to understand the fundamental meanings of the terms; "Economic Progress," "Human Development", "Groath" etc. If the national income goes up alongwith per capita income; it is economic growth. Human Development is understood by the economic development, economic growth and change in quality of human life.

According to Eric From (1968) the industrial development that takes place through human efforts, could also be harmful to human beings. They consider the qualitative changes in social, economic and cultural spheres related to human welfare alongwith the industrial development as index of human development.

The discussion about human development vis-a-vis well-nutrient development is on an anvil for last two decades. Shri Amartya Sen, the Nobel Prize winner economist has developed the view about human capabilities. Due to decrease in environmental quality, both at global and local level, led to development of theory of 'sustainable development'. In view of ever decreasing the quantum of natural resources, the concept of 'Sustainable Development' assumes special significance. Thus, in the thought process of Human Development and Sustainable Development, the idea of human development at local level is very much relevant.

Here an attempt is made to review the development process of last fifty five years of India by presenting a comparative view of Development of the society at large vis-a-vis the Development of Schedule Tribe Societies who could not keep a pace with development of non-tribal societies of India. A number of learned sociologist have presented various views about Tribal Development. The first Prime Minister of India, Pandit Jawaharlal Nehru, in the initial years of planned development, presented his views on 'Panchsheel' thereby indirectly establishing the significance of Human Development theory. What is an outcome of all these endeavours ? This

study is undertaken with a view to highlight the different aspects of Human Development on the basis of dual information.

(1) Economic :

The Census of India, even since 1961 indicate that the percentage of tribals engaged in agriculture is gradually decreasing in each decade; whereas there is gradual increase in percentage of tribal people being employed as agriculture labour or other labour work. In short, the pursuance of agriculture does not provide even enough to eat for the entire year. Out of 5766738 total families habitating in rural areas; 23,29,378 families, i.e. 40.39 percent live below poverty line (BPL). Out of these rural BPL families, 37.09 percent of families belong to tribal community. Thus it can be seen that the families living below poverty line of Gujarat-vis-a-vis these BPL families of tribal communities paints a very sad picture. The ratio of poor families in tribal district is much higher as compared to non tribal districts in Gujarat State.

(2) Education :

In the population of the State, the level of literacy both among the general population as well as among the schedule tribe population, is going up. As per 2001 census, the total literacy rate of the whole state is 69.14 percent and that in the schedule tribes is 47.20 per.c.e.n.t. . In inputs such as educational equipments, facilities and amenities, the number of educational institutions the amount of assistance and subsidy, all these things have grown up. Despite all these intensive efforts, some of the schedule tribe communities yet lag behind their counter part in other districts of the State. It can also be seen that their enrollment in both commerce and science stream is much less than that in general stream of education.

(3) Health :

The state of Gujarat spends Rs. 1000 crores annually on Health facilities. Out of these 1000 crores of rupees, nearly 500 crores are spent on pay and allowances of Staff; whereas some expenditure is made on maintenance of big

hospitals and dispensaries. Thus the original objective of the Scheme i.e. service motive is not found to have been maintained. Not that, there are no Health Centres (Primary Health Centres - PHCs - and Community Health Centres - CHCs) in tribal areas; and perhaps adequate staff is also provided in these PHCs and CHCs there. But then the question is, why very few patients avail of these health services available to them near their our house ? The unbeaten disease which is traditionally present here - Sickle cell Anemia is on increase. This needs a through investigation. We talk of figures of Birth and Death; but have we ever taken care if the cases of still-born children or child-death or even child birth is really recorded in Government Record of Birth and Death, especially in remote Areas. If not, what do we do towards, this issue ?

(4) Facilities :

The basic infrastructure facilities, are increasing in tribal areas, as they also increase in other parts of the State. But some of the facilities, either due to the cultural restrains or due to geographical conditions of particular areas, couldnot be provided to tribal population as even to-day, e.s. House to House electricity connections are not provided to tribals. Likewise, the facility for drinking water also could not be provided to them due to scattered, isolated nature of tribal habitation. The provision of toilet/latrine is not acceptable to them. The services like roads, post and telegraph, mobile phone etc. are on increase. Likewise both the public vehicles and private vehicles are on increase.

SUGGESTIONS FOR TRIBAL AREAS :

- There is a need to provide enough class rooms, enough/adequate number of teachers, adequate number of quarters/houses for teachers in the primary schools of tribal areas. If two or three classes are taken in a single room, the education suffers to great extent and there is no enough justification to the students.
- Strict actions are required to be taken against teachers remaining absent or not devoting required stipulated time to the school - education for tribal children.

- The problem of utter carelessness in the Mid-day meals need to be addressed to.
- All the benefits made available by the District Panchayat Education Committee should become applicable to the staff members of Ashram Shalas in tribal areas. Likewise, all the benefits made available by the Secondary School Education Board to its staff members should be made applicable to the staff of post-basic Ashram Shalas alongwith the safety and security benefits in the job situation.
- Wherever the need is felt, new Ashram Shalas should be provided for forthwith. Such Ashram Shalas should be provided without any political considerations.
- Efforts should be made to teach the languages ranging from tribal language or dialects upto international language in an Ashram Shala. This simply means that the level of education in an Ashram Shala should be at par with one in any other society.
- There should be some arrangement for imparting education to the children of migrant labourers. The alternative of mobile classes for such children can be considered.
- Proper thoughts should be given to the issues like : Is the result of the students of Model Residential School really model ? Is it upto the expected level ? Are they adequate number of staff members ? Do they have teachers for all the subjects ? Are there any genuinely interested education-biased voluntary organizations to take care of such Model Residential Schools in the area ? All these issues need to be given proper thought.
- The education or technical training courses can be imparted to the tribal children, considering the kind of minerals or other natural resources available in that particular part of tribal areas. In such cases, the education and training become relevant to real life situation.
- The subsidy/financial assistance in respect of the Book-bank scheme, should be made available to the tribal students in the beginning of the academic year, instead of at the end of financial year i.e. March end; so that they can be put to

proper use. Likewise, the benefit of scholarships to be provided to the tribal students must be made available to him/her, during the same academic year, instead of next year as happens many a times.

- In some of the States, the education of the Mother tongue is provided in the initial stage, and thereafter, there is an immediate switch over to the education of English Language. In tribal areas of Gujarat, we start with teaching the specific tribal language/dialects, gradually switch over to Mother Tongue (Gujarati) national language (Hindi) and thereafter only the English Language. Thus, the interim period of middle years is spent in learning Gujarati, Hindi, Sanskrit etc. instead of English, unlike other regions. Consequently, the level of knowledge of English Language and command over its fluent use in Gujarat is comparatively low. This is more true in respect of Tribal areas; because in addition to the burden of other languages, they have also the burden to learn their own language/dialect.

IMPACT OF COLLECTION OF SUBSIDIARY FOREST PRODUCTS ON LIFE STYLE OF TRIBALS AND THEIR PRICE VALUE : AN EVALUATION STUDY

- Bhikhabhai Patel

Introduction :

In developing nations of to-day, the contribution of the natural wealth and resources like water, environment, Stone, Land, minerals and Forests in the process of development is unique. The forests even to-day have great contribution in to-day's economic system. Forests are useful to human life in more than one way. They can generate employment; they can provide health and happiness to mankind, they can be source of generating wealth and they can be useful in bringing about an equilibrium of environment. Both in India as well as in Gujarat, tribals have always kept close relation with forests. Historically, tribal and the forests have marched through different phases of relationship.

Historical Background :

Before independence and during British rule, the picture of economic system of forest communities was not much clear. The administrators of colonies have produced some literature which provides the information about the relationship between the tribals and the economic system of forests. During this period, the rural communities used to make wasteful and unlimited use of the waste land and the jungles situated in the vicinity of their habitation. A nominal tax was levied on the export of herbal vegetation plants by the local rulers; but there was no tax levied on the forest products being utilised by the local communities.

Some of the reports prepared by the officials of the British rule during the first phase of 20th Century indicate that the local communities had the liberty only to graze their animals on waste forest land. Besides, they could freely collect the firewood, the other woods from the trees to prepare agricultural equipments and timber wood to make use in construction of houses. They were also allowed to collect the bamboos for their roofs as well as for use in construction of wall or

partition or protective compound wall. Besides the wood and bamboos for construction of a house they were allowed to take the thorny vegetations used to make hedge for farm or a house as well as the leaves to prepare bio-degradable manure. The tribal people who were habitating in forest areas were dependent on the forests for their number of requirements because forest was their natural place of habitation. The eatables for their total annual requirements could be available from the forests. If one refers to the report, prepared to show impact of worst famine of 1881 in India by the Indian famine commission, there is a list of at least 31 different varieties of trees and plants, which could provide food for survival to the tribals of satpuda and Sahyadri hills to survive themselves in such worst famine conditions. The tribals habitating in forest areas and the other communities residing in vicinity of the forests are said to have rich information about more than 100 forest products. In fact, tribals could survive their existence for long simply due to their continued dependence on the forests and forest products and could also attend to the cultural and religious rituals which have been traditionally sustained in their life. One can find this through a number of illustrations, legends and folk-traditions. e.g. the tribal communities who have been engaged in farming, utilising the zoom system of agriculture; scrupulously respect the geographical boundary of the forest. The first Inspector General of the Forest Department of India, General Oytis Brandis observes that during British Rule, there were many holy caves in India and that they were maintained as per tradition.

An announcement was made to establish separate independent Forest Department by the Governor General of India in 1862 A.D. during initial phase of British rule. This became necessary because the Indian forests were rapidly cut down in most unplanned way by the private contractors. An Imperial Forest Department was established in the year 1864, with the help of a German Forester. Immediately when an independent Forest Department was established, the unlimited rights and liberties available to local residents and communities became restricted. The Law made in this regard restricted the old traditions and rituals. The enactment of Indian Forests Act in 1865, for the first time introduced the monopoly rights of the State on forests. Subsequently, the 1878 Act empowered the State to make changes in the policy wherever necessary and also to make changes in the forest area boundaries whenever required.

Impact on Rights of Tribals :

During the rules of indigenous kings, there was a direct impact on the forest-based rights of the Tribals, due to restrictions on tribals against their natural rights on forest wealth and resource. Therefore, during that period, forest was always in focus in all social movements that took place in many parts of India. In Gadhwal area in 1913, the Forest area was identified which led to some social movements by the affected tribal communities in 1916 and 1921. Some of the tribal groups became violent also. They came in direct conflict with the personnel of Forest Department, and a movement of non-co-operation was started against the Forest Department's working. The kind of limits prescribed, the border of Forest area identified and often the kind of fencing put between the Forest area and residential zone was a symbol to the tribal community of losing the control over their own forest land. On the part of Government, the agreement was made that such restrictions were required to protect the forests in wider interests.

When the local community was put aside in the issue of rights and utilisation of forest property, a link between the Man and the Forest was broken. Jaunsar Bewar, making observations on the conduct of the rural people towards Forest habitation, states that rural people believed that the difficulties faced by them for the improvement and maintenance of the forests will be lessened when the commercial activities by the Forest Department start happening. (This is indicated in a study report made in 1897 in Dehradun, Meerut Division). But the Social Anthropologist Warrior Elwin, in support of this mentions that whereas the Forest boundary is decided, the tribals became indeed unhappy. They developed hatred for Government; because forests were considered by them as good as their own property. Thus, this move of Government led to a number of struggles and movements.

The production of forest subsidiary products was started in the first phase of 20th century. These subsidiary forest products were available from the forest are as of India and were utilised in various industrial production of England. The Foreign Trade of India took good interest in export of subsidiary forest products of India, which were utilised in production of Razine, Terpentine, Leather tanning, Katho etc. But the local tribal community was not involved in many of the forest activities under-

taken and the policies implemented for them. The Government Resolution of 1894 has been a base of the Indian Forest Policy even as to-day. As the forests were more and more utilised to get its products, the residents of forests continued to lose the controll on forests in more and more manner. Even to-day, in a number of movements by the tribals, this feeling of losing control over forests is yet reflected. A number of such movements by tribals have taken place between 1942 and 1960. In a number of forests, there has been a rebellion against forest authorities. The movements in Uttarakhand, Zarkhand, in Thana and Dhule districts of west region (Maharashtra), move around one issue - both on forests and forest lands, there should be a control of local tribal communities.

Considering all these details of historical aspects, it is certain that the tribal people had close natural tie of one-to-one relationship with forests and due to such close relationship between the tribals and the forests, a number of conflicts and political movements had emerged around the problems of land and forests either against Britishers during British rule and against political authorities during post-independent era. For the first time in history of Forests, the British Governemnt introduced a Forest Department and made administrative intervention in 1961. Consequently the contractors and Moneylenders were given contracts to collect the subsidiary forest products. All these forest products traditionally were collected by the tribals, who were residents of forests. Now these rights were transfered to these contractors. The contractors/money lenders now collected these forest products themselves, or paid nominal labour charges to the tribals who collected it. The contractors, in return, gave them the articles of daily use, often of inferior quality with higher rates of charges and thus exploited them. This kind of exploitation continued for quite long. In order to prevent this exploitation or bring Gradual dearease in it, the Governemnt, as per recommendations of the National Agriculture Commission (NAC) made in 1973, the subsidiary forest products were nationalised in 1979 with a view to achieve accelerated development of forests and recommended to establish the Forest Development Corporations in each State. Under this recommendation and nationalisation in Gujarat State, we have now a Forest Development Corporation established since 1976-77 which purchases the forest subsidiary products as well as forest herbal vegetations

collected by the tribals and functions for their welfare. Even to-day, the tribals are dependent on forests in many ways and find the employment opportunities from the forests.

Now in this study, we want to inquire, whether the tribal families get adequate rates for the subsidiary forest products they collect. We also wish to access its impact on their life style and standard of living.

Objectives of the Study :

- (1) Since the establishment of Gujarat State Forest Development Corporation, the responsibility, Of the collection of various forest products is given to the local contractors/licencees by the corporation. It is therefore aimed to see that what the tribal people learn from such products available from the forests. It is also claimed that more emphasis is given on developing new opportunities of employment for the tribals residing in and around the forest areas. Now therefore, the study aims at examining how much such employment is provided in the present circumstances.
- (2) The study aims at making some suggestions to take steps to prevent the exploitation of tribals done by the private contractors and the money lenders.
- (3) It is aimed to examine through this study, whether there are possibilities to get better returns from sale of forest products by way of bringing improvement in the quality of products and process of its sale in forest-based products, especially the collection of subsidiary forest products.
- (4) To-day it is observed that forests are destroyed gradually. But the forests being the life-line of tribals, it is aimed to examine if the quantum of products as available to-day from the forests can be adequate to provide living standards to the tribal community at large.
- (5) We also wish to examine the significance of these subsidiary products available from forests in the economic development of nation.
- (6) We wish to examine the benefits occurred to the tribal people after the establishment of Forest Development Corporation in the year 1976-77.

- (7) More than Twenty-five years have passed since the Gujarat State Forest Development Corporation has been established. Obviously, the Forest Development Corporation could have adequate time to implement its tribal development programmes. It is therefore aimed to examine, as to which of the schemes for tribal development have been implemented by the Gujarat State Forest Development Corporation. In other words, the aim is to get an estimation of new activities being introduced for upbringing of the tribals in Gujarat.
- (8) We want to see, how much encouragement is provided to the representative organisation of tribal people, viz. their co-operative societies, their Mahila Mandals (women's organizations) and the tribal youth boys and girls, as against the exploiting traders and contractors.
- (9) In terms of providing employment opportunities to the tribals, the Dhebar Commission Report have distinguished between the raw forest products and the processed/finished forest products and the price difference that both types can fetch. In light of this possibility, we want to see, which are the real welfare schemes which are implemented here.

In the State of Gujarat, there are as many as eight (8) divisions of State Government dealing with the functions of Forest Development. In each of these divisions, except in Rajkot and Bhuj Divisions, we have mainly the tribal population. The Forest Department has made following eight divisions in tribal areas and these Forest Divisions look after the forests coming in the range of their divisions :

- | | |
|-----------------------------|-------------------------|
| (1) Godhara Division | (5) Vansada Division |
| (2) Devgadhi Baria Division | (6) Himatnagar Division |
| (3) Chhota Udepur Division | (7) Rajkot Division |
| (4) Rajpipla Division | (8) Bhuj Division |

A number of previous studies have been conducted about collection of subsidiary forest products and its impact on life style and standard of living of tribals. If we look at the situation as prevailed prior to the year 1985-86, the collection of subsidiary forest products fetched reasonably good income to the tribal people. But since then, the level of income to tribal, from collection of subsidiary forest prod-

ucts is declined. During last five years preceeding this study, due to scarce rains and prevailing famine conditions, the income especially from the Mahuda Ful Doli (Madhuca indica and Madhuca India) has come down drastically. The Timru leaves (Diospyros melanoxylon) are also available in quite a small quantity. This has great impact on tribal life. In short, the income from the subsidiary forest products have substantially come down in recent years as compared to a period some time back.

Significance of the Study :

The Tribal Research and Training Institute, Gujarat Vidhyapith, Ahmedabad undertakes the studies related to various aspects of tribal life in tribal areas. The Institute has undertaken several such studies related to inquiry into tribal community, some studies in form of Monographs, some studies related to the educational aspects etc. Besides, in the year 1979-80, a study was undertaken by the Institute to review the activities of the Gujarat Forest Development Corporation wherein an extensive study was done carrying out the survey of the villages in the areas such as Dangs, Dharampur, Rajpipla, Chhota Udepur, Ratan Mahal etc. and focussing the tribal families of these villages engaged in collection of the forest products. The study brought out a fact that the tribals could get 35 percent of this total annual income from collection of the subsidiary forest products. But the present level of income from the collection of subsidiary forest products for the tribal families has been between 20 to 22 percent of their total annual income. Thus, the income from this source has declined to great extent.

The Government of India has entrusted this study to the Institute. As per Government of India suggestions, we have included the villages of forest area in this study. Such villages have been given preference, where the forest herebal vegetations and subsidiary forest products such as Timru leaves, Doli, Mahuda flowers, Gum etc. are available. Such villages essentially are interior ones. In the study, different tribal groups are accomodoted. An attempt is made to highlight the significance of the subsidiary forest products in their tribal economic system as well as in social and cultural aspects of their life. We have also included the detailed mention about span of activities of Gujarat Forest Development Corporation. In order to give regional representation to different tribal groups for qualitative purpose, we have included.

- two villages of Danta Taluka of Banaskantha District.
- two villages of Khedbrahma Taluka of Sabarkantha District.
- two villages of Vijaynagar Taluka of Sabarkantha District.
- there villages of Ahwa Taluka of Dangs District.

Thus, an attempt is made also to show the different potentials of different tribal groups in different tribal regions in respect of subsidiary forest products collection. Thus, the study has become distinct in view of its totality.

Area under Study :

This study covers the tribal families residing in the tribal villages in the forest area of Sabarkantha, Banaskantha and Dangs district. The study deals with the impact of subsidiary forest products on the lifestyle and standard of living as also the rates they fetch and discusses the dependence of tribals on the forests and benefits they accrue from the activities of Forest Development Corporation. Besides, the discussion is also done about difficulties faced by them in collection of the subsidiary forest products. Of course, the study has its own limitations too such as the limited area of study, limited scope for selection of families etc. Besides, the entire study will largely depend upon the replies/responses received from the respondents.

The villages covered under the study

Sr. No.	Name of the District/Taluka	Name of the Village	Number of Families
1.	Dangs Ahwa	Gadhvi, Chankhar Diwan Temun	25 20 20
2.	Sabarkantha Vijaynagar Khedbrahma	Gholvani, Vireshwar Bara, Mama, Pipla	10 10 20 15
3.	Banaskantha Danta	Piplawali Vav Harivav	15 15
	Total	9	150

As shown in the table above, the study covers totally 9 villages in the focus and 150 families from these villages with representation of 3 districts viz. Dangs, Sabarkantha and Banaskantha.

Research Method :

This study is mainly analytical in nature. The study deals with the subject matter of collection of subsidiary forest products and attempts to examine as to the task of collection of subsidiary forest products being taken over by Forest Development Corporation and Forest Department has how far succeeded in prevention of the direct and indirect exploitation of tribals. Besides, it is also attempted to examine as to what is the condition in those tribal areas where such subsidiary products are almost absent. We have earlier made a detailed mention about the objectives of this study and keeping them in view, let us have a picture about the design of the Research and the methods deployed for collection of data.

- Keeping the objectives of the Research Study, we have studied the aspects of collection of subsidiary forest products and forest herbal vegetations such as Mahuda, Doli, Timbry leaves, the products like gum, honey and other herbal products etc. which have a major contribution in forest products. These aspects have been studied through several Annual Reports of the Forest Development Corporation. Besides, we also contacted personally the officers of the corporation at Gandhinagar and Vadodara to access the quantum of collected forest products through the Forest Development Corporation.
- The villages were also selected considering the tribal areas while selecting the tribal areas, we have not considered simply the forest areas, but have preferred to select such forest areas / villages which are remote and therefore have close connection with the forest. All the nine villages of three districts and four talukas viz. Haripura and Piplawali Vav of Danta Taluka (Banaskantha District), Bara and Mana Pipla vilalges of Khedbrahma Talukas and Vireshvar and Gholwani villages of Vijaynagar talukas of Sabarkantha District, and Gandhvi, Chankhal and Diwan Temrun villages of Ahwa Taluka of Dangs District, meet this criteria.

Schedule :

In order to collect data regarding subsidiary forest products from the respondents, for the purpose of this study, a schedule was prepared as well as interviews with them were also arranged. The schedule and interview were instrumented on both the kinds of families - those collecting subsidiary forest products and those families having no connection with the forest in their economic activities. While doing practical field work, we had also collected here information about their socio-economic conditions.

- Through the instrument of schedule, the respondents were contacted on the spot through interview and personal observation. The background information about the forests was collected through library work. We had, in this process, also referred to the reference material as well as previous studies done on related subjects. We had also referred and largely depended on the census books and other government reports.

Analysis of Information :

The information has been tabulised as well as analysed considering the objectives of the study. Such an approach has resulted in effective presentation as would be evident in the subsequent chapters. In the present study, not only that we have evaluated the closeness of relationship between tribal people and the forests; but also endeavoured to present the facts of impact of subsidiary forest products on their life-style and standard of living considering the prices they fetch for them.

The relationship between the tribal people and the forest was quite natural. They were dependent in many respect on the forests and the forest products. But, in course of time, the new agencies such as contractors and licencees entered into forests, resulting into gradually declining the closeness of their natural relationship with forests. The forests were soon started getting less dense and that greatly affected the conditions of tribals adversely. This point will be elaborated in next pages. Obviously the forest areas have been gradually being reduced and that has a direct impact on socio-economic life of the tribals.

The Forest Area of Gujarat :

In the State of Gujarat, the area under forest is 18892 sq. k.mts. This covers four circles in different areas viz-Surat, Vadodara, Junagadh and Gandhinagar circles. In all these four circles of Forest areas, all the tribal areas of the state coincide.

Surat Circle : Dangs, Vyara, Rajpipla, Valsad,

Vadodara Circle : Baria, Godhara, Dahod, Chhota Udepur.

Junagadh Circle : Bhavnagar, Jamnagar, Surendranagar, Gir and Junagadh and Rajkot.

Gandhinagar Circle : Sabarkantha, Banaskantha, Dantivada, River-valley Project and Kutch.

The total forest area of Gujarat is further distributed into three categories :
Reserved, Protected and Non-classified.

The Forest Area of Gujarat State, (in sq.kmts) 1986

Sr. No.	Details	Reserved	Protected	Name classified	Total
1.	Vadodara Circle	2939.76	9.38	208.24	3157.38
2.	Junagadh Circle	1290.81	6.26	754.67	2051.74
3.	Surat Circle	3245.17	856.49	532.68	4634.34
4.	Gandhinagar Circle	1586.00	12.23	1325.86	2924.09
5.	Kutch Circle	1167.59	473.00	1214.86	2855.45
6.	Valsad Forest Dept.	1163.48	19.00	6.80	1189.28
7.	Wild Animals Circle Junagadh	1589.24	118.38	227.53	1935.15
8.	Jamnagar Forest Junagadh	10.72	--	530.18	540.90
	Total for the State	13493.39	1021.09	4804.82	19318.30

Source : Chief conservator of Forests, Gujarat State, Statistical outline 1986.

Pattern of Use of Land in the State (in sq. kmts) 1986

Sr, No.	Use of Land in the State	1978- 79	1979- 80	1980- 81	1981- 82
1.	Forest Area	19735	19534	19655	19648
2.	Untilled Waste Land	24839	25065	25034	25019
3.	Non-agriculture Land	10592	10638	10670	10780
4.	Wasteland but can be tilled	20024	19862	19856	19696
5.	Permanent grazing land (Gochar)	8492	8481	8433	8448
6.	Land earmarked for other purposes	40	40	41	40
7.	Continuous waste land	4898	5264	5394	4909
8.	Other waste land	3803	3556	3322	3018
9.	Total land under crops	95707	95724	95765	96702
	Total Area	188130	188164	188220	188260

Source : Socio-Economic Review, Gujarat State - 1984-85-86

District-wise Forest Area

Sr. No.	District	Total Geographical area	Forest Area	1960-61 percentage of forest area to the geographical area	Forest Area	1985-86 percentage of forest area to the geographical area
1.	Ahmedabad	8706	12.76	0.15	114.65	1.32
2.	Amreli	6760	212.17	3.14	402.05	5.90
3.	Banaskantha	12703	1376.88	10.84	1460.01	11.49
4.	Bharuch	9038	1171.74	12.96	1458.11	16.13
5.	Bhavnagar	11.155	280.52	2.51	309.84	2.78
6.	Dangs	1774	1709.86	96.93	1698.00	96.28
7.	Gandhinagar	649	-	-	-	-
8.	Jamnagar	14125	710.51	5.03	890.87	6.32
9.	Junagadh	10607	1886.83	17.60	1991.00	18.77
10.	Kutch	41652	474.61	1.04	29.01	6.35
11.	Kheda	7194	121.45	1.69	93.03	1.29
12.	Mehsana	9027	17.35	0.99	165.37	1.83
13.	Panchmahal	8866	2198.77	24.80	2256.79	25.45
14.	Rajkot	11203	227.53	2.03	353.82	3.16
15.	Sabarkantha	7390	1263.02	17.09	1258.25	17.03
16.	Surat	7657	3131.29	24.12	1417.70	18.51
17.	Surendranagar	10489	144.67	1.38	774.43	4.52
18.	Vadodara	7794	506.71	6.51	823.08	10.56
19.	Valsad	5244	*	*	1249.35	23.82
	Total State of Gujarat	196024	15626.45	7.87	19318.30	9.86

* The Forest Area is included in the Surat district.

Source: Socio-Economic Review, Gujarat State, 1984-85 and 1985-86.

System adopted for collection of subsidiary forest products:

The National Agriculture Commission, Government of India had submitted its recommendations on forest products in 1973. Accordingly, the Forest Development Corporations were established in all the states for accelerated growth in the forest area. It was intended to bring drastic change in the development of forests. This was a kind of proposal, wherein the activities were to be undertaken independently by an autonomous body for the development of forests, keeping close liaison with the forest department of the State Governments. In the State of Gujarat, such Forest Development Corporation was established in 1976 and was registered under the Companies Act on 20.08.1976. It had the following broad objectives:

The Gujarat State Forest Development Corporation Ltd. has been engaged in collection of following two (2) types of subsidiary forest products from the forests:

(1) Nationalised Subsidiary Forest Products

This includes Timru leaves, Mahuda flowers, Mahuda doli, all kinds of gum - such as Kadaya, Pawada, Bawal, Kher, Salai, Gugal, Ganda (indigenous) Bawal etc. All these items are regulated under Gujarat Subsidiary Forest Products Trade Act, 1979,

(2) Non-nationalised Products

The list is enclosed in the report in forthcoming pages. These items are regulated under Indian Forest Act, 1927.

Among the nationalised subsidiary forest products, the main products for the Gujarat Forest Development Corporation is Timru leaves.

Timru Leaves (*Diospyros melanoxylon*)

For collection of Timru leaves, the Timru units have been constituted. Its control is with either Project Supervisor or Assistant Project Supervisor. Several Timru Units make a sub-project and it is controlled by Sub-Divisional Manager. Several sub-projects together make a Project Division; which is managed and controlled by the Divisional Manager. In the beginning of the Corporation's

working, for the collection of Timru leaves from the Timru units, one purchaser was appointed, and the collection was done by an agent. The appointment of a purchaser at a Timru unit level was made on the basis of maximum offer made by a person for a standard size bag (gunny bag) full of Timru leaves in a tender/open auction/one-to-one negotiation at a unit level. The Corporation used to appoint an agent for collection of Timru leaves again at a unit level; and they were entitled to get a fixed amount of commission on each standard size gunny bag collected full of Timru leaves. If an agent failed to collect the stipulated quantum of standard size gunny bags full of Timru leaves, at a unit level, he was requested to pay the compensation for the loss.

In this system, the total stock of Timru leaves collected by the agent at a unit level was to be handed over to the purchaser on the next day of such collection by the agent. After handing over of the stock to the purchaser, the responsibility in this regard was transferred to the purchaser. After handing over of such standard size gunny bags full of Timru leaves to the contractor, he had to pay full amount of its price to the Corporation at the unit level, and on such full payment of the price to the Corporation, the transport permit to take away the gunny bags of Timru leaves to the godown of a purchaser was issued. Then only the ownership of these Timru leaves was held by the purchaser. Since 1989, the estimated target of collection of Timru leaves, in the standard size gunny bags is worked out at a unit level, and the sale is made on lumpsum basis either through tender or public auction or personal one-to-one negotiation. One who offers the highest rate for such estimated target stock of Timru leaves at a unit level is appointed as a purchaser at a unit level. After such estimation, even if more or less collection is made, it is on the account of a purchaser.

For collection of the subsidiary forest products, the Government of Gujarat issues a Notification in the beginning of the year and announces the rates of collection for nationalised subsidiary forest products. Such notified rates of collection are widely published by the Forest Development Corporation through the pamphlets or press notes etc.

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(₹३). The season for collection of Timru leaves starts around 10th or 15th of April, each year. The season lasts for about 4 to 5 weeks. In South Gujarat, this season starts 4 or 5 days earlier, whereas in North Gujarat region, it starts late by 4 to 5 days. Timru pan is ripe when its colour is reddish green. The mild green coloured leaves are not ripe and the dark green coloured leaves are more than ripe. Therefore, while collecting the Timru leaves, they should be neither mild green nor dark green. The kutchha leaves (mild green) become powder, when they become ripe and the dark green (more than ripe) leaves break down while a bidi is to be made from it. Thus both these varieties are useless for bidi making. Only reddish green leaves are useful for bidi rolling. When the Timru leaves become worth collecting, the small hair roots get automatically removed, they become more smooth. One Timru leaf can be used for rolling at least 3 (three) bidis. The best size of Timru leaves is 12 to 15 cms long and 9 to 10 cms broad. The Timru leaves having following defects are useless and care should be taken that such leaves are not collected and not put in a bag to be sold to a purchaser.

The defective Timru leaves are:

1. those damaged by insects
2. those having a head
3. those having dots
4. those damaged by animals
5. either too small in size or too big in size
6. very soft, reddish or very much ripe-dark green coloured.

Utmost care should be taken to see that such defective leaves are not collected or they are not put in a bundle to be sold. Because, though such defective leaves may be very few in number; they become responsible for bringing down the sale price of the entire stock. Therefore, the fresh, new collectors of leaves should be properly oriented through a special training workshop organized for them. They should also be imparted on-the-job training at the time of collection of Timru leaves.

Method of Drying the Timru Leaves

One small bundle (puda) of Timru leaves usually contains 50 Timru leaves on an average. If therefore the number of leaves in a 'Puda' ranges between 45 and 55, then only an average of 50 (fifty) shall be maintained. While packing the 'Puda' of 50 leaves, half of the leaves (25) should have its handle (Dinta) on one side and half of its handles (Dinta) on other side - opposite to each other. The packing by a thread should be neither strong nor loose. Such 'Pudas' - small bundles are usually arranged in east and west direction in a single line of 10, and 20 such bundles are formed. Such 20 'pudas' - small bundles arranged in 20 lines of 10 each (10 in east and 10 in west) make a square (chokdi). Such squares should be arranged to dry them at a distance of 1 to 2 metres each. When these bundles get dried on one side after 3-4 days, their sides are changed for back side to dry. Both morning and evening sunlight also becomes available equally on both side bundles. While changing the back side up, even the place should be changed so that a bundle does not get moisture or other defect by white ant etc. When the leaves on the front of a bundle get dried, getting the bronze colour, they are properly dried now. The duration of drying may differ by a day or two depending on temperature, clouds etc. the proper timings can be worked out on the spot when they are placed for drying.

The method to arrange the Timru leaves in a bag after they are properly dried

The bundles (pudas) get dried in open sun when spread over in a square (chokdi). After this process, they are arranged in a heap of 800 to 1000. On such a heap, about 2 to 3 buckets of water are poured only after sunset. The leaves, due to both evening cool climate and spray of water, become soft. Now when they are to be packed in a gunny bags, the remaining water is brought out by a soft hand-blow. Then only they are arranged in a big bag. Such bags are usually made from Hatian cloth and they are usually measured at 145 cms long and 100 cms broad. When packed in such big bag, the upper side is stitched and kept in open sunlight to get them dry. Usually the bags are turned twice or thrice a day, so that the even sun rays dry out total moisture of the Timru leaves. The leaves

are perfectly dry without any moisture. This can be verified by opening one side of a bag and bringing out sample pieces of bundies from it. Even when the bags are let down from above, the kind of sound it makes can give an idea whether the moisture is totally dried out or not. The dried out bags are transported to godown for stocking them. In godown, the bags are arranged on wooden foundation and away from side walls also to protect them against any kind of moisture during monsoon.

Mahuda Flower (Madhuka Indica)

The tree of Mahuda gets flowers in the months of January and February each year. These flowers naturally fall down during the months of March and April. The local people, before the season of falling out of Mahuda flowers, keeps the land below, very clean, so that fallen out flowers can be easily collected. Those who collect the Mahuda flowers, reach to the trees very early in the morning and collect the flowers which fall up to 10.00 a.m. or 11.00 a.m. in the morning. These Mahuda flowers are then dried out either on clean ground or on a roof of a house for a couple of days and then taken for sale. In some of the places, the Mahuda flowers are allowed to be dried out just on the cleansed ground below the trees themselves and they are collected only after they are dried out in 2 or 3 days duration. Such Mahuda flowers dried just below the trees themselves are locally known as 'Gadana Mahuda' or 'Ghetana Mahuda'. The local people sell out the Mahuda flowers, keeping a stock for their personal use.

The Forest Development Corporation appoints local dealers as agents of the Corporation and get the Mahuda flowers purchased through them at stipulated prices. The agents (local dealers) then transport such Mahuda flowers to the godown of the Corporation. The agents get the commission at a fixed rate of purchase/sale made as well as transportation charges at stipulated rates. If the agent fails to abide by the conditions as laid down by the Corporation, action can be taken against him as per provisions of terms and conditions.

In the godown, the Mahuda flowers should not be kept at a height of more than 4 (four) feet while storing them. This is a care, one should not fail to take.

Doli (Madhuka Indica)

Doli is a Gujarati word, which means the fruit of a Mahuda tree. It appears in the months of June-July every year. The ripe fruit of Doli automatically drops down from the tree. When it drops down, it has a hard cover over it, which is removed to get the Doli fruit from the seed. This Doli gives us an oil - known as Dolia oil, which is used in the food as well as preparation of oil-based soap.

It is very important to see that while collecting Doli from a Mahuda tree, only these fruits of Doli are collected which have dropped from the tree. Only such dropped out fruits of Doli has golden colour. Some people, try to collect doli fruits directly from the tree by using their traditional apparatus. Such Doli fruits, in most cases, are unripe and they contain less quantity of oil substance within it. Such Doli fruits need never be collected. Only dropped out, ripe and golden coloured Doli fruits are useful. After collection of Doli fruits from the trees, are dried in sunlight for nearly 5 to 6 days. The dried out Doli fruits have 8 to 10 per cent of moisture. If the level of percentage of moisture is higher than this limit, the Doli fruits, when stored turn dark and contain very less oil within them. They are not much useful. Therefore, the moisture level should not be more than 8 to 10 per cent.

Gum

From Kadaya trees having the circumference of 25 to 30 cms. of its trunk, the vertical cut of about 10 to 15 cms with a few cm depth is done to collect the gum coming out from it. Every fifteen (15) days, this cut is made 1 cm more deep for recurring collection of gum from it.

For a Salai tree also, 10 to 15 cms vertical cut is made on a trunk and the gum starts coming out of it. The next year, such cuts on the trunk are made on the opposite side, so that the earlier cuts get healed during this period. Usually, the trunk for the process of collection of gum, is divided into three parts which are used one after the other. After 3 years, when all the parts are exhausted from one side, then other sides are taken into use. Therefore, on seventh year, one can again return safely to the first cut made before 7 years and start collecting gum

from that portion. Each portion gets rest for next 6 years. This is the real proved and practiced method of collection of gum. If this care is not taken, the life of a tree is reduced and it dries out pre-mature.

Other gums (other than 2 described above) like that of Bawal (Babul), indigenous Bawal (Ganda Babul), Moyana, Gorad, Khakhar etc. are collected as they pour out naturally from the concerned trees.

Method of collection of Subsidiary Forest Products

For collection of subsidiary forest products, the Forest Development Corporation stipulates the terms and conditions for one year period and on behalf of the Corporation, the agents are appointed to get the subsidiary forest products collected from the forests. While appointing such agents, preferences are given to Ashramshalas, Cooperative societies, tribals and persons living in forest areas, and 1 per cent more preferential commission is also provided to them. When the agents do not come forward to act as agents in the most interior forest areas, the Forest Development Corporation itself establishes its own purchase centres there, and directly make purchases from the individual primary level collectors of the subsidiary products. In such cases, the commission that would be required to be paid to the agents is paid to the primary collectors of subsidiary forest products. For the subsidiary forest products collected either through purchase agents or purchased directly by the Corporation, form No.1 (Proforma-I) is to be maintained. It contains details such as name of the collector, village, quantity, rates at which payment made, amount paid etc. and the signature of such collector is obtained on the same proforma.

Recently, the Panchayat Department has also started making an entry in their register as to which collector has collected the subsidiary forest products from which of the Panchayat's forest area as reported by the collector.

The subsidiary forest products, so collected, directly or through an agent is verified from the Proforma-I and is transported to the godowns on the pass/permit issued in this regard. At the godown, an entry is made about its receipt and after properly measuring or weighing, as the case may be, is taken to godown and issues receipt thereof. The Sub-Divisional Manager is in charge of a godown.

Contribution of tribal people in the area of subsidiary forest products

Prior to the establishment of Forest Development Corporation also, the tribals were engaged in collection of subsidiary forest products, but the system and method of collection was not scientific. Besides, those tribals who collected such subsidiary products from the forest used to sell it to the traders in a barter system of trade, wherein they used to give the collected products to the traders and the traders, in return, used to provide their day-to-day provision items - such as onions, potatoes, rice, maize flour etc. The traders had profit margin in both the items - those he bought and those he sold. The tribals were exploited to the maximum. The valuable Mahuda flowers could get him only root-vegetables like potatoes or onions, and the precious Doli fruits could get him maize flour etc. The tribals were not united; they had no proper sense of understanding the value of their collections, and they were illiterate and therefore could not calculate. They were at utter mercy of traders who had every chance to exploit the tribals. The method of collection of subsidiary forest products was not systematic, and therefore it did not bring him enough returns.

The Forest Development Corporation was established in 1976. At that time the rates of purchase of some of the subsidiary forest products were as below:

I	Timru leaves,	1 standard bag	Rs. 22/-
I	Mahuda flowers,	1 quintal	Rs. 70/-
I	Doli fruits,	1 quintal	Rs.150/-

As against this, in the year 2003, the purchase prices paid for these items were as below:

I	Timru leaves,	1 standard bag	Rs.400/-
I	Mahuda flowers,	1 quintal	Rs.500/-
I	Doli fruits,	1 quintal	Rs.600/-

Thus, the Forest Development Corporation could succeed in bringing up the rates of collected products gradually and systematically. the objective of the Corporation, to this extent, has been fulfilled.

After the establishment of Forest Development Department in the year 1976, a more systematic organization for collection, purchase and sale of the subsidiary forest products could be established. Due to active role played by the organization, there was a healthy competition in collection, purchase and sale of these products and that could result in fetching better prices for the products. This motivated the tribal to become more active in collection of subsidiary forest products. With the Corporation also getting steady income from the trader, they also provided for the welfare activities for benefits of tribals. Such activities included medical/health check up camps, distribution of thick cloth for collection, payment as a result of change in rates, provision of a community hall, water wells etc. All such benefits can be attributed to the successful implementation of the activities by the Corporation.

The Forest Development Corporation was established in the year 1976. In 2002, it completed 26 years of its existence and entered bright 27th year. One of the main activities of the Forest Development Corporation is collection of subsidiary forest products. The activity provides gainful employment to the tribals especially when their employment potential is less in season. The Corporation aims at removing the middlemen, i.e. traders/contractors, in the process of collection and sale of forest products, so that exploitation of the tribals can be prevented.

The Corporation has started the activity of collection and sale of subsidiary forest products since 1976-77. In the initial period, only three subsidiary forest products were collected and sold by the Corporation. Today, the number of these items have reached 45. Out of these 45 items of subsidiary forest products being collected and sold by the Corporation, four items viz. Timru leaves - Diospyros, Mahuda flowers - Madhuca Indica and Mahuda Doli - Madhuca India and various kinds of gums have been nationalised vide Gujarat Subsidiary Forest Products Trade Nationalization Act of 1979. The trading of other subsidiary forest products is freely allowed without legal restrictions.

It is noteworthy that payment at the stipulated rates for collection of subsidiary forest products at various level to the tribals engaged in collection has become possible only after establishment of the Forest Development Corporation.

This has brought growth in the process of development of poor tribals.

The forest herbal vegetations have been sold by the Corporation under brand name of Dhanvantari. These are ayurvedic medicines. There has been constant increase in demand for ayurvedic medicines. People have shown more faith in this mode of treatment and therefore there is constant increase in the sale of such Ayurvedic products sold by the Corporation, under brand name of Dhanvantari. The Corporation, in order to produce these medicines, collect the raw material from the tribals of different areas, who collect it from the forests.

Thus the Corporation itself also make use of subsidiary forest products for their own purpose. The Dhanvantari Project has been established for production of ayurvedic medicines and such other items. The project aims to provide high quality Ayurvedic medicines to the customers at the reasonable rates and also to provide more and more opportunities for employment to the tribals in tribal area of collecting the subsidiary forest products.

A. Information about the Corporation and publicity of its activities

Very few families in remote tribal areas have information about the Corporation and its activities. Besides, the work of collection of subsidiary forest products is usually confined to people in remote areas. The items from such products are also available in remote parts. And since they do not have proper information about the Corporation and its activities, the tribals try to sell out their collection either to the local trader or in the local weekly Hats. It is therefore essential that all the tribals and all the tribal villages should know that the forest products are purchased by the Corporation or through their stipulated agents or the centres established by the Corporation, on permanent basis. Only then, the exploitation of tribals by the traders can be prevented.

The Corporation purchases nationalized articles in enough quantity, but the non-nationalized articles are not purchased to the extent required. Obviously in such cases, the tribals have to sell them off to local trader. Thus, it is necessary that the Corporation starts to purchase all forest products ei-

ther directly or through their permanent centres or agents appointed by them. Only this can ensure adequate benefits to tribals.

Timru leaves is one of the nationalized items, others being Mahuda flowers, Doli fruits and all kinds of gum. If the marketing network like one arranged for Timru leaves should be arranged for all forest products, then only, the Corporation get good collection and tribals get better employment. The arrangement of collection and trade in respect of Timru leaves is an ideal one. The Forest Development Corporation should endeavour to appoint the agent at each village or at a nearby village and make a systematic planning for collection and trading of all other subsidiary forest products.

B. The Processing Activity can be enhanced

In modern days, it is possible to get most valuable and precious items got prepared by scientific methods from forest products. If the Forest Development Corporation emphatically concentrates on such technical matters, very good results can be achieved from such efforts. To cite few examples, it is possible to make Jelly from Mahuda flower; or oil, soap etc from Doli/Dolia. A number of herbal vegetations can get a number of Dhanvantari (Ayurvedic) medicines. Of course, the Corporation seems to work on this line, but the desired results are yet to be acquired. In Vansava, Vanil (Forest) Industry is active in manufacturing some of the useful items. The leave plates and leave bowls (padia-patrola) are also produced, but desired results can be achieved only when they get economically viable price. Besides, there could be many other forest products, and if they are processed properly, they can get good market at good prices.

C. Training

Training is an important activity, The Corporation has decided grades for different forest products, but due to lack of proper training, a tribal, when he collects the forest products, it is a mix of both ripe and unripe items. It is therefore necessary that they should be trained and helped to realize that the quality of a product is also very important and that good quality brings

better prices. Even when he brings certain items, often they are low in quality, e.g. the Doli fruit. If the Doli fruit is ripe and red in colour, it can get good rates. Therefore, only such red and ripe Doli fruit should be brought from the tree. The unripe Doli fruit contains less oil, it becomes dark in colour and therefore it cannot get good rates. Likewise, in gums too, if there is more quantum of moisture, it does not get good rates in the market. If the gum is mixed with sand or stone, it does not get good price. If the forest products like Mahuda Doli, gum, amla, aritha, behda etc. should be of better quality. Such qualitative items get better market and economic viable prices. In order to provide better employment, good training is required.

Besides, they should also be trained to collect those items which are great in demand or those for which the Corporation has made arrangement for purchase. Because, otherwise, the private traders pay lower prices and exploit the tribals.

Suggestions

- (1) The Forest Development Corporation has of course given attention to the issue of appointment of agents. Nevertheless, the agents appointed in interior areas do not possess adequate space and facilities for storage of goods. Particularly during the season, the quantum of such items piles up and the agent does not have even financial resources to make payment to all collecting tribals. In such circumstances, the tribals have no other alternative but to sell out his collection to a trader in hat bazaar. This brings him prices lower than stipulated by the Corporation and the poor tribals have no choice but to accept whatever is offered. It is therefore suggested that the Corporation should give some loan to its agents to arrange for such exigencies. Of course, the Corporation has provided for certain concessions, such as 1 per cent more in commission rates, facilities for loans etc. But, especially during seasonal pressure and particularly in internal areas, some more consideration needs to be provided for. This is necessary to achieve better results. Besides, the unemployed but enthusiastic tribal youth should be deployed for such activity. At the same time, the agents involved in criminal or anti-

social activities should not be considered for re-appointment.

- (2) The list of persons who are alleged to have been involved in tax-evasion of subsidiary forest products and the list of their vehicles used in tax-evasion should be provided to concerned divisions, so that proper watch and restrictions can be applied on illegal transportation.
- (3) Timru leaves is one of the most important forest subsidiary products. However, the present system of collection of Timru leaves needs some major change and better care. For this purpose, a special orientation camp for the tribal people who go for collection of Timru leaves, need to be organized particularly at the time when the Timru leaves are scheduled to have been collected from the trees as well as nearby ground. Such an orientation can be better imparted by a local experienced tribal person, whose services should be specially deployed only for this purpose, for a fortnight or so and he should be paid adequate remuneration for this task. Such orientation, on the spot, by the local person will go a long way in collecting right type of leaves in proper way.

It need not be repeated that the activity of the Gujarat Forest Development Corporation is indeed worth appreciating and deserves real praise. It has been able to curb the kind of perpetual exploitation of tribals in respect of collection of subsidiary forest products. There is great improvement and tribal people have become conscious and aware. People have started talking in terms of increasing the level of income and savings of forest resource. The Corporation has undertaken the activities to the end of bringing out the tribals from perpetual exploitation by the traders. The great challenge before the Corporation is to continue its efforts to save the tribal community from exploitation and to protect the forest resource of the State. Such challenge can be accepted by the Corporation through its efficient administration, transparent procedures, sincerity of its personnel. If this challenge is successfully accepted, it will be a boon to the tribal community at large.

Statistical Information

Year	Manday Employment (in lakhs)		
1994-95	42-40	1999-2000	30-55
1995-96	38-79	2000-01	6-34 *
1996-97	16-58	2001-02	2-69 *
1997-98	41-59	2002-03	3-69 *
1998-99	33-40	2003-04	15-99

* According to Bhuriya committee recommendations, 80 per cent of this activity was transferred to Panchayats & 20 per cent activity remained with Forest Development Corporation

ANNEXURE

The abstract of total collection wages paid during last 10 years are as follows

Sr. No.	Item	Year									
		1993-94	1994-95	1995-96	1996-97	1997-98	1998-99	99-2000	2000-01	2001-02	2002-03
1.	Timra Leaf	1744579	2688496	3456490	1891396	2846670	3851219	360621	5027920	3757666	5836536
2.	Mahuda Flower	10942	7699	4870	8522	59390	8824	20822	123833	2000	16327
3.	Mahuda	146493	44568	14272	228900	18693	12448	2243	196165	1641	10487
4.	Kadayo Gum- Gade-1	5272	4781	2255	5586	4112	3040	-	5420	328	-
5.	Kadyo Gum Gade-2	1469	1750	458	1638	950	620	-	1250	1674	-
6.	Kadyo Gum Gade-3	330	192	230	885	200	240	-	795	637	-
7.	White Musli	-	1665	457	-	-	-	-	-	-	-
8.	Khair Hum	-	-	162	145	-	-	-	-	-	-
9.	Modad Gum	115	-	1376	830	480	-	-	-	-	-
	Total	1909200	2749151	3480570	2137902	2930495	3876391	383686	5355383	3763946	5863350

Total Amt. disbursed 3,62,84,866

No. of mandays generated - 626649

પ્રાપ્તિસ્થાન : નાયબ વન સંરક્ષકશ્રીની કચેરી, રાજપીપળા (પૂ.)

The Forest Products of Gujarat (1993-94)

Sr. No.	Details	Quantity
1.	Timber wood	3.00 lakh cubic metre
2.	Firewood	2.70 lakh tons
3.	Bamboo	12710 tons
4.	Grass	6800 tons
5.	Gum	52 tons
6.	Timru leaves	8700 tons
7.	Buheda / Harda / Amla	24 tons
8.	Karanj seeds	12 tons
9.	Mahuda seeds	610 tons
10.	Mahuda flowers	2320 tons

Source: Gujarat State Bio-diversity Conservation Strategy and Action Plan — Gujarat Forest Department, 2002.

(Courtesy: "Paryavaran Safai", page 47)

People and Forests

- In India, in the beginning of 20th century, the forest area was about 40 per cent, which reduced to 22 per cent in 1951 and 19 per cent in 1997.
- During 1951 to 2000, the population of India has become 2.8 times more whereas the forest area of India during 1951 to 1997 has decreased from 7.2 crore hectares to 6.3 crore hectares.
- During 1989 to 1997, there has been decrease in intensive forest areas by 3 per cent.
- India has 2.4 per cent of total world's land area, whereas it has only 1.7 per cent of total forest area of India.
- India has 16 per cent of total human population and 17 per cent of total milk animals..

- India needs 23.5 crore cubic metres of firewood and 2.8 crore cubic metres of timber wood every year.

Source: People and Forests : India Report 2000 - Undevelopment Fund for Population.

(Courtesy: "Paryavaran Sathi", page 63)

Rates of Subsidiary Forest Products Collection, 2004

For 2004 season of non-nationalized subsidiary forest production collection, the rates of collection and the rates of commission for agents have been decided as under. These rates become applicable with effect from 05-12-2003 and would be applied accordingly.

Sr. No.	Name of Non-nationalized subsidiary forest products	Rates of collection per quintal (Rs.)
1.	Puwad seeds	150
2.	Amla pulp	2,200
3.	Musali Grade I	90,000
	Musali Grade II	25,000
4.	Honey (for all Divisions)	3,500
5.	Charoli	15,000
6.	Karanj seeds	375
7.	Rosha Dhara	75
8.	Aritha	400
9.	Harde	300
10.	Baheda (Full)	100
11.	Baheda (Skin)	250
12.	Sadada (Skin)	20
13.	Indrajav	2,000
14.	Wax	3,500
15.	Ratanjyot	800
16.	Chanothi (Red)	1,000
17.	Chanothi (White)	1,500
18.	Neem tree fruit (Limboli) (with pulp)	125
	Neem tree fruit (Limboli) (without pulp)	500

19.	Vadhwadia seeds	40,000
20.	Kachka seeds	2,000
21.	Kauncha seeds (Black)	1,000
	Kauncha seeds (White)	1,000
22.	Chimeth	4,000
23.	Kusum lakh	4,000
24.	Khakhar lakh	3,000
25.	Bore lakh	3,000
26.	Piloo seed	400
27.	Khakhara leaves	125 per standard Bag
28.	Kesuda flower	300
29.	Indigenous Babul (Shing)	100
30.	Ashitra leaves	300
31.	Bila (Essence)	500
32.	Ghat Bor	40
33.	Baheda seed	700
34.	Khakhar seed	400
35.	Marada sing	500
36.	Indigenous Bor	200
37.	Sitafal seed	250
38.	Garmala seed	600
39.	Bamboo seed	1,000
40.	Teak seed	250
41.	Kusum seed	800
42.	Amla seed	60,000
43.	Charoli seed	6,000
Rates for Dhanvantari Project (Herbal products)		
1.	Galo (from neem)	400
2.	Malkonkani	3,000
3.	Arjun skin	400
4.	Ardoosi	600
5.	Salvan	600
6.	Pithvan	600

7.	Shatavari	1,500
8.	Chitrak root	1,000
9.	Footaj kudo	400
10.	Mamejavo	500
11.	Bhangara	500
12.	Gokhary	700
13.	Shankh Pushpi	1,000
14.	Jambu seeds	500
15.	Ashva Gandha	5,000
16.	Jethi Madh	3,000
17.	Brahmi	2,500
18.	Bhony (Ground) Amlı	1,200
19.	Lindi Pipar	7,000
20.	Vavding (Red)	2,500
21.	Malvi Puwad (Kashudra)	400
22.	Dhamasho	350
23.	Shar Pankho	400
24.	Jivantri (Bitter fruit)	400
25.	Gurakh Mudi	500
26.	Nagar Moth	400
27.	Garmala Gol (Jaggery)	1,200
28.	Boda Gokhry	1,800

Notes:

- (1) For all these non-nationalized subsidiary forest products, the commission to the agents will be paid at the rate of 10 per cent of the collection rates of subsidiary forest products. In case of co-operatives or agents from tribal communities, 10 per cent extra of commission rates will be paid as a special incentive. (10 per cent of 10 per cent means 1 per cent more incentive).
- (2) The Managing Director of the Forest Development Corporation will have absolute right to make any change in the collection rate during the year and it will be binding to the agents as well as to all concerned.
- (3) In the above list, in case of some of the subsidiary forest products, different

grades and different rates of such grades have been announced. These grades are decided by the Forest Development Corporation itself, and the samples of each such grade declared, are kept in concerned offices of the Corporation, which can be seen and verified from these offices. The agents will have to make collection of these items as per the prescribed samples only.

Rates at which the subsidiary forest products are to be purchased from those who collect such products from the forests

Sr. No.	Name of the subsidiary forest products	Unit	Rates at which these products are to be purchased from the primary collectors Rate (Rs.)
1.	Timry leaves	per standard bag	400
2.	Mahuda flower	Quintal	550
3.	Mahuda Doli fruits (Vansada)	"	500
	Mahuda Doli fruits (other projects)	"	600
	Mahuda Doli fruits (Black)	"	400
4.	Kadaya Gum Grade I	"	4,000
	Kadaya Gum Grade II	"	3,000
5.	Dhavada Gum Ungraded	"	2,500
6.	Babul Gum Ungraded	"	1,500
7.	Moyana Gum	"	300
8.	Salai	"	2,500
9.	Gugal Gum Grade I	"	8,500
	Gugal Gum Grade II	"	5,000
	Gugal Gum Grade III	"	2,500
10.	Indigenous Babul Gum Grade I	"	1,600
	Indigenous Babul Gum Grade II	"	1,200
11.	Gorad Gum	"	2,000
12.	Kher Gum	"	1,500
13.	Khakhar Gum	"	750

Notes:

- (1) For all these non-nationalized subsidiary forest products, the commission to the agents will be paid at the rate of 10 per cent of collection rates of subsidiary forest products. In case of co-operatives or agents from tribal communities, 10 per cent extra of commission rates will be paid as a special incentive (10 per cent of 10 per cent means 1 per cent more incentive).
- (2) The Managing Director of the Forest Development Corporation will have absolute right to make any change in the collection rate during the year and it will be binding to the agents as well as to all concerned.
- (3) In the above list, in case of some of the subsidiary forest products, different grades and different rates of such grades have been announced. These grades are decided by the Forest Development Corporation itself, and the samples of each such grade declared, are kept in concerned offices of the Corporation, which can be seen and verified from these offices. The agents will have to make collection of these items as per the prescribed samples only.

**Details of the scientific names, estimated quantum of collection,
the time-schedule for collection and various uses of the
subsidiary forest products collected by the
Forest Development Corporation Ltd.**

Sr. No.	Both the local as well as scientific name of the subsidiary forest products	Average production p.a.	Time-Schedule for collection	Use / Utility
1.	Timry leaves Diospyros Melanoxylon	2,00,000 standard bags	April, May	For rolling of bidi
2.	Mahuda flower Madhuca Indica	25,000 quintal	March to May	Alcohol, cattle food
3.	Mahuda Doli Madhuca India	5,000 quintal	June to August	Food for tribals, edible oil, soap.
4.	Kadaya Gum Sterculia urens	10 quintal	Nov. to June	Ice-cream, jelly, medicines
5.	Pavada Gum Anogeissus latifolia	60 quintal	Nov. to June	Food, dyeing, pressing
6.	Babul Gum Acacia Arabica	300 quintal	"	Food, sticking gum.

7.	Modal Gum Garuga Pinnata	60 quintal	"	Clothes dyeing, copper making
8.	Salai Boswellic Serrata	500 quintal	"	Incense, incense sticks, paints
9.	Gugal Commiphorawightii olibanum or mukul	100 quintal	Nov. to June	Incense, ayurvedic medicines, essence, perfumes
10.	Ganda (Indigenous) Babool Gum Prosopis Jyliflora	1,000 quintal	"	Tobacco, hing, fire- crackers
11.	Gorad Gum Acacia Senegal	20 quintal	"	Foodstuff, Nepal paper
12.	Kher Gum Acacia Catechu	20 quintal	"	Food, medicines
13.	Khakhra Gum Butea monosperma	20 quintal	"	Medicines
14.	Puwad seed Cassia Tora	10,000 quintal	Jan-Feb	Cattle food, skin diseases, medicines
15.	Amla Emblicaofficino	400 quintal	Nov. to Jan.	Trifla powder, ayurvedic medicines
16.	Musali Chlorophytum tuberosum	50 quintal	Aug-Nov.	Tonic, indigenous viagra
17.	Charoli Buchanai Lenzansor Latifolia	50 quintal	April-May	In sweets and food
18.	Honey	1,000 quintal	Oct, Nov, March to May	Tonic, medicines, in cough mixture
19.	Karanj seed Pongamia Globra	200 quintal	April to June	Oil in soap industry, in skin diseases
20.	Rosy Grass Cymbopagon martinii	1,000 quintal	Oct. to Dec.	Medicine in rheumatism, pain of joints etc.
21.	Aritha Sapindus enarginatus	200 quintal	April-May	Herbal shampoo, cleaning of ornaments
22.	Harde Terminalia chebula	500 quintal	"	Trifala powder, medicines, tenin
23.	Boheda skin	500 quintal	Jan-Feb	Trifala powder, tenin
24.	Sadad skin	500 quintal	April-May	Alcoholic acid

25.	Indra Jav Hollar Hena <i>antidysenterica</i>	30 quinta;	Aug to Dec.	Ayurvedic medicines
26.	Wax	50 quintal	Oct, Nov, March to May	Pain balm, cream, wax candles, medicines
27.	Ratan Jyot <i>Jatropha carcas</i>	500 quintal	Oct to Dec, April to June	Soap industry, Bio-diesel
28.	Chanothi Red / White <i>Abrus preccatorius</i>	1 quintal	April	Medicines, weight of golden ornaments
29.	Limboli Neem Seed <i>Azadirachla India</i>	5,000 quintal	May-June	Skin diseases, oil
30.	Vadhwadia seed <i>Gloriossa superba</i>	Rare quantity	Oct-Nov.	Medicines
31.	Kanchka seed <i>Caesalpinia crista</i>	50 quintal	December	Ayurvedic medicines for fever
32.	Kaucha seed <i>Muccana pouriana</i>	10 quintal	—	Tonic, indigenous medicines - viagra
33.	Chined <i>Cassia absus</i>	50 quintal	Nov to Feb	Eye drops, ayurvedic medicines
34.	Kusum lakh <i>Schleichera oleosa</i>	30 quintal	Feb-March	Lakh for seal
35.	Khakhar lakh <i>Butea mono sperma</i>	100 quintal	March-April	-do-
36.	Pilu seed <i>Solvadora persica</i>	300 quintal	Sept-Oct.	Oily soap, Varnish
37.	Khakhra leaves	1,000 quintal	April-May	For preparing plates & bowls
38.	Kesuda flower	500 quintal	May	Colouring of silk clothes, snuff, decoration
39.	Indigenous Babul Sing <i>Prosopis fruit</i>	4,000 quintal	April-May	Cattle food
40.	Asitra leaves <i>Bahuhinia racemosa</i>	20 quintal	March to May	Bidi making, medicines
41.	Golo <i>Tinospora cardifolia</i>	2 quintal	Dec to June	Chemical powder, medicines
42.	Malkan Gum <i>Celastrus peniculata</i>	2 quintal	Oct to Jan	Brain tonic

43.	Arjun tree skin <i>Terminalia arjuna</i>	3 quintal	Nov to June	Ayurvedic medicines, useful for heart diseases
44.	Ardoosi <i>Adhatoda vasica</i>	10 quintal	Oct to April	For medicine in cough mixture
45.	Salvan <i>Desmodium gangaticum</i>	20 quintal	"	Ayurvedic medicines
46.	Shatavari <i>Asperagus racemocus</i>	20 quintal	April to June	Tonic in ayurvedic medicines against acidity-ulcer
47.	Pituvam <i>Ururia picta</i>	20 quintal	Oct to April	Ayurvedic medicines
48.	Chitrak <i>Plumbago zeylanica</i>	20 quintal	Nov to May	Appetizer and good for digestion
49.	Kutaj Kuda (Indra Jav) <i>Hullarhana aatidysenterica</i>	100 quintal	"	Medicine against diarrhoea
50.	Marhejavo <i>Enicostema littorale</i>	100 quintal	"	For medicine of Diabetes / Fever
51.	Bhangra <i>Eclipta alba</i>	100 quintal	Oct to April	Hair oil, chemical powder
52.	Gokhary <i>Tribulus ferrestris</i>	500 quintal	Dec to April	In case of stone, chemical powder
53.	Shamlin Pushpi <i>Convolvulus pluricaulis</i>	20 quintal	Jan to April	For memory, brain tonic
54.	Bil essence <i>Aegla marmelos</i>	10 quintal	Dec-Jan	Diarrhoea
55.	Khakhra seed	10 quintal	May-June	Soap and oil industries
56.	Marada Sing <i>Helicteres isora</i>	1 quintal	Oct-Nov	Diarrhoea or lose motion among children
57.	Garmola Sing-Giol <i>Cassia fistula</i>	10 quintal	Dec-Jan	Stomach diseases of children
58.	Jamboo seed <i>Sygyllum cumini</i>	20 quintal	June-July	Ayurvedic medicine of Diabetes
59.	Ashva Gandha <i>Witharnia sommisera</i>	5 quintal	Oct-Nov	Best for strength, other ayurvedic medicines

60.	Jethi Mudh Tavernicra cumcifolia	5 quintal	Nov-Dec	For cough & cold
61.	Brahmi Cantella asiatica	10 quintal	Dec to March	For memory or brain tonic
62.	Limdi Piper Piper longum	5 quintal	Oct-Nov	For ayurvedic medicines
63.	Vav Sing Embelia ribes	10 quintal	December	Stomach diseases of children
64.	Indigenous Bor Zigyphus mauritiana	100 quintal	Jan-Feb	As a fruit
65.	Ground Amli	10 quintal	Oct to Dec	For ayurvedic medicines
66.	Kasundra	10 quintal	Nov-Dec	-do-
67.	Jivanti Bitter Doli fruit	10 quintal	Dec to March	-do-

Some Findings

- There is enough of land to provide for a full year's requirement of a family. Other needs of life are met with by subsidiary labour work.
- Along with agricultural occupation, the family also go for collection of forest subsidiary products.
- Some families also are engaged in animal husbandry.
- In winter, in order to collect the Mahuda flower, Timru leaves, they have to walk 2 to 3 kmts. every day.
- They demand that better competitive rates should be provided to them.
- They should not be harassed.
- They work hard, but get less returns. Rates paid to them are less.
- The Forest authorities drive them out of the forests.
- In Chankhal village, the tribal families do not get adequate work of collection of subsidiary forest products. Whatever little they get, they collect the items like Mahuda Doli fruits. They use the item for household use, and Doli flowers are sold out. The main source of income for them is only from agriculture and agriculture labour. This is generally spent out in household expenses.

- The tribals have done good plantation in the land owned by them. This may fetch better economic benefits.
- The Timru leaves are not available in adequate quantity. [Even Mahuda Doli etc. are less in quantity. No compensation is provided if some accident takes place while collecting subsidiary forest products.
- Vegetables can be prepared from the soft bamboos. Government should plan to plant more such trees.
- For collection of Timru leaves, the tribals have to go to a long distance.
- While they spend the whole day in collection of the subsidiary forest products, the return is much poorer.

Household use of forest products

- Udar, Madar, Kankad, Sawa, Timru leaves, gum, Gugal, Khakhara leaves
- Most of the families do not collect anything except firewood.
- Some families use herbal medicines for cure of some diseases. They however do not wish to share the information about which plant/herb is useful for which kind of sickness.
- Some tribals collect Timru leaves and sell it.
- For last 3 to 4 years, the situation of acute famine prevailed. Rains were scarce. Therefore, they could not collect adequate quantity of subsidiary forest products.
- With a number of trees getting decreased, it directly affected the income level of tribal people.
- It is necessary to get more such plants/trees and should be planted so that collection of subsidiary forest products can increase.
- Often for collection of the subsidiary forest products, the tribals have to walk deep in forest for nearly 20-25 miles.
- The trader purchases the items at his own rates. Instead, arrangement should be made that such purchases are made at the rates decided by Govt.

- It is difficult to collect and to count the Timru leaves. That makes it much more difficult when the bundles are to be tied in a prescribed manner.
- There is always a risk to fall down or to get an injury.
- The number of trees have been less, there is a position of famine and therefore the products have also been decreased.
- In forest, some facilities are required to plant new trees and also water for their rearing.
- The forests are drying out increasingly. Therefore forest products have also decreased.
- In contract system, the rates are not as per schedule. Only the Forest Department can pay real rates.
- For collection of subsidiary products, one may have to climb over a tree, or one might have to walk miles far away.
- It is necessary to protect natural forests. People of course protect the interior areas.
- It is necessary to have the Joint Forest Company to collect more of subsidiary products and to make more income out of it.

A STUDY OF EDUCATED UNEMPLOYED TRIBAL YOUTH

— Shri Bachubhai Baranda

Considering the Indian Social System, it is evident that there was a social system based on caste and in more or less changed form, it even exists today. It has given rise to a number social evils. Some specific social groups or the specific part of social system has become a victim of this evil of caste-system. The specific part of the social system gradually stabilized in the society, along with changing political system in course of time. At last, our nation was freed from the authority of British Rule, and we became an independent nation. The democratic political system was established and the Constitution of India provided some special facilities and concessions to the distressed, suppressed, depressed and those who have been exploited by the social system as well as those who were totally backward and those staying in hilly or mountain areas, so that the injustice done to them can be removed, and they can come in long run in the main stream of the society.

The Constitution of India in its directive principles of the state policy have provided for to take the responsibility of the socially, economically and educationally backward sections of the Indian society. According to this ideology, these depressed classes of the society were declared as \Scheduled Castes (SC) and Scheduled Tribes (ST) respectively under Section 341 and 342 of the Constitution of India. Consequent to this, several specific provisions were also made for their total welfare and development.

Definations

The several specific provisions have been made in the Constitution of India for Scheduled Castes (SC) and Scheduled Tribes (ST) under Section 335 as well as under Section 16(4) of the Constitution. The provisions are as under:

Section 335: Claims of scheduled castes and scheduled tribes to services and post -

The claims of the members of the scheduled castes and the scheduled

tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the union or of a state.

Section 16(4) Equality of opportunity in matters of public Employment -

Nothing in this article shall prevent the state from making any provision for the Reservation of appointment or posts in favour of any backward class of citizens which, in the opinion of the state, is not adequately represented in the services under the state.

The Government of Gujarat also in the Government jobs have provided for under Rule 16(kh) of the Gujarat Civil Services, Classification and Employment (General) Rules, 1967 for reservation in employment as well as in promotion in the Government jobs for Scheduled Castes and Scheduled Tribes as well as Other Backward Classes (OBC), including concession in age-limit and other reliefs.

The provision for reservation in jobs also applies to the Panchayat services, the Municipal Corporations, the municipalities, the local bodies, the organizations and institutions getting loan, subsidy and government assistance from the Government, as well as those organizations and institutions for whom the Government gives security in respect of getting loans from private or financial institutions, besides services in Government sector.

Thus, efforts are made to provide the jobs to the Scheduled Castes and Scheduled Tribes people in Government services as well as in public institutions and organizations, as per stipulated percentage of reservation provided for under rules. However, a number of complaints are received by the concerned official as well as by the Government also that the proper and systematic implementation of the Reservation Policy regarding jobs for Scheduled Castes and Scheduled Tribes is not carried out by semi-government organizations, educational institutions, Grant-in-Aid organizations / agencies, Panchayat services as well as the Universities etc. In this situation, one must find out what is the real state of affairs in the implementation of Reservation Policy. No such systematic and

scientific studies have so far been conducted to find out how much and to what extent the Reservation Policy is implemented, that is, whether or not the posts in all kinds of reserved categories have been filled up as laid down in rules and procedures in various Government departments, in district level and taluka level Government offices, in educational institutions, in local voluntary non-government agencies, in universities etc. If such a systematic and scientific study is undertaken for tribals (Scheduled Tribe category) a number of clear cut matters will come to light and that can perhaps be useful and helpful in rather planning for providing employment to the unemployed persons in this category. The objectives of the present study are as under:

Objectives of the Study

- (1) It is seen and observed that the candidates of Scheduled Tribe have to remain unemployed for quite a long time after getting degree/degrees of one or other kind. The objective is to find out why it is so ?
- (2) It is also intended to find out what kind of economic activities they pursue during the period of unemployment.
- (3) The objective also is to examine the economic, social and educational conditions of the families of the unemployed tribal youth.
- (4) It is intended to find out from the study that when the name of the unemployed youth is registered in the office of the Employment Exchange as well as in the office of the District Vigilance Officer, how much time is taken in getting the interview calls for various kinds of jobs and thereafter what results are faced by such registered candidates after attending to interview calls.
- (5) The study intends to find out what kinds of irregularities are prevalent in the society in the sphere of providing employment to the unemployed youth.
- (6) Usually provision of reservation is available for some jobs in all government departments and in other local institutions and agencies. The present study therefore intends to find out that despite such liberal and strict provisions,

why the unemployed tribal youth finds some difficulties in finding the jobs and that what kind of these difficulties are there ?

- (7) It is intended to find out from the present study, what kind of psychological stress and mental conditions the unemployed youth face in such difficult condition of unemployment.

We now make a mention about the scope and presentation of this study. The study is about the unemployed tribal youth. For this study, we have selected following areas:

- **Valsad District :** Talavpada and Palatpada villages of Umargaon Taluka. Kakadkopar, Vazvadkopad villages in Kaprada Taluka
- **Narmada District :** Nana Kakadi Amba and Mota Dora Amba villages of Sagbara Taluka. Chikhda and Dediapada villages of Dediapada Taluka.
- **Dahod District :** Piplod and Khalta Garabadi villages of Limkheda Taluka. Panam and Bhindol villages of Dhanpur Taluka.

Thus for this research study, we have covered 3 Districts, have selected 2 talukas from each of these 3 districts, that is, 6 talukas and have selected 2 villages from each of these 6 talukas, that is, 12 villages.

From these 12 villages, we have totally collected information for the purpose of this study, from 96 unemployed youth, at the uniform rate of 8 youth from each of 12 villages.

The information collected from these youth covering three districts have been presented in the form of tables of statistical figures. Nevertheless, we have tried to highlight the most important findings, conclusions and suggestions along with proposed measures to address the relevant issues. They are given below. It is necessary to state here, that while conducting this study and collecting relevant data, we have made use of the research methods such as personal observations, one-to-one interview by personal visits, questionnaire etc. and have attempted our best to make the use of most scientific systems to collect the information for the research study.

Findings, Conclusions and Suggestions

- (1) It must be seen and care should be taken to ensure that interview calls are sent properly to the unemployed candidates registered at the Employment Exchange offices.
- (2) The interview call letters should be sent to the candidates considering their educational qualifications, vis-a-vis the vacant posts, so that they are not put to unnecessary expenditure of travel and transport.
- (3) The tribal people usually stay in remote areas where often the interview call letters are not received in time, due to inadequate communication facilities. Therefore, such letters should be dropped earlier, preferably before 10 to 15 days of the date of interview.
- (4) It should be provided for, that when a tribal candidate is called for appearing in a written test for a job or for a personal interview for a job, he should be given the travel charges.
- (5) Usually, the pre-service training centres for the tribal candidates are functioning in big cities or towns. Reaching and staying there does not become financially possible to such tribal candidates. Therefore, such pre-service training centres should be established/made to function at a taluka level or at some main centres of taluka places, so that tribal youth can avail of the services of such pre-service training course to the maximum extent.
- (6) Sometimes it so happens that when the reserved vacancies are to be filled in, such vacancies are not filled under one or other excuse/reason and often the persons of non-reservation categories are appointed on such reserved vacancies. When the unemployed persons for such vacancies from Scheduled Tribe category with all requisite qualification are available and yet in various Government departments, while filling up such vacancies, the provisions made in the Constitution of India are not properly followed; such incidents should be investigated by the higher officials of the Government

and legal actions should be taken against those found violating the provisions made in the Constitution of India.

- (7) While providing employment to the tribal candidates, the brilliant tribal candidate can be appointed directly on non-tribal category position, instead of appointing him on reserved posts only.
- (8) The study has clearly revealed the fact that the tribal unemployed youth are not financially sound enough to subscribe for a newspaper in individual capacity; nor are they in a position to look into the News Bulletin supplied by Government of India, in time. It is therefore necessary that arrangements are made for the Employment Newsletter / Bulletins etc. to be supplied free of cost to the Library / Reading Rooms in a tribal village if there are such libraries and/or reading rooms or even to the Tribal Youth Clubs or Mahila Mandals, if any.
- (9) While filling up the vacant positions in the Government and semi-Government agencies or in Grant-in-aid agencies, Municipalities etc., it should be made compulsory that the vacant positions are filled by calling for a list of the qualified unemployed candidates from the Employment Exchange offices and such positions should be filled up from among these lists only.
- (10) It has been brought to the notice of the researcher by the unemployed youth respondents during this study that at least Graduate, Post-Graduate and trained graduate candidates have common feelings which they have shared with this researcher that "even if we get our names registered with the Employment Exchange offices, that by itself is not going to help us for getting a job". The question is, why youth have to express such feeling of utter dissatisfaction ? The State Government, instead makes a lot of expenditure on development of Scheduled Tribes, including helping them to find better employment opportunities. Why, then the Government is not able to win the confidence of the unemployed tribal youth ? Where lies the defect ? It is necessary to go deep into such issues and bring about necessary changes in the system after such thorough inquiry.

- (11) Most of the unemployed tribal youth somehow believe that there has been an evil of corruption and malpractices in all the vacancies when they are filled up. This kind of feeling make the unemployed candidates restless and uncomfortable. This adversely affects their mental conditions.

This calls for a serious consideration. If the corruption and malpractices are so rampant, efforts should be done to prevent them after making proper assessment, and if no such malpractices are prevailing, the unemployed tribal youth should be taken in confidence and they should be ensured about the real situation.

- (12) Sometimes some unemployed youth gets a call letter for a particular position in a particular office, and it is mentioned in a call letter that you may appear for an interview for this position if you have requisite qualification for the post. This is unfair. This is not a good administrative practice. Interview call letters should be issued for a post, only if a candidate possesses requisite qualification for the post.
- (13) The problem of unemployment has become very acute. There are many youth who are unemployed for quite sometime, even though they possess good higher qualifications and that they have also registered their names with the Employment Exchanges for many years. Considering this position, the unemployed youth having higher educational qualifications and having registered their names with the Employment Exchange for specific period of time, must be considered for providing Unemployment Allowance.
- (14) The unemployed post-graduate qualified tribal youth from South Gujarat regions have represented to this researcher that they are not considered for employment in private firms/companies, trusts or private organizations.
- (15) One of the several respondents also suggested that the written test may be made little more tuff, but the personal interview system in at least some of the jobs must be done away with.
- (16) One of the unemployed tribal youth represented to this researcher that some-

times an office or the organization calls the names of the candidate for a particular vacancy, but those persons on the list are not called for interview. They will wait for the name of a person, whom they have already decided to be appointed, and when such person's name appears in the list, they will call all the persons on the list, make a fun of interview and would select only the persons whom they had decided to select.

- (17) The unemployed tribal youth through this research study have suggested that wherever the policy of reservation is made applicable - Government offices, semi-Government offices, educational institutions, universities, panchayats, municipalities as well as the voluntary non-government organizations - the Government should make a pre survey of such vacancies that are required to be filled in from the reserved category during the whole of the year, make a list of such vacancies, and for filling up the vacancies from the Scheduled Tribe category, a separate Schedule Tribe Reservation Vacancies Commission should be constituted, so that non-implementation of the Reservation Policy can be prevented through such Commission.
- (18) For unemployed trained teachers (P.T.C./B.Ed.) and for post-graduate unemployed tribal youth, special camps may be organized wherein the training should be imparted for better preparation of the written test as well as for personal interviews and proper guidance in this regard should be given.
- (19) Sometimes the Notice for employment is published in the newspaper to fill the vacancies, wherein sometimes there is a shrewed strategy to misguide the candidates. Often it is mentioned that the vacancy is for reservation category, but no clarity regarding category is mentioned. Sometimes, it mentions that the posts are for Scheduled Castes/Scheduled Tribes/SEBC (Baxi Panch. This is very ambiguous and lacks clarity.

Therefore, it is suggested that a proforma should be prepared for giving advertisement and arrangement should be made to see that such advertisements appear in such fixed proforma only.
- (20) It has also come to the notice during the course of this research study that

in some of the cases, some of the respondents have registered their names in the Employment Exchange for as many as 5 to even 12 years, and they have not received a single interview call for any post anywhere. Obviously they had shown a feeling of annoyance towards working of Employment Exchanges.

- (21) There have been several complains from the unemployed youth that the reserved vacancies are not being filled up. It is therefore suggested that in any of the Government departments or agencies, where there is a complain of not filling up of reserved categories of posts, a responsible officer immediately should make an investigation and strict action should be taken against the erring person forthwith.
- (22) Some of the respondents of this study had expressed their opinion that rampant corruption and malpractices happen on the recruitment of teachers in both primary and secondary schools. It was therefore suggested by them that it should be considered if the recruitment for teachers can be made by the Government directly.
- (23) The interview call to the uneducated tribal youth should be sent considering the kind of qualifications that the candidate possesses vis-a-vis kind of person the employer agency require.
- (24) It is very much necessary that co-operative farming is encouraged. The co-operative farming as against the mechanical farming has great potential for providing more employment and curbing unemployment.
- (25) Likewise, the small scale industries should be encouraged as against the large scale industries, because small scale industries have better potential to provide more employment.
- (26) The emphasis on vocational training can be a better reply to the problem of unemployment. It is equally necessary to provide training to unskilled workers.
- (27) In the development policy, the more significance should be given to the products of rural areas.

- (28) The encouragement should be provided to the export development, because it has a potential to provide more employment.
- 29) Various social defence schemes should be implemented.
- (30) The real genuine solution for the problem of unemployment lies in developing such sectors of commerce and industry which can offer more employment to the educated unemployed youth. For this purpose and towards this end, adequate training and financial assistance should be provided to the agencies.

It thus follows that unemployment is a problem of great magnitude. The problem is yet not solved despite great efforts by Government in many ways. In fact, the problem of unemployment tends to become more and more severe and more and more serious. For a nation to make a progress, it should provide for employment to its people and solicit their co-operation and endeavours in the productive manner for the entire life-span. The Government schemes should not be an ideal to be achieved; but the realities that are realised and materialised. All our efforts with utmost sincerity should be directed to this end. The experience, so far, shows us that several good schemes are planned and formulated but not enough emphasis is laid on their effective implementation. Some of the schemes have failed due to lack of adequate financial resources. This is lack of co-ordination and planning. Indeed the problem of unemployment is very much difficult; but no adequate provisions seem to have been made by the Government for its effective solution. If therefore the targets are successfully achieved and the defects are removed and adequate financial provision is also made, it is quite possible that the problem of unemployment can be eased to great extent.

**THE EDUCATIONAL FACILITIES AS COULD BE MADE AVAILABLE
TO THE CHILDREN OF TRIBAL COMMUNITIES THROUGH THE
BALWADI SCHEME AS BEING OPERATED IN THE STATE :
AN EVALUATION STUDY**

Dr. Niranjana N. Patel

The Commissioner, Tribal Development Department, Government of Gujarat, Gandhinagar had suggested to the Tribal Research and Training Institute to undertake an Evaluation Study of the educational facilities as could be made available to the tribal children under the Balwadi Scheme, which is being operated in the State.

It is a known fact that the Tribal Development Department of Government of Gujarat has been carrying out several schemes for the total development of the Scheduled Tribes. Efforts are made to see that the process of total development for the tribal people get accelerated through the social, educational and economic development activities of various kind; but at the same time the distinct identity of the tribal people should not get lost sight of. The Balwadi Scheme of the Government is intended to create an interest among the children of tribal community towards education, that they get better thoughts right from their childhood, they get aptitude for education. The Balwadi Scheme is implemented for the children between the age group of 3 to 6 years and it intends to provide pre-primary education.

The tribal communities are economically very poor. But the Government believes that the children of tribal communities need not be deprived of this pre-primary level of education and that they should be encouraged for education, and therefore the tribal development department has entrusted to implement this Balwadi programme, on grant-in-aid basis through the voluntary organizations.

The beginning of the Balwadi Scheme can be traced back to the Government Resolution No.BCW/1059/E dated 09.01.1959 of the erstwhile bilingual Bombay State's Labour and Social Welfare Department.

Now at the State level, the programme of Balwadi is implemented by the Commissioner of Tribal Development, Gandhinagar and at the district level it is

implemented by the Vigilance Officers / Social Welfare Officer (TD) of each district.

How much attention is paid to education of the children who attend this Balwadi programme ? Whether the atmosphere of the Balwadi suits to the tribal children or that does not suit them and whether the Balwadui Scheme in tribal area has been successful or not ? These are some of the questions which need to be studied so that in future any change in the programme, if such change is necessary, can be considered. Thus the Evaluation Study of the Balwadi programme is taken up under the suggestions from the State Government.

Objectives of the Study

The experiment of Balwadi has been undertaken for the growth, nutrition, care, pre-school education/training of the children of tribal areas.

Today's child is a citizen of tomorrow. If we wish to create best citizens of tomorrow, we must invest in today's children who are our hopes of future. The internal strengths and capacities of the child is built in initial 6 years of his life. One trained teacher should pay special attention on the health, sanitation, psychological and physical development of a child in order to bring out the natural capacities from within. A kind of education and training should be imparted which can contribute to its development since childhood and gets good cultural values in life. It is natural that in all kinds of education systems, the basic education assumes best significance. Its value is naturally high. Childhood is a basic phase of human life and that is why any pre-basic education is very much important. In order to preserve and nourish the values of pre-basic education in the Balwadis, the need for good and well-trained teachers for Balwadis are essential. In Balwadi, such education needs to be provided which builds the character of a child and which becomes useful for life. It is already mentioned that the Government conducts the programme of Balwadi through non-Government organizations to create cultural values and better aptitude for education among children. It is therefore necessary to study several aspects of significance of education, which is imparted to our tribal children in Balwadis. Today, the scheme of Balwadi has completed about 46 years. Therefore, considering the kind of voluntary organisations.

zations who are involved in imparting pre-basic education to the children of Scheduled Tribes as well as the tribal society itself, it is necessary to carry out this kind of an evaluation study. The evaluation study can indicate if there are some difficulties in its operation, such situation can be collected and the programme can be made more beneficially-oriented, that is to motivate more number of children to get pre-primary education in Balwadi. It is necessary to know and learn as to what kinds of efforts become necessary to attract more and more children to Balwadi programme. This is essential to know today. Besides following important objectives were also kept in mind while taking up this study for evaluation:

- (1) To study the origin of pre-primary education system, its development, its quality and the present conditions on the Balwadis run for the children of Scheduled Tribe (ST) through voluntary organizations in the State of Gujarat.
- (2) To know about the structure of the organizations which is involved in conducting the programme of Balwadi, its management and operative system, the physical facilities, the manager/operators, the teachers of the Balwadi, the assistants as well as other staff members/workers involved with the Balwadi programme in relation to the quality of education and needs for its implementation.
- (3) Considering the social, economic, educational and cultural aspects of the tribal society, to study the specialities of the Balwadi, their limitations, several issues that may come up and such other important matters and on the basis of this study, to suggest the changes either for reformation or improvement of the educational or other allied programmes and make recommendations for such changes as may be found necessary.
- (4) To study the social and educational impact of the Balwadi schemes on the local tribal area.
- (5) To examine if the area where the Balwadi is conducted and the surrounding areas are also clean, higienic and healthy.
- (6) To collect the information as to which age group of children are admitted in the Balwadi.

- (7) To examine the location of the Balwadi with a view to access if the place is convenient for the young children to attend regularly and comfortable.
- (8) To collect the information about the physical, social, linguistic and knowledge-oriented development among the children attending the Balwadi.
- (9) To get the information if the creative abilities of the children are properly motivated and whether it is diverted for inspiring him to bring an artistic creation deploying the local media.
- (10) To examine if there is a qualitative improvement rather than quantitative one in the tribal children attending Balwadis.
- (11) To examine whether the training in creative activities towards positive way of thinking and sports activities have been imparted keeping in mind the local environment of the children or not.
- (12) To examine if the children attending Balwadi get proper care about hygiene and nutrition, and whether they get adequate facility to relax in the Balwadi.
- (13) To examine whether the Balwadi possesses basic amenities as well as educational and other physical amenities for the children.
- (14) To collect information about the main instructor as well as other assistants - regarding their educational qualifications, experience and above all their attitude towards the children in Balwadi.
- (15) To examine if the voluntary organization willing to take up Balwadi programme have proper ventilation in Balwadi and suitable building facility for the Balwadi.

Thus, the objectives of the Evaluation Study of Balwadi programme in a tribal area is to find out if the children of tribal area make proper use of the Balwadi facilities as well as to examine the management aspects of the Balwadi and its functioning to find out if such functioning is development-oriented for the tribal children or not.

Selection of Areas

This is an Evaluation Study about the Balwadis functioning for the Schedule Tribe children of tribal areas. For an evaluation study it was intended to focus the

educational facilities provided to these tribal children under the Balwadi scheme. The scheme of Balwadi under the tribal development department of the Government of India has been implemented in the following districts of the State having the tribal population such as, Sabarkantha, Banaskantha, Panchmahal/Dahod, Vadodara, Ahmedabad, Junagadh, Jamnagar, Kutch, Kheda, Bharuch/Narmada, Surat, Dangs, Valsad, Navsari, Rajkot, Gandhinagar, Mehsana, Surendranagar, Amreli, Patan, Bhavnagar etc.

Geographically, the tribal population of Gujarat is spread over in the hilly/mountain areas situated in East border of the State. This whole region is known as Tribal strip. The eastern tribal strip area of Gujarat has been divided into three divisions: North, Central and South. Of these three divisions, in the North division comes the tribal districts of Banaskantha and Sabarkantha. In the Central division falls the districts of Panchmahals/Dahod, Godhra, Vadodara, Bharuch, Nanded (Narmada) and lastly in South division falls Surat, Navsari, Valsad and Dangs district.

For the purpose of conducting an evaluation study, we have selected all the three above mentioned divisions having tribal population of Gujarat as well as the districts where the scattered tribal population reside. Considering all these factors, for the purpose of the study, we have selected the Balwadis functioning in the districts of Sabarkantha, Gandhinagar, Ahmedabad, Kheda, Panchmahal, Dahod, Rajpipla, Nanded (Narmada) and Surat districts.

As far as villages / talukas are concerned, we have selected the Balwadi from 45 villages of 18 talukas. In these Balwadis totally 1117 tribal children were taking advantage of Balwadi services of which, 582 were girls and 535 boys.

We have arranged visits to each of the selected Balwadis of 45 villages and considering the objectives set out and laid down for this study, we had a detailed interview with the main instructor / teacher of the Balwadi, covering several areas of information, concerning educational and other aspects in respect of children attending the Balwadis. We also collected allied information about other extra-curricular activities and several project related matters regarding Balwadis.

Methods of Evaluation Study

For the purpose of study, we had a focus on all the tribal areas of Gujarat State; but as a representative group we have selected the districts of Sabarkantha, Ahmedabad, Kheda, Gandhinagar, Dahod, Nanded (Narmada) and Surat districts for purpose of study of Balwadi programme. For the said study, we have deployed several research methods to collect various information related to this subject. Thus the information about Balwadis and their activities were collected utilizing several research methods.

In the said study, so far as the planned objectives of the scheme were concerned, we made use of a schedule specially prepared to be utilized during our field work and personal visits. In order to get the information about the facilities provided to the students of Balwadi programme as well as their education and training we utilized the method of keen and focussed observation. For the general information about the scheme of Balwadi we had contacted the main instructors/teachers of the Balwadis. Thus we collected information from all angles and all possible sources and now we make here several suggestions and findings of this study as below.

Findings of the Study

The Balwadi Scheme was intended to provide the pre-school education component and was put to implementation for the children of the tribal areas in the districts of Sabarkantha, Banaskantha, Panchmahal, Dahod, Vadodara, Ahmedabad, Junagadh, Jamnagar, Kheda, Bharuch, Nanded (Narmada), Surat, Dangs, Valsad, Navsari, Rajkot, Gandhinagar, Mehsana, Surendranagar, Amreli, Patan, Bhavnagar etc. for providing education to tribal children.

Out of all these districts, which almost covers all parts of Gujarat, we have selected the districts for the purpose of study as under:

- From North Gujarat region : Sabarkantha
- From Central Gujarat region : Panchmahal/Dahod/Rajpipla (Nanded)
- From South Gujarat region : Surat

- From other districts where : Gandhinagar, Ahmedabad and Kheda
the population of tribals is
scarce and scattered

On the basis of evaluation study conducted by the researcher, following important findings are described below:

- (1) Totally 45 Balwadis were covered under this study. The number of children benefitting from these Balwadis are 1117, of which 582 (52.10 per cent) are girls and 535 (47.90 per cent) are boys. All these children - girls and boys - belong to the age group of 3 to 6 years of age.
- (2) Of the 45 Balwadis covered under the study, most of the Balwadi (41 Balwadis - 91.11 per cent) had their timings from 12.00 to 4.00 noon on week days (i.e. from Monday to Friday) and from 8.00 to 11.00 morning on each Saturday. Only 3 Balwadis (6.67 per cent) were functioning from 11.00 a.m. to 2.00 p.m. on week days (Monday to Friday) and from 8.00 to 11.00 morning on Saturday. Whereas the remaining 1 Balwadi (2.22 per cent) was functioning from 8.00 to 11.00 a.m. on all days in a week.
- (3) Most of the Balwadis (41 out of 45 i.e. 91.11 per cent) were functioning in rented buildings, and only 3 (6.67 per cent) were functioning in the organization's own premises, and one Balwadi (2.22 per cent) was found to be functioning in Government premises.
- (4) In 40 Balwadis (88.89 per cent), the practice of keeping drinking waer was found in the earthen pots or earthen kothis. In 4 Balwadis (8.89 per cent), the children used to make use of hand pump for the drinking water and in one Balwadi (2.22 per cent) there was a cement concrete (RCC) tank to keep the drinking water.
- (5) 43 Balwadis out of 45 under study (95.56 per cent) used to filter the drinking water with the help of a small clean piece of cloth. In 2 of the Balwadis (4.44 per cent) there was no system to filter the drinking water.
- (6) 36 Balwadis (80 per cent) i.e. majority of the Balwadis under study, had the facility of electrification but in 9 Balwadis (20 per cent) no facility of electrification existed.

- (7) Out of total 45 Balwadis under study, in 39 of the Balwadis (86.67 per cent) there were proper ventilation system in terms of doors, windows and facility for light and air movement. Likewise, 14 of Balwadis (31.11 per cent) had facility of urinal, 7 of the Balwadis (15.55 per cent) had the facility of toilet. In 18 Balwadis (37.02 per cent) had some open space outside the Balwadi premises, to allow the children to have free activities. This was a status of facilities available in the Balwadi under study.
- (8) As regards the facility regarding health etc. in the Balwadis under study, it was found that in 41 (91.11 per cent of Balwadi) there is a facility for regular health check-up of the children attending Balwadi. 7 of the Balwadis (15.55 per cent) have got the facility of First Aid Box and 8 Balwadis (17.77 per cent) have got some medicines which can be utilized whenever required.
- (9) As regards providing snacks to the children attending Balwadis, it was found that most of the Balwadis were providing dry snacks to the beneficiary children. 40 of the Balwadis (88.89 per cent) provided sev-mamra, 35 Balwadis (77.80 per cent) were providing groundnuts and grams (sing-chana), 34 Balwadis (69.60 per cent) were providing mix namkin (chavana), 32 Balwadis (71.10 per cent) were providing dry grams (chana) and 31 Balwadis (68.86 per cent) were providing biscuits only. (Note: It is to be noted that all these figures are not exclusive, but overlapping; which means that the kind of snacks varied on different days).
- It is also noted that very few of the Balwadis provided nutritious snacks such as fruits, boiled green bins (mungis), ola (the processed groundnut), potato-pawa (flakes), tasteful puri, sweet balls etc. are rarely served to children.
- (10) In the Balwadis under study, it was learnt that children from at least 8 (17.78 per cent) Balwadis, often dropout from Balwadis. The reasons for dropout from Balwadi are unsuitability of atmosphere of Balwadi, lack of co-ordination or adjustment with other children of the Balwadi, or sometimes due to illness or migration etc. It is heartening to note that in as many as 37 (82.22 per cent) Balwadis, the children do not drop out.

- (11) In some of the Balwadis, the children of the Balwadi, were provided with the activities according to their interest and aptitude such as educational activity, sports, cultural activity, group/community living, physical development, intelligent development, linguistic development etc. etc.
- (12) Out of 45 Balwadis under study, 13 of them (28.89 per cent) were taking out the children for one day outing (picnic), whereas in 32 of Balwadis (71.11 per cent) no picnic or any such outing programme was planned.
- (13) It was found during the study that in some of the Balwadis either the Vigilance Officer of the concerned district, or the Assistant Social Welfare Officer or Head of Department (Director of Social Welfare) (ST) or a staff member from his office as well as the officer in charge of Balwadi programme used to visit Balwadi for inspection.
- (14) As stated earlier, the programme of Balwadi is implemented through the voluntary organization on Grant-in-aid basis. It was transpired during the study that 16 of the Balwadis under study (35.56 per cent) get grant-in-aid from the Government quite in time, whereas 29 of the Balwadis (64.44 per cent) reported that they do not get the grant-in-aid from Government regularly.
- (15) In 37 (82.22 per cent) of Balwadis covered under the study, there is good co-operation reported from the guardians; whereas in 8 (17.78 per cent) of Balwadis, the co-operation from the guardians is lacking.
- (16) The Balwadis in tribal areas covered under the study, have both good and bad impact on the tribal community. They were happy and satisfied that their children get good education and good ideas and thoughts for better conduct, that their children get joy of playing varied games, that the children learn the lessons of group/community living etc. But at the same time, they were dissatisfied with the inadequate facilities in Balwadis, for pre-primary education of their children.
- (17) It was found during the study, that the children in Balwadis were engaged in prayers, story-telling, children's song, knowledge of words through charts,

learning of alphabets, recognizing fruits and flowers through charts etc.

- (18) The instructors/teachers of the Balwadis under study reported that the aptitude and curiosity of the children are kept in view, while conducting various activities and educational activities for the physical and psychological development of children attending Balwadis.
- (19) In the Balwadis covered under the study, the Balwadi instructors etc. in most of the cases were complaining about their salary being inadequate as well as its payment being irregular.
- (20) In response to the question posed to the Balwadi instructions of all the Balwadis under study by the researcher that "How do you deal with the problems and issues that arise during running of the Balwadis?" The instructors in most of the cases have responded that they used to solve such problems or deal with such issues with the help of the office bearers/trustees of the concerned voluntary organizations.

Suggestions based on the Study

This was an evaluation study. During the process of this study, the researcher had collected information from several sources. Besides, they had the discussion with the concerned staff members as well as the office bearers. On several occasions, the researcher had also interacted with the officials in charge of this programme or those having overall control over this programme. Above all, during the entire process of study, the researcher had made several personal but objective observations. Based on all these, here some suggestions are placed on record, which, indeed will be useful to make the pre-primary education in the Balwadi, very effective.

Suggestions pertaining to general nature pertaining to Balwadi Programme

- (1) It is necessary on the part of the office bearers/trustees of the voluntary organizations, who have taken over this Balwadi programme for implementation, should now make active efforts to make the programme of pre-school education for the children of the tribal area most successful.

- (2) Efforts should be made in the Balwadis in tribal areas to be much better not in terms of quantitative increase but in terms of qualitative better and effective.
- (3) The Balwadi programme is a Government activity operated through voluntary organizations on grant-in-aid basis. It is utmost necessary on the part of Government to appreciate the difficulties of Balwadis and should entrust its proper implementation to the awakened, progressive and effective voluntary organizations.
- (4) When, in a particular tribal area, there is only one Balwadi sanctioned to a voluntary organization and when there is a rush of more children for admission to Balwadi, the more number of Balwadis should be sanctioned in that area to meet with the demand.
- (5) It is necessary to provide for at least two (2) instructors in a Balwadi, so that if one is absent for some reason or the other such as illness or other circumstances, the other can look after and the educational activities of Balwadi do not suffer.
- (6) In some of the Balwadis of the State, the timings of Balwadi's educational activities are during noon hours. In such cases, the parents who go to labour work, many a times take their children along with them, so that they can be under their eyes. But in such cases the sufferers are the children who are deprived of the educational facilities. It is, therefore, suggested that the re-scheduling of the Balwadi timings may be considered, considering the local needs, especially needs of parents and their children in that area.

Suggestions regarding educational activity

- (1) It is essential that in each Balwadi, there is always a regular programme of mass prayers to cultivate the feelings of group/community among children of Balwadi. This is essential for their character building.
- (2) In most of the Balwadis, under this evaluation study, there is lack of educational programme and requisite facilities. It is, therefore, suggested that in all the Balwadis of the State, in the large interests of the education of the children, the educational facilities/aids are provided.

- (3) The tribal children are usually interested in those games which they generally play in their natural settings and in their traditional manners. They have acquired expertise in it. Considering this point of view, the programme of sports and games should be planned along with programmes for education for the children attending Balwadis. The training also should be imparted accordingly.
- (4) The natural creative abilities lying in the tribal children as a gift of nature should be properly encouraged. The tribal children should also be provided with the opportunity to make a presentation in its natural form. More encouragement should be provided to those children who create the beautiful piece of art through his own natural medium, resource and equipments.
- (5) It is necessary for the organization which runs the Balwadi programme to provide for adequate and nutritious snacks to the children attending Balwadi.
- (6) In order to see that the staff members employed in the Balwadi work effectively and vigorously, they should be provided with the adequate facilities and incentives.
- (7) Our Government should draw attention of all the concerned departments/offices of the State to see that the grant-in-aid to be provided to the voluntary organizations should be paid in time, in stipulated time limit, and without harassment. Delay in any case should be avoided.
- (8) For the children of tribal areas, if the Balwadi is located on the nearby cluster of tribal people, it is always welcome. Because in such cases, the parents of the children, could find their children under their own nose and eyes and the children, even though in the Balwadi, can experience the warmth of parents and the home. The psychological feelings go a long way in providing emotional security both to parents and children.
- (9) Usually when an instructor is working in a Balwadi, for quite a long, she has established good educational rapport with children of the area. The children also get attached to her very soon. In all such cases, if a new instructor is appointed, initially the children do not accept a new person easily. Often

they become uncomfortable. In all such situations it should be seen that the progress of the child is not stagnated.

- (10) It was observed during the study of these Balwadis, that the basic facilities like urinal and toilet is absent in most of the cases or they are inadequate. This being an essential facility, it should be provided for in all the Balwadis.
- (11) It is necessary for the managers of the Balwadis to see that the environment in and around the Balwadi should be clean, hygienic and healthy. The organizers of the Balwadi should look into this.
- (12) It is necessary to impart education to tribal children through their own language and in their own dialects. This is necessary for their development.
- (13) It is expected that both the instructor and the assistant in a Balwadi are ideal to provide pre-primary education in an effective manner.
- (14) The Balwadi in a tribal area is their own Balwadi. This feeling should be strengthened among the children and the tribal people.

To sum up, the Balwadis in tribal areas are located in the remote hilly or mountain area. These Balwadis can prove to be a blessing to the children of tribals as well those who are socially very much backward. The Balwadi therefore need to be developed to meet with the expectations of society, with sincere and total efforts. It is hoped that such sincere efforts will be shown by our society, the voluntary organizations, the central government and the state governments.

ONE DISTINCT SCHEDULED TRIBE OF GUJARAT : HALPATI - TALAVIA

Chandrakant S. Patel

Some of the groups/communities of Indian population have remained behind as compared to the remaining other groups/communities of population in terms of social, economic, educational and political aspects. In Gujarat too, some of the groups/communities have lagged behind in the race of progress as compared to other more progressed sections of the society. Mostly the groups of people included in primitive tribes have remained behind in the process of development for one reason or the other. Among the scheduled tribes, Halpati tribe is also one such group which has thus remained backward in the process of development. They are mainly habitated in South Gujarat region and have the population numbering more than five lakhs. This tribe mainly habitates in plain areas (not hilly or mountain areas) of the districts of Surat, Navsari, Valsad, Bharuch and Vadodara, along with other non-tribal and high-caste Hindu people mainly in rural areas or towns. There is hardly any written literature/reference material available about this tribe. Nevertheless, they have been always in talks/discussion for their very poor economic conditions and for most prevalent 'Hali' system of employment. As per 1991 Census, they are in the second rank of the tribal population of India with the strength of 8.87 per cent of tribal poeple of Gujarat. This is a study about the Halpati - Talavia tribe. Who are they ? What is their social condition ? What are the solutions and corrective measures ? Here are details:

Objectives of the Study and Its Significance

- (1) To know about various aspects of their life such as social, economic, educational, religions, political, etc. as well as regarding their caste/tribe panch system and their health conditions and to know about their tribal structure.
- (2) To know about the internal and external change as seen through the developed or undeveloped conditions or through planned and non-planned factors.

- (3) To understand about their family life and their standard of living.
- (4) To know about their residence/houses and to study their problems and seek for the solutions.
- (5) To study the issues of their traditional poverty, utter poor conditions of life, the kind of exploitation through an established system of 'Hali' system and to see if there is any change in that system.
- (6) To know about the slow pace of progress, to study the restraining factors that come in way of their progress/development and to get the suggestions for the acceleration in process of development.
- (7) To get the model for their development planning, to seek some suggestions and probable measures for improvement.

Research Methodology

A family data-sheet was prepared for collecting the information of the families in respect of these Halpati/Talavia families who have been residing in normal residential areas and who have been provided with the houses with residential facilities. Alongwith the quantitative data, equal significance was given to qualitative information for the research study. Various methods were devised to collect the economic, social and cultural aspects of their lives. Some of these informations were collected during observatious made while talking to them to collect data. Other information was collected through personal interview.

In case of some of the families, the information regarding their family matters as well as their physical belongings etc. was collected through paying visit to the families. For other preliminary information, the field work was conducted.

Some of the relevant information was collected with the help of library and reference material.

The suggestions for their further development have been obtained from the leaders, educated and experienced individuals from the Halpati-Talavia community as well as from concerned Government officials and has been presented in the study. Besides, an attempt has been made to list out some of the

difficulties, the measures that are necessary to solve them and how best that can be further developed, through our own field work study. Besides, the suggestions for development have been also presented based on personal experience.

Selection of the Area and Families

Halpati-Talavia are the scheduled tribe of South Gujarat which has quite a good number of people as its members; is quite in discussion due to its specific characteristics, known for having its distinguished features and qualities. Most of these Halpati-Talavia families reside in villages/in rural areas at Choryasi, Bardoli, Kamrej, Parsana, Olpad, Valod, Mahuwa and Mandvi talukas of Surat district, Valsad, Chikhali, Umargaon, Pardi, Dharampur talukas of Valsad district; Navsari and Gandevi talukas of Navsari district; Bharuch, Ankleshwar, Hansot, Vagra, Amod and Jambusar talukas of Bharuch district; and some of the talukas of Vadodara district, where the population of this community is scarce. The population of Halpati-Talavia in Surat district amounts to 44.72 per cent with their maximum population. In Valsad and Navsari districts it is 41.10 per cent which is second in rank. In these parts of South Gujarat region, there is quite dense population of Halpati-Talavia community.

This was a major reason why this area was selected to make a study. We have identified 110 families from 17 talukas of 4 districts, viz. Surat, Bharuch, Valsad and Navsari, because these are the districts where we find large number of Halpati-Talavia families. The selection of families - village, taluka and district-wise are as under:

Surat District

(1)	Mandvi	Taluka,	Village	Ertha,	5 families
(2)	Nardoli	"	"	Vankaner,	10 "
(3)	Valod	"	"	Valod,	10 "
(4)	Olpad	"	"	Sayan,	5 "
(5)	Choryasi	"	"	Kosad,	10 "
(6)	Kamrej	"	"	Ubhol,	10 "

Surat District 6 Talukas, 6 Villages, 50 families

Bharuch District

(1)	Vagra	Taluka	Village	Vachhnad,	4	families
(2)	Amod	"	"	Surbhan,	2	"
(3)	Jambusar	"	"	Magnad,	4	"
(4)	Bharuch	"	"	Tralasi,	4	"
(5)	Ankleshwar	"	"	Sajad,	2	"
(6)	Hansot	"	"	Shera,	4	"

Bharuch District 6 Talukas, 6 Villages, 20 families

Valsad District

(1)	Valsad	Taluka,	Village	Fabaswada,	10	families
(2)	Dharmpur	"	"	Dharmpur,	6	"
(3)	"	"	"	Sengwa	4	"

Valsad District 2 Talukas, 3 Villages, 20 families

Navsari District

(1)	Jalalpur	Taluka,	Village	Maroli,	10	families
(2)	Chikhli	"	"	Dhej	10	"

Navsari District 2 Talukas, 2 Villages, 20 families

In this way, from 4 Districts, from 16 Talukas and 17 villages we had identified 110 families.

Halpati : Historical and Physical Background

As such, we find the population of Halpati Talavia tribe in 19 districts of the State of Gujarat. The total number of people as per 1991 Census was 5,46,562 which is 8.87 per cent of total tribal population of the State. The population is mostly concentrated in South Gujarat region and has been distributed as below:

Surat District	41.72 per cent
Valsad District	41.10 per cent
Bharuch District	10.26 per cent
Vadodara District	3.60 per cent
Total	99.68 per cent

Thus, entire Halpati population is concentrated in above 4 districts of South Gujarat region, with very few scattered families in other 15 districts. The Halpati-Talavia families largely habitate in rural areas (83.66 per cent), with only 16.94 per cent population in urban areas.

The term 'Halpati' was popularised after independence. Earlier, we find the surname such as Talavia, Rathod etc. Before independence, they were mostly known as 'Dubala' and this term was most commonly used to indicate their identification. Shri P.G. Shah, in his book, "Dubalas of Gujarat" interpretes 'Dubalas' as persons who have weak physique, who are without any strength, perhaps heavy sufferers of poverty and slavery. But Dr. Radhakrishnan Rao does not agree with this interpretation. He opines that "Dubalas" are not really weak, and that they are not weaker than any other community. Nevertheless, in Sanskrit language, the term 'Durbal' means weak, without strength, very very thin etc. However, today the tribe is known as Halpati-Talavia, which is a respectable term. Shri P.G. Shah, in his book "Dubalas of Gujarat" (1966) tries to interpret the origin of this tribe through popular legends. He had given several legends in his book of which, one at Sr.No.(3) deals with the use of the word "Talavia". It is known that a great saint Parshuram, being furious to the Kshatriya community (the warrior community) and he took an oath to demolish the whole community of Kshatriya from this world. This was a great challenge to all Kshatriyas of the world. It was difficult to escape from his anguish and anger. But the Rathods (a part of the Kshatriya community), thought of a device to keep away from Parshuram. Once the Rathods, along with their leaders, were sitting on a shore of a pond. They saw Parshuram coming with his popular weapon, axe in his hand. The Rathods were afraid that it was difficult to escape from the attack of

Parshuram, and his axe. Parshuram came there and asked, who they were. The leader of Rathods replied that they were not Rathods, but were 'Talavia' and that is why they reside near a 'Talav' (a pond). Parshuram went away. This is how a new surname / 'Talavia' came into existence. Thereafter, they were known as 'Talavia Rathod'. This legend proves that originally, they were 'Kshatriya' or 'Rajput'. Besides, Talavia are known to be higher in status in their own caste/tribe.

One more popular opinion prevalent about this tribe is that they are idle but reliable.

The Homeland of Halpatis

The belief that Halpatis must have come from over-seas has an origin in their customs. They perform a special social ritual on the day of "Diwasa" - the last day of the Hindu calendar month of Ashadha. On that day, Halpatis get the doll boy and a girl married and send them to go over-sea through the river-route. For the doll girl, the in-laws stay in over-sea countries, it is believed by them. This gives a scope to the inference that they must have past connection with over-seas countries.

The DNA Blood test, proves that Halpatis have the same blood group like Negros. This too supports the belief that Halpatis have their homeland in other countries. This view is shared by many scholars.

Sub-castes or Sub-tribes of Halpati :

There have been several sub-tribes of Halpatis. They include Lala, Valsadia, Barania, Choria, Damani, Haravia, Isaria, Kharachha, Khodia @ Solavia. Siparia, Talavia, Ukhavia, Umaria, Vasawa (Vasavada) and Vohra. Of all these sub-tribes, Talavia, Vahatia and Kharacha seem to be more significant. Most of the sub-tribes of Halpatis claim to have Rajput blood in their bodies. Most of such claimants prefer to be known as Talavia-Rathod. Another difference between them is Chokhalia and Vatalia. Chokhalia means Chokha - clean, non-contaminated. Those who work with the upper caste hindu farmers and takes food prepared by them are Chokhalia - clean. Whereas those who have been working with Muslim farmers or Parsi farmers, i.e. the Non-Hindu farmers, stay with them and eat the food

prepared by them are Vatolia - that is, they have been now no longer clean, that they have deteriorated their status and therefore they are Vatolia.

History of Halpati and Halis :

The history of South Gujarat is closely associated with the history of Surat. Akbar won the city of Surat in the year 1573 A.D., and since then, we find the Portuguese, Dutch, British and French colonies being established in Surat. However, in interior part of Surat, these rulers could not get support and could not penetrate in interiors and could not establish their authority. Therefore, in order to collect the revenue from the farmers, the local influential persons were appointed. They were known as 'Desai' (and mostly they were Anavil Brahmin caste). The central authority of concerned rulers (Portuguese, British, Dutch, French etc.) were recognized by them only for the purpose of reaching revenue collected by them on their behalf. Otherwise, in all other respects, Desais were independent. They had the ownership of land to great extent, and in order to work on land, they used to deploy the services of "Hali" (the assistant). This is historical fact having a lot of evidences to back the theory.

'Yan Bramon' has written a book, titled "Patronage and Exploitation" in 1974. In this book, he has categorically stated that these village influential persons - local leaders - Desais, deployed the services of number of 'Halis' (assistants) in farming. He has quoted a number of historical documents to support this statement. In the same book he has further mentioned about the migration of these Dubla - Halis to the brick furnaces of Kalyan or the salt farm (Agars) of Vasai. This could be facilitated by the starting of Railway train between Mumbai and Surat in 1864 A.D. Yan Bramon had mentioned all these factual details to provide historical background of Dubla-Halis. During this period, the agriculture products of sugarcane, cotton etc. were in the hands of local traders. The economic conditions of local people were largely poor, till the second world war. The development of trade, commerce and agriculture was possible only after World War Two (II). Therefore, the cities (towns) of Surat, Navsari, Billimora, Valsad etc. developed as centres of trade and industries. The Dubla people could easily find labour in these industries. This is how the development of history of Dubla tribal

community (as they are popularly known) is developed by Yan Bramon in terms of historical and geographical background.

Physical Culture and Equipment

There has been a slow but constant process of change in the rituals, systems and conduct/behaviour of the Halpati-Talavia tribes. In their social design and structure, one does not find any direct change. However, the process of change among Halpati-Talavia tribe has been found specially affected by various inner and outer factors. The factors such as, increasing facilities for education, various activities of different religions, activities of Panchayati Raj, urbanization vis-a-vis the impacts of ever increasing industrialization, imports of new innovative technologies, development programmes taken over by the State Government, the irrigation projects as well as the impact and influences for various other tribes and communities, and these play important role in bringing changes in Halpati-Talavia. These factors which have facilitated the slow but sound pace of progress has definitely brought awareness among these tribes. Of course, there have been certain problems regarding the process of change due to these factors enumerated above. It is an irony that, while the Halpati-Talavia tribals have their habitation along with the upper caste Hindus and the fact that since 50 years, there have been several efforts made for the developmental schemes, yet the Halpati-Talavia tribe has remained economically, socially and educationally backward in many respect in many areas.

As we had seen earlier in this study, there has been a slow but constant and sound process of development due to several factors. The noteworthy among these changes is in the process of education. This change has been facilitated sometimes due to urban habitation, somewhere due to process of urbanization and industrialization, sometimes due to housing development schemes or animal husbandry schemes of State Government, or sometimes due to constant contacts with the upper class Hindus. The process of change among Halpati-Talavia is not in a same pace. The change is more somewhere and less in other places, slow in some places and speedier in other places depending upon influence of some factors or the other. Those who habitate near the developed communities,

the change is actively seen; but those who are away, the change is not obviously seen. Those who are educated, or those who stay in the areas with the better irrigation facilities tend to possess more of physical equipments. Thus there has been the distance in terms of socio-economic conditions.

In the villages covered under this study, we could have some view about the physical belongings of the Halpati-Talavia tribe families. The details follow:

Housing :

It is known fact that when there is a change in any caste or community taking place, the physical changes always precede the cultural or social changes. The houses of Halpati-Talavia are usually kutchha, one-storied huts. The walls of the houses are made from the mud and clay; the flooring is done by clay-work or indigenous tiles and/or metal sheets. The change in housing pattern of Halpati-Talavia can be attributed to some extent, to the education as well as some employment which followed the educational accomplishment. Such people could also avail of the facility of housing provided under specific schemes of the Government.

Such houses are well planned, systematic, clean, with the indigenous, or sometimes manglòree tiles on their roofs or sometimes even cement sheets on their roofs, walls made from bricks/cement/plaster with a couple of windows for ventilation and with well built doors. In case of economically better off people, we find the houses equipped with furniture and other furnishings. They are pucca, well built and well furnished houses.

But these are exceptions. Such houses are available to a few educated and/or employed Halpati-Talavia. In large number of cases, they have the houses which are kutchha in nature, with walls made from clay and roof with grass or indigenous tiles. Besides, these houses are not well planned or systematic. The houses, sometimes are scattered, divided in small groups, sometimes in a row or sometimes in a zigzag position in high or low level sites and more often than not, in outskirts of a village, usually on a waste-discarded land. The land available for such houses is neither a big in width nor bigger in length. Thus,

these houses suffer from a problem of space. One hutment is divided into two parts within; one part is occupied by the parents and the next one by the children. When the family also own the poultry or sheep or animal, they are also accommodated in a corner of a hut or just outside it. The problem of space in such huts is so acute that it becomes difficult for them to accommodate the guests, if any.

Such hutments of Halpati-Talavia, have usually only one door to enter and exit; but when, in rare cases, there is more space available, such houses can have more than one door or a window or two for ventilation. In new colonies of houses, of course, they have two doors, one in front and the second in rear, as well as some more space available for animals in the front or rear. If some more space is available, they construct a small platform in the front - an 'otala' - made from clay and used for sitting/chatting. They keep their equipments in the corner of the house. Such equipments are indigenous equipment used in local agricultural farming as well as household kits such as big or small baskets made from bamboos (topla-topli), the stone - made flour mill, a tin box to keep clothes or valuables, a kerosene lamp etc.

To summarise, the houses of Halpati-Talavia are (1) Huts with clay-made walls and grass on the roof, (2) Kutcha houses with walls made from clay and indigenous or mangaloree tiles on the roof, (3) Pucca houses, with brick walls and roofs made of cement sheet or mangaloree tiles or even RCC roofs. These were the categories of conditions of houses as was seen and observed during the study of Halpati-Talavia people.

Language / Dialects :

Halpati-Talavia have no dialects of their own. No such dialect has been systematically laid down in written form. Somebody should take an initiative in collecting the information about the language/dialects used by Halpatis/Talavias and document etc. Such documentation can throw some light on their kind of speech which is rather litter annoying; and it is necessary to throw some more light through such documentation.

The language or speech used by Halpati-Talavia has a mixed impact of several castes, communities etc. which surround the Halpati-Talavia families (such

as Desais, Patel, Koli, Muslims, Parsis and other tribal communities). We also find an impact of Surati language where abuses are also freely/loosely used.

Dress :

In Halpati-Talavia tribe, the males put on a shirt or half-sleeve kurta, a dhoti, a towel or a piece of cloth on the head. Most of them are barefooted or wear the indigenously made chappals. The illiterate youth put on pant or a trouser, shirt or bush-shirt or half-sleeve T-shirt. The literate youth put on pant or jeans. Some may put on a lungi, during night. The women put on red, yellow, blue coloured clothes or a saree. During work, they take up skirt/ghaghara in between two legs and covers the head. Nowadays, colourful sarees have been more popular among them. Small children remain half-naked while the children go to a school, or to graze the animals or on agricultural work, they put on half-pant and a shirt or T-shirt. Young girls earlier used to put on frocks, but now they have turned to punjabee dress. The educated youth put on pant, bush-shirt, jersey, boot, socks and chappals etc.

Ornaments :

Both males-females are fond of chain (kanthi) in neck, a circle (kado) in hand and rings on the fingers. The women put on the earrings in ears, the circle kalla on feet, necklace or chain or madalia (a pendant chain) in the neck, Darshania, Jad on nose, rings both on hand and feet fingers, a kandoro Chain on waist, kada on legs, plastic bangles on wrist etc. The ornaments of gold, silver etc. are made according to capacities. Some people put on the black string on neck. They don't have the custom of tattooing Those who are educated or economically well off prefer the ornaments made from gold and silver.

Food and Food articles :

Halpatis-Talavias usually take juwar rotla or bhaidku - the semi-liquid substance made from thick flour. Due to their economic conditions, they are not able to have anything more than this. In terms of nutrition, it is a light diet and deficient. If a person has economic better resources can afford pulses, rice, root-vegetables, fruits or even non-vegetables or eggs. But most of the Halpatis-

Talavias cannot afford such food and hence are deprived of such food-items. When they consume non-vegetable food, they may take meat of a goat, a bird like Chicken, sparrows etc. Today, many of them have adopted most of the food items used by Gujarati people.

In Halpati-Talavia families, the addiction to wine/liquor and tadi is very prominent. Some educated people have perhaps refrained from this evil. Some social organizations also make attempt to get the Halpati-Talavia de-addicted from consumption of liquor etc. But, in most of the cases, the addiction has not totally gone. Occasionally, especially those living on the seashore consume wine. Of course, compared to earlier years, there has been great improvement. Besides, even when they consume, they do not become wild/violent in public as before. Even economic conditions have put a restriction on this habit. Besides wine/liquor, they also consume tea or kavo. Bidi and tobacco are very much popular among them.

Customs

Birth and Custom of giving name :

When a women becomes pregnant for the first time after marriage, in fifth or seventh month of pregnancy, there is a custom of Simant. At that time, at the place of her in-laws, following items are put in her lap: 1-5 kg. of wheat; 7 nuts (sopari), one coconut etc. A new saree is also given to her. The parents attend this function and give some gifts/articles to her and her in-laws.

It is necessary to call a Dai (Dayan) for the purpose of delivering a child. Some of the Halpati women also act as Dai. If the delivery is painful, the 'badha' is kept for 'Pet-fodi Mata'. The cord cut out after the birth of a child is dug in a small pit behind a house. The new mother has to take bath there for nine days. On sixth day of the birth of a child, the God 'Vidhata' is worshipped. The new mother becomes clean after the bath on 12th day. But the Sutak is observed for 38 days. Thereafter she has a special bath, and only after that, she can touch the kitchen and other places of worship.

While giving name to the child, no Brahmin is called for any ritual. The

family members, especially the sister of father of a child selects the name for a child. Sometimes the name is given on the basis of the day on which the child was born (such as Somala if born on Monday or Budhiyo if born on Wednesday etc.) Often, the unattractive names are selected to save the child from evil eyes/evil spirits. In such cases, names such as Bhikhli or Ukadiyo etc. are given, which are otherwise non-preferable. Nowadays, with increasing education, modern names are given such as Ashokkumar, Leela etc.

When the child attains the age of 3 or 4 years, his hairs for the first time are removed. This is known as Babri function. Children become independent in early age. In Halpati-Talavia a boy of 18 or a girl of 16 are adults and eligible for marriage.

Marriage :

Marriage is almost compulsory, There is a very interesting and a popular but meaningful proverb: "What do you think? Can a Desai (Anavil) or a Halpati ever remain unmarried?" For marriage, they have to select a male from their own "Vita" A vita is a group of some villages of their sub-tribe. For a boy, the girl is to be found out by an intermediary known as 'Vastaria'. The initiative is taken by the uncle, maternal uncle or sister's husband in this regard. From the bride side, they select the family, the people, the boy in question, whether he works or not, what is his nature etc. From bridegroom side, they inquire if a girl is good at work. When the matter seem to settle, then the parents of the boy go to the place of girl's parents to see a girl. After some days, even a boy goes to see his future wife. It sometimes happen that both boy and girl decide themselves to marry and run away. Thereafter the parents get them regularly married as per social customs.

When the day of marriage is to be decided, in a meeting, they consume Tadi. Nowadays, the Tadi is replaced by tea, but the day is known as 'Small Tadi' or 'Nani Tadi'. Then the Vastaria (the intermediary) gets formal approval of the parents of a bride, that they agree to give their girl to this particular family in marriage to a particular boy in question. Then, the 'panch' (an informal legal authority of tribals) decide the amount of dowry. The dowry includes cash,

ornaments and other items which are to be given by a bridegroom side to the bride's family. This is a cost of a girl. Half of the dowry amount is to be paid on the day when the date for marriage is finalised, that is on a day of Nani Tadi. The clothes, ornaments are to be given on the day of Moti Tadi. This may come after about 6 months or so after Nani Tadi. On that day, the lunch is given to bridegroom's party including tea etc.

After a few days, a day comes for Pan ceremony. On that day the bridegroom's family sends 100 kgs. of rice to the bride's place. The remaining amount/items of dowry are also to be settled on that day. Then they finally decide the date of marriage. The marriage pandal (Mandap) is constructed 5 days before in case of girl's family and 3 days before marriage day in case of boy's family. The pandal has eight pillars, covered with bamboos. In the middle there is a chowree for marriage ritual made from clay. In Dharampur region there is no clay made chowree, but a small bamboo in the middle of a pandal. It is known as 'Murte Beriye'. On the day of construction of pandal, both boy and girl are applied haldi paste (pithi) on their face and body. Earlier, the invitation of marriage was given by putting some rice, but now invitation cards are distributed.

The bridegroom takes a marriage procession. He puts on a dhoti, shirt, coat, a cap (or feta) and a garland. In his hand, he keeps a flower bouquet. He has 'Mindhal' on both his hands. One of the mindhals is transferred to a bride after marriage ceremony. The marriage procession marches with the musical instruments, songs, dance etc.

On marriage day, at the place of bride, there is 'Santek'. After taking a bath, the bride puts in the cloths given by her maternal uncle. The bridegroom comes to the bride's place sitting on the shoulder of his sister's husband. He is welcomed by his mother-in-law. The whole marriage procession is also given welcome.

The marriages among the Halpati families are performed by the Brahmin Pandit. He is a family Pandit. He is known as 'Choreewala'. Both bride and bridegroom are made to sit facing each other on a wooden patla. There is a piece of cloth between both of them. The Pandit (Choreewala) transfers one mindhal from the hand of bridegroom to bride's hand. Then he refers to the names of the

holy rivers like Ganga, Yamuna, Godavari etc. He also speaks a word 'Savdhan' (take care). The fire is lighted on a chowree.

The relatives thereafter give gifts to the bride. It is bride's own property. Even while she is taken to in-laws, her parents give some money to their daughter. Parents also give good advice for her happy marriage life. In Dharampur region, both newly wed husband and wife take an oath to be faithful to each other, in the presence of Brahmin Pandit.

After reaching home, the couple go to worship Bharm Dev. After spending a couple of days in in-law's family, the couple is taken to the bride's place. There they stay for a week and return home thereafter. After cleansing of pandal, the routine life begins.

Divorce is allowed among Halpatis. Whosoever needs a divorce, the matter is referred to the tribal community panch. The panch goes into detailed investigation and thereafter divorce are allowed. The divorcee men or women can remarry. Even a widow can remarry. Such marriage can be even with a younger brother of the husband.

Death :

On death of a person, relatives start crying. The other elderly people make them stop to cry. Others start making preparations for funeral procession. The relatives from the nearby villages are called. People wait for them to come. However, there is no custom to keep the dead body overnight. The dead body is given a bath, and is applied the haldi-paste. If a dead person is a man, the dead body is covered by a white cloth, and if it is a woman, it is covered by a red coloured cloth.

The dead body is arranged on a long 'Thathadi' made from bamboos. The youngest of the son of deceased person leads the funeral procession. He has an earthen, black coloured pot in his hand wherein some sparkling fire is kept. That is used to give fire to the dead body's firewood bed. On half way to crematorium, there is a rest-place, where the water pot is broken. Women do not join the funeral procession, but come up to this rest place. When a woman loses her

husband, her signs of 'Saubhagya' are taken away. Halpatis, thus give a fire to the dead body, but some of them even bury them deep in land. However, in such cases too, the small replica of a deceased person is given a fire on 11th day of the death. Halpatis observe 'Sutak' after death like other caste Hindus.

If they feel that the deceased person had been unsatisfied, that some of her desires remain unfulfilled during his lifetime, they perform a ritual of 'Khataree'. Khataree is a small wooden replica. If a deceased person was unmarried, his 'Khataree' is got married with another 'Khataree'. Khatarees are decorated.

There is a custom community 'shraddh' of the family members who have died in near past. It is known as 'Perjan' or a 'Big Day'. All relatives come together. For this purpose of celebrating a Big Day, the 'Bhagat' (Bhoova) is to be called. The equal number of small rice-heaps are made as there are number of deceased family members whose 'Shraddh' is performed. On each rice-heap, they arrange money and a nut. Water is poured on each of a heap of rice with a piped utensil. The Bhagat 'Bhoova' gives a call to the musicians and a 'Gangali' to start playing on musical instruments loudly. The Bhoova-Bhagat has 'Mata' (Goddess) entered in his body. His whole body starts vibrating, he waves his big leather belt (satka) in the air. He gives names of each of deceased family members. The celebration lasts almost overnight till early morning.. Then they cook the food, and after lunch, the relatives disperse.

Panch :

The Halpati Panch is also an important social institution here. We do not talk about the panchayats established under legal provisions. Halpati Panch could be for a village or it could have limited jurisdiction over only a small locality (Falia) of the Halpati families. It controls the day-to-day life of Halpati families. Sometimes a panch has a larger jurisdiction over the whole district and then they control the Halpatis' social life for the entire district. In such cases, they have representatives from all over the district. The village level Panch of Halpatis deals with local issues and resolves their mutual conflicts, as well as controls over social festivals. The Panch is constituted of elderly persons of the village. When a conflict matter is presented to them, they listen to both the parties, have

detailed discussions and parleys, arguments are made from both the sides and ultimately the guilty is punished. Whenever necessary, the Panch also sees that the sufferers in a case gets some compensation, and they order the guilty to pay such compensation to other party. The Panch is also to be paid some token amount, which is utilized for wine/liquor, feast for members of Panch etc. Sometimes a religious programme like 'Havan' is arranged by a village Panch. Somewhere, some panchs have the mass-scale utensils, lighting facilities which are used on marriage/death etc.

Patel :

The principal person of Halpatis is known as Patel. While selecting a Patel or a Mukhi, the age, experience, influence and status of a person are taken into consideration. He is greatly respected. He is consulted on the occasions of marriage etc. In the matters of family conflicts or some disputes, his voice prevails. His word is final and abiding.

The Panch handles the conflicts and issues such as - adultery, mutual beatings, divorce etc. The applicant presents all concerned before a "Panch". Whatever decisions are taken, are recorded in writing. For divorce, they prepare a document which is known as "Decree for Divorce" or Fargatinama. Such Decrees of Divorce or Fargatinamas are kept in a file and are preserved by a caste-patel. Halpatis often formulate a larger-dimension panch of many Halpati villages to preserve their traditions, to improve their educational, social and economic conditions and to strengthen or codify their customs and ritual. Such body is known as "Chora of twelve villages". Chora is a public place. Nowadays, the Taluka or District level Associations are nothing but the improved form and structure of such 'Bargamana Chora'. Halpatis are gradually trying to be modern and they have introduced several changes in their age-old customs and rituals.

The Religious Beliefs of Halpatis :

The most known and most important God for Halpati is "Bharam Dev". All Halpatis believe in Him and respect Him. When some epidemic is spread, they make a community-level calling of 'Bharam Dev' and He is offered the poultry birds/chicken and sheep/goats in offerings. The idol of Bharam Dev is prepared

from clay. It is almost 2 feet high, shaped like a tube and flat. The head part is closed. In the middle there are four holes. It is placed in a small hut, specially prepared for Bharam Dev.

'Baliakaka' or 'Baliala Dev' is a God who is the God for chicken-pox, measles and such other diseases. He is a 'clean' God and He does not accept the animals or birds in offerings.

'Agahi Mata', the Goddess moves all round in a sky. If the children playing/moving outside come in her way, they fall sick. In such cases, special worships is done to the Goddess. She is offered saree and other ornaments.

The Goddess 'Pet Fodi' is supposed to be in charge of pregnant women. With her grace and blessings, the delivery is safe and painless.

'Matra Khokholi' - Goddess Khokholi, if she is unhappy, would create cough and cold. If she is pleased, she can cure it also. Therefore, she is also specially worshipped on such happenings. Mari Mata or Goddess Mari is in charge of diseases like Cholera. When the cholera is rampant in a village, people try to please Goddess Mari and promise her to offer sheep/goat or chicken. They prepare an idol of this Goddess, have a procession from one village to another, and ultimately it is burnt away.

'Verai Mata', the Goddess Verai takes away all miseries and sorrows. She gives happiness. She is also worshipped along with Meldi Mata. Sometimes Mata Bhavani (a form of Mata Ambajee) is also associated with both of them. All these 3 Goddesses are worshipped in a group. The Halpatis of Valod and Vyara taluka villages have more faith in Devli Mata or Devali Madi. She is worshipped for doing good during the festival like marriage or when people have been put to a number of difficulties. Kansari Devi is goddess of Food-grains. She is worshipped during a season when crop is to be taken from farms.

Halpatis have faith in Ghost, Witch, Chudel, Vaintari etc. All these are various forms of superstitions. In order to protect themselves against these evil spirits, they call a Bhuva-Bhagat. The Bhagat speaks some hymns, place some grains on the head of a person, counts the number and makes his own interpretation

about the gravity of a situation, and decides his plan of action. Often he gives some food-grains, purified through his hymns, which are to be tied on waist of a person. He also advised as to which Goddess is responsible for such happening and advises how to counter it with what offerings. Often he gives herbal treatment too. Some Bhagats also take away poison of snakes or scorpion.

Festivals :

The greatest of festival for Halpatis is Diwaso - last day of the Hindu calendar month of Ashadha. It is in mid-monsoon. On that day, they arrange marriages of doll boy and doll girl. Only unmarried girls participate in this. The men and women are only spectators. All Halpatis of a village celebrate this festival in a group. All the doll-girls are to be got married on that day. They all are taken to a house of big doll. All the customs and conventions of real marriage are repeated in such doll marriages too. After marriage, all the girls have their dinner and thereafter they sing the songs. All the married girls are now placed in a Tumbi - a vessel made from tumbi-vegetables, shaped like a small boat - and they are drawn to a river. One of the songs sung on such occasion is :

Doll, River is your aunt

your mother's sister

Doll, an ocean is your grandfather

Doll, go to the seashore

Tell the ocean, O Grand Father, etc. etc.

The biggest of doll boy is Dhing Dev. If he is served nicely for five years, by an unmarried Halpati girl, she gets a good husband.

On Shitala Satam (previous day of the day of Janmashtami), Halpatis perform a fast. There is no stove lighted on that day. During evening/night, the women folk have Garbas - the dance festival. In Navratri also, they worship Goddess. They have 'Gher' on the occasion. Youth perform dance and sing songs. In earlier days, when they were performing as Halis with farmers, they used to get sweets from the farmer. But now the Hali system has gone. So during Diwali they play crackers and light the lamps. They also attend Fairs if such fairs are

arranged. They go with family. During Holi they go where the Holi is lighted, pay their homage. The Halpati women sing the songs. Earlier they used to ask for Holi's gift from their farmer-owner; but that system has gone now.

Findings, Problems & Suggestions for Development :

During this study, we have made efforts to cover several aspects of Halpatis life - the general introduction and background, the population, areas, origin, sub-tribes, their place/locations, physical belongings, social system, relationship with other communities and other tribes, the family system, the caste-panch system, social customs and rituals (regarding birth, death and marriage etc.), their religious beliefs, their Gods and Goddesses, social and religious festivals, their economic conditions, the prevalent Holi system and now the change brought about in the system, their educational conditions etc. etc. Here an effort is made to summarize:

(1) Housing

The houses of the Halpatis have been found to be in utter poor conditions. The houses are very small, dirty like a hut or a slum, narrow. Looking to this kind of houses, the erstwhile Government of Bombay formulated a scheme of Halpati housing for a period of five years. During IIInd Five Year Plan, a provision of Rs.30 lakhs was made for construction of 700 houses for Halpatis. But the scheme was discontinued in the year 1954. Thereafter, as late as 1984, the scheme of housing was rejuvenated by the Gujarat Landless Labourers and Halpati Housing Development Board. The really appreciable work was done by this Board and as many as 23,000 houses were built by the Board till the year 2003. The scheme is still in operation. The only suggestion is made that the pattern of houses in the scheme should be improved, the houses should be little more wider and bigger in dimensions and the problem of space should be looked into. The scheme is required to be continued to ease the problem of houses for Halpatis.

(2) Economic Conditions

Halpati families have many problems of their lives, but among all these problems, one that affects their total life-span and one which is most important is

that of their poor economic conditions. Halpatis are landless agricultural labourers, they have one and only source of income viz. agricultural labour. Therefore their economic conditions have always remained poor. Some of the alternatives seem to be to create new vocations which can provide labour work, to give several small scale/cottage industries to provide self-employment, to divert them to other places where labour work is available etc. Besides, the waste land should be provided. The confidence should be generated among them so that they may improve their economic conditions and they become economically independent.

(3) Education

The literacy level among Halpatis is at very low level. Despite many efforts, and despite the fact that they have their habitation alongwith upper caste Hindus, their education level has not been improved. This is a great tragedy and a great irony too. The reasons why they have no inclination for education are their poor economic conditions, idleness, carelessness, the addiction for liquor etc., their mental/psychological breakdown and therefore their inertia for education. Therefore, the scope for education has been limited. Some of the suggestions for bringing up level of literacy among Halpatis are: Compulsory and free education, creating awareness among parents, to make changes in school timings if necessary, providing midday meal etc. Even the school curricula should be altered if necessary to suit them and be made as per their aptitude. Even an experiment in residential school could be made so that the children are made free from their household work, agriculture work and work of grazing of animals etc. Such an experiment perhaps may succeed to give them primary education. It is also necessary and useful to create such activities which may help them realize the significance of education. Thus, it is a matter of getting them convinced.

(4) Food / Water / Drinks

The economic conditions of Halpatis are very very poor. Consequently, they are not in a position to take nutritious food. Often they do not get even adequate food, not to talk about nutritious food. The pattern of expenditure show that they spend maximum of their income on food items but in terms of

quality, in terms of the requirement of body, in terms of proteins and nutrition, the food they consume is hardly satisfying. They cannot afford to spend more on their food.

It is suggested that fair price shop should be run for them throughout the year, so that they get the food at fair price.

In villages or towns, often there is no good arrangement for drinking water. Sometimes they try to get water from pond, river, small streams (vahela) or wells. Such water may or may not be clean and worth using. But they consume it. When the hand-pumps are not functioning, they have great hardships. Therefore, it is suggested that the wells with clean water should be made or additional hand-pump may be installed for them.

In drinks, they have addictions of liquor, tadi etc. It is suggested that systematic training for de-addictions should be organized to free them from such harmful drinks. Awareness should be created in this direction.

(5) Culture

The impact of outside societiesurbanization etc. has adverse, effects on their traditional cultural heritage (Dances, musical instruments and way of living). The cultural heritage is damaged by the impact of education, contacts with other outside people etc. In fact, they used to get innocent entertainment and enthusiasm from this cultural heritage (dance, folk songs etc.) This need to be preserved and the cultural heritage need not be snatched away from them. If they blindly follow the modern culture, they will totally forget their folk-songs, folk-dances, their traditional musical instruments etc. and consequently they will face a position which will be not in their interest. They will soon feel fatigued, will lose power to work. It is necessary to correct this situation. All necessary measures should be taken to preserve the cultural heritage.

(6) Health

Proper health cannot be maintained when the economic conditions are poor, habitation are inadequate and unclean, the food and water are also not

adequately available and their quality is below average. All these factors are responsible for their ill-health and unclean hygiene.

It is, therefore, suggested that necessary steps should be taken with regard to their food and water and measures should be taken to improve their quality of habitation and cleanliness. Wherever necessary, a mobile dispensary/hospital can also be provided to address the issues related to health.