

અંદાજ ૨૦૧૧

**RESEARCH ABSTRACT**

**2003 - 2004**

**TRIBAL RESEARCH AND TRAINING INSTITUTE**

**GUJARAT VIDYAPITH : AHMEDABAD-380014**

## INDEX

- |     |   |    |
|-----|---|----|
| (1) | An inquiry in to Nayak-Nayakada Tribe.  | 1  |
| (2) | Chaudhari – A Schedule Tribe of Gujarat   | 7  |
| (3) | Lending Policy for Tribals  | 19 |
| (4) | The Educational Assistance Scheme for providing Equipments to Schedule Tribe students studing in Engineering and Medical colleges (BCK-141) - An Evaluation | 34 |
| (5) | Joint forest management programme :<br>- An Evaluation study  | 43 |
| (6) | Survey of rehabilitated villages with special reference to the village of Hareda, Valiya, Ghusar, Keliya, Bamroli and sagarda of Godhara and Shahera Taluka | 51 |
| (7) | Census study of Primitive Tribal Communities of Gujarat   | 58 |
| (8) | Survey study in respect of power, privileges, Duties And importance of Gram Sabha in context of Gujarat Panchayat Act, 1993                                 | 64 |
| (9) | Atrocities on Tribals   | 74 |

# **AN INQUIRY INTO NAYAK-NAYAKADA TRIBE**

(A joint report on respect of Nayak-Nayakada Tribal of the villages Kadada and Ferakada of Naswadi Taluka)

Shri Jaswantsinh Rathod  
Shri Devchandbhai Vahonia

## **INTRODUCTION:**

The villages of Ferakada and Kadada of Naswadi Taluka have been totally wiped of in Sardar Sarovar Narmada Yojana. Both these villages are situated in east of Naswadi, about 50 to 60 km away from it. Considering the geographical conditions, this is a forest area surrounded by hills and rivers / streams etc. In order to reach there in the village, one has to walk about 10 to 15 km. crossing the rivers, streams, hills etc. and walk through a forest. This is the condition as on to day and there is no primary facility of transport or any such thing, nor even a road in this village situated in rather tough area. No Government agency has provided any services nor has the rehabilitation department provided any service. As per the villagers of these two villages, no government officials of any department, except the forest department officials, who pay a couple of visits in a year; make any visit to these villages. In India, we have a democracy; and in democracy each citizen has a right to vote. During election, the officials of the Forest Department erect a polling booth, provide the right to vote to each of the eligible citizen, and the forest officials, thereafter carry the polling bases on their head and take them away elsewhere.

India won freedom some 56 years back. However, we still have the sample villages of democracy, like Feradada and Kadada in one country. When our research team visited the villages to collect the data the whole team took one hour and forty minutes to reach the villages through a forest way. One can imagine the pathetic conditions of the tribal villages of these two villages. Both the villages are located in the hilly, difficult schedule areas that are known as 'Ghati' area of river Narmada.

## **NEED TO CONDUCT THIS STUDY:**

Are the Nayaka and Nayakada people of villages Kadada and Ferakada of Naswadi Taluka Tribal or not? This question was to be examined in pursuit of following government Communications.

- (1) Commissioner, Tribal Development Department Gandhinagar's order, D.O. letter No. SSUA/RR/RO/GRA/2001/22/05 addressed to the Joint Commissioner (U.V.), Narmada Sarovar Nigam, Gandhinagar.
- (2) Commissioner, Tribal Development Department, Gandhinagar's letter No. TD/T.S./O. 780.
- (3) Commissioner, Tribal Development Department, Gandhinagar D.O. letter No. TD/TS/0780/458-461 dated 28-3-03 addressed to Vigilance Officer, Vadodara.

The copies of this letter were endorsed to the Tribal Research and Training Institute, Gujarat Vidyapith, Ahmedabad-380 014 and the Dy. Collector Dabhoi.

Accordingly a team of these organizations was constituted viz. Vigilance Officer Vadodara; Tribal Research and Training Institute, Ahmedabad and Deputy Collector, Dabhoi and they were required to visit the villages of Kadada and Ferakada to study whether the Nayak and Nayakada residing in these two villages are tribes or not. They jointly visited the villages on 8-5-2003. After the study, they were required to submit their report about their findings to the Tribal Development Department of Government of Gujarat.

These tribal called Nayakada people habited in these two villages long back and they were known as Nayak since then. They could get some land in these two villages under the Ganot Act and they were working on these lands. Besides, they also used to clean the land in forest areas and used to till this land too. Nevertheless, the land was not in their names. When the villages were to be wiped of in the Sardar Sarovar, they were rehabilitated at some other place; but since they were not holding any land in their names, they didn't get land in compensation. Besides, because they were known as Nayak; they couldn't get any benefits as Tribal. Not only that they were Tribal, but also they were leaving poor life, worse than even Tribal Bhils. All these matters necessitated a social study about them by the Narmada Rehabilitation Department.

## METHOD OF STUDY:

In order to carry out this study, a joint team was constituted representing the Tribal Research and Training Institute, Gujarat Vidyapith and several departments of the Government. Following officials were included in the team:

- |                                   |   |
|-----------------------------------|---|
| 1. Research Officer               | Tribal Research and Training Institute,<br>Gujarat Vidyapith, Ahmedabad-380 014 |
| 2. Research Assistant             | - do -  |
| 3. Deputy Collector, Dabhoi       | Revenue Department.   |
| 4. Vigilance Officer,<br>Vadodara | Tribal Development Department,<br>GOG   |
| 5. Mamalatdar, Dabhoi             | Revenue Department, GOG.  |

The joint team discussed the issues based on government record about both the villages, at Taluka level and held a meeting there. Thereafter, the team visited both the villages, discussed with the people of the villages regarding these Nayak - Nayakada people of these two villages.

The joint team collected the information about these Nayak - Nayakada people, where they are originally from; since when they stay in these villages, what is their occupation, etc. It was learnt that originally they were tribes and were known in their original language or dialects are Dungra Bhils. In order to know more about their past, especially their history tracing back some 50 (fifty) years or so, discussion was held with a number of people of that community. The details of the history indicated that they were tribal Bhils around Vadodara district. Thus in this study, reference has been taken from the co-coordinated history of Nayak and Nayakada.

In order to study the social relationships of Nayak-Nayakada, totally 6 case studies were identified from these two villages from Nayak tribes. Detailed discussion was held and an ancestors' record (Pedhi - Nama) was prepared so that their social relationships among the surrounding villages could also be traced. The whole exercise reflected that they were tribal Bhils carrying Nayaka name in Kwant area of Chhota Udepur Taluka of Vadodara District. This became clear from the study made so far.

## **VILLAGES COVERED IN THE INQUIRY AND SHORT INTRODUCTION ABOUT NAYAK NAYAKADA TRIBES:**

Visit to Kadada and Ferakada villages reflected that both these villages were hundred percent tribally occupied villages. The villages have been almost wiped off, and the villagers residing there have been rehabilitated else where; but some of the people have still continued staying there. According to 1991 census the population of Kadada village was 969 and that of Ferakada village was 385 persons. The area of Kadada village was 1611.05 Hector and that of Ferakada village was 738.72 Hector.

The land of both Kadada and Ferakada villages was hilly and forest land. Three Nayaka families had shifted here some 50 years back. Seeking the permission of the leader of the village, they settled here in Ferakada village; they got some land under "Ganot" Act; and they were doing some agricultural activity. Besides, they were also grazing the animals of the village; which was their main occupation before shifting to this village from Kwant area of Chhota Udepur Taluka. They were mainly occupied in the work of animal husbandry but were also cultivating some land too. Nevertheless, the land was not in their own names; and therefore, after rehabilitation, they didn't get any land, and since they didn't have any holding of land in their name; they were not considered as tribal and didn't get any benefit as tribal. They are deprived of all such benefits.

They were tribal of Nayaka or Nayakada community. But, some how, years before, they used the word 'Nayak' for them. Hence this issue came up as to whether they are tribal or not. If one looks at their houses, their way of living and their household kit, they are indeed very poor people. Their huts are scattered and in the huts, they stay along with their animals too. If one studies their dress, their ornaments, their food and food habits, undoubtedly they are not different from the Nayaks of Kwant region of Chhota Udepur of Panchmahal district. Their religious rituals, festivals, marriage customs and marriage rituals are also similar to theirs.

### **SUB-DIVISIONS OF NAYAKA TRIBE:**

There are three main sub-divisions of Nayaka Tribe:

- (1) Uncha (High) Nayaka
- (2) Nicha (Lower) Nayaka &
- (3) Choliwala Nayaka

## **GOTRA SYSTEM:**

Among Nayakas, there is a Gotra System. They have Bamania, Khangor, Tarawala, Dameriya, Meta, Dodwa, Vahakawa, Mundajawa, and Kalalia etc. The people of same Gotra are considered to have same blood relation; and no intra - marriages are allowed among some Gotra people. Considering this Gotra issue too, these Nayaka - Nayakada belong to the same Gotra of Nayakas of Naswadi and Chhota Udepur Talukas. They are socially related with them and it is sure that they are schedule tribe people, that is, tribal.

## **CONCLUSIONS:**

- (1) Kadada and Ferakada are two villages which have been wiped off in Sardar Sarovar under Narmada dam. The families residing in these two villages of Dungari Bhil, Nayak, Nayaka, and Rathwa tribes have been rehabilitated. Both these villages were cent percent tribal villages, and the tribe's habitating in these two villages were from the tribes included in schedule tribe communities. It is an injustice to exclude the 'Nayaka' tribes from considering them as tribal, as per constitutional provisions also. Among the list of tribal, there have been mentions of Nayak, Nayaka, and Nayakada etc. The villages, the area where these Nayak and Nayakas were living are the areas, where there was 100 per cent population of tribal. Besides, they are totally scheduled areas. During the inquiry also it was examined if the Nayak families stand the test of being tribal. It was found out that all the norms such as economic, social, cultural and educational clearly indicate that these norms are in favor of considering them as tribal; beyond any doubt. Thus the Nayak families of both these villages are Tribal and they should be considered as tribal and they are eligible to get all the benefits available to tribal.
- (2) It is undoubtedly seen that the Nayaks and Nayakas do not have land, but not having land means not being a tribal is not a proper equation. Tribes are basically people residing in forests and in hilly areas Nayak and Nayaka families are very backward tribe. They used to graze the animals of tribes, collect the subsidiary forest products, and make fishery and small little hunting for their subsistence and livelihood. Therefore, they had very little land or no-land at all. Many of them were without any land. Usually they used to stay in the places where they could find some work for their livelihood. In such circumstances, perhaps they had no land. Besides, where they settled, they could get small

piece of wasteland, forestland or other spare piece of land and where they used to do the primary farming activity. They didn't have even land to build their small hut. Therefore, they used to seek the permission of the village leader to build a small hut and used to erect one on wasteland outside the village population and looking after to grace the animals of the village. Here in this case, the three Nayak families of Ferakada village had land, which they had acquired under 'Ganot' Act. This land cannot be considered as owned land or the land acquired through hereditary.

- (3) Mostly Nayak families residing in remote or far off villages were backward in many ways. The benefits of the Government Schemes also do not reach them or reach very late. They are not holding any land and therefore they do not get benefits about land/agriculture. In both these villages, there were not roads or even primary school and consequently they are deprived of education facility also.

Thus, considering all these aspects, the joint inquiry committee is of the view and holds the opinion that the Nayak, Nayaka or Nayakada families should be granted all the benefits extended to the tribes, irrespective of their surname used by them.



# CHAUDHARI - A SCHEDULE TRIBE OF GUJARAT

Shri Chandrakant S. Patel

It has been customary to conduct monograph studies of tribal people by Tribal Research and Training Institute. In that continuation, a study of Chaudhari tribe was undertaken in their year of 2003. It was intended to study the social, economic and cultural aspects of Chaudhari tribe. This is one of the main tribal communities of Gujarat, and to study the process of change in all these aspects.

## AREA, POPULATION AND HISTORICAL BACKGROUND:

In order to make a study of Chaudhari tribe, four talukas of Surat District vise. Valod (Ranveri), Vyara (Kapura), Mongrol (Ambawadi) and Mandvi (Devghadh) were selected and one village from each of the talukas as mentioned in the bracket was identified from these 4 talukas. Totally 50 (fifty) families were further identified for the study. The population of Chaudhari tribe of India is mainly concentrated in Gujarat State. Of course, there are a few families in Maharashtra and Mysore too. In Gujarat, the most of Chaudhari people are concentrated in Surat district, followed by districts of Bharuch, Valsad and Vadodara considering this concentration of population, we had selected the district of Surat and on the same logic and rationale, the talukas and villages have also been considered.

According to 1991 census, the population of schedule tribe people in Gujarat was 61, 61,775, which was 14.92 per cent of total population of the State. The population of Chaudhari tribe people was 2, 65,057 that is 4.30 per cent of total population of schedule tribe people. Though in 18 talukas of Gujarat State, we find people of Chaudhari tribe; their 94.05 per cent population is in Surat district only, with 5.95 per cent in all other 17 districts.

We do not have any documentary evidence about the origin of 'Chaudhari' tribe their migration or the way why they get this 'Chaudhari' name. Of course, there have been certain scattered studies and some legends prevailing among them. Some of these are 'Chaudhari' exist since the inception of the river Tapti, or that they are heirs of Rajputs of Pawagadh etc.

### **PHYSICAL LIFE:**

In Chaudhari tribe, one witnesses the process of change through both internal and external factors. The inquiry revealed that all the fifty (50) families were having their own house; but 90 percent of such houses were Kutcha and only 10 percents were pucca. The houses have walls made from clay and bamboos covered with clay-cum-cow dung and the roof having the mangloree tiles. The construction/architecture of the house is traditional one. Where there is no jungle (forest), the economic conditions are capsitively better. There, the houses have a RCC roof or covered by steel sheets. The walls in such houses are made from bricks and cement or clay.

### **ECONOMIC LIFE:**

The basis of financial structure of Chaudhari tribe is on various occupations, which have been adopted by them in the local conditions. These local conditions have also undergone several changes over a period of time. The forests have been gradually decreasing. Earlier it was only a dry agriculture. To day, the irrigation has made the wet farming possible. Beside agriculture, the occupations like Animal husbandry, jobs etc. are also seen. The forest-based labour is also decreasing fast.

The landless persons or those occupying small land holding do not get agriculture labour, forest labour through out the year. Therefore, a number of families get engaged in casual labour or migratory labour. Some families get engaged in construction labour, diamond cutting or any other casual labour whichever becomes available. The forests have been destroyed; the size of the family is rising, the land is divided into small pieces. All these have been contributing to the problem of labour. However, where the little forest is saved, some people do get the labour of collecting the wood; or collecting the subsidiary forest products such as gum, honey, Aasitra, Timru leaf etc.

Chaudharies also are engaged in animal husbandry. Earlier they used to keep only those animals, which were helpful in agriculture. But now, in order to substitute the income of the family they have started keeping other animals such as cows, buffalos, oxen etc. from this, they sell milk to the milk dairies and get some income. Besides animal husbandry, they also get engaged in the supplementary occupation of poultry. The study brought out a fact that 31 families were making a net average income of Rs. 924/- after deducting all the expenses, from the occupation of animal husbandry. Thus, the land less tribes or those

having small holding of land, could get additional income from the occupation of animal husbandry and thereby raise their living standard. Thus, they have understood the significance of animal husbandry.

#### **INCOME: EXPENDITURE:**

The average net income of the families under survey was earlier Rs. 3121 (after deducting the expenses), has now been Rs. 8569/- (after deducting the expenses). This income was from agriculture, agriculture labour, animal husbandry, casual and construction labour, service or any other labour work. Earlier, the average family consumption expenditure per annum was Rs. 3643/- which was more than the average annual income. Therefore, some of the families were under debt. Likewise, the present level of income, though quite higher than above, is again lower than present level of average annual consumption expenditure whereas, the average income was Rs. 8569; the average expenditure was Rs. 9244. Therefore, about 90 percent of families had to incur some debt. Now, these Chaudhary tribes have realized the significance of agricultural crops. Besides, those staying in villages that are closer to towns/cities can get income through jobs in factories or through construction labour work. Since the forests have been destroyed, the remote villages close to forest have experienced the adverse effects of decreasing income level.

#### **EDUCATION:**

Among Chaudhari tribes, the educational conditions are generally found better. Among all the tribes of Gujarat State, Chaudharis in terms of percentage of education level stand only next to Dhodia tribe. According to 1991 census, the level of literacy among Chaudharis was 41.72 percent, even among the tribes of the district; they are at the top with 27.27 per cent. Those families among Chaudharis deprived of education are illiterate due to their economic conditions. Besides, in the villages situated nearest to the forests, there is generally low level of education.

#### **PROBLEMS (SUMMARY):**

An inquiry was made about the economic, social, religious, political and educational conditions of Chaudhary tribe. Some of them are educated, and some of them possess the land, property or good occupation. There are also few who have made development in political sphere and have settled well. All these categories of Chaudhary tribes are found to have better economic, social and educational conditions.

As a contrast to this, these Chaudhari families have a small holding of land or very less property or those who are educationally backward have not been able to attain better economic conditions. Those who are economically and educationally backward, have not also attain better social status. Their dwellings are also not so good. Most of these families didn't have land, and those who were having land had a very small holding. The land was quite inadequate. Many families were without land as such. From education point of view also, a number of persons were found totally illiterate. All these factors have presented several individual, group, and direct or indirect problems among the Chaudharis. The problem could be classified and presented as under:

**(1) PROBLEMS CONCERNING LAND:**

Those Chaudhari families, which are from plain areas or those residing near the urban areas or even in urban satellements, do have land also, but it is not adequate for their livelihood. Some landless families among them were also reported. They do not have land, and therefore, they have to lead a life pursuing agricultural labour casual labour etc. with scarce land, they try to supplement it with an occupation of animal husbandry and thus lead their livelihood. Those who are residing in the villages near the forests or those residing in the remote villages, have the land, which is stony, hilly, and less fertile. Here too, some families do not have any land. Besides, the forests have also been destroyed and therefore it is not possible to depend on forests for livelihood. Their problems related to land are different than these living in plain areas or Urban/Semi-urban areas. Even when these people own some land, it is very weak, interior quality of land or sloppy land and therefore they cannot take good crops. Their conditions are very hard and difficult.

**(2) PROBLEMS RELATED TO AGRICULTURE:**

Some of the Chaudhari families still stay in remote areas or areas nearing forests. They take the crops from the land with traditional way of farming. They take crops without using bio-genic or chemical fertilizers. They are economically very poor and therefore cannot afford to use the fertilizers. Besides, there have been several areas where there is no irrigation facility. Therefore they depend on monsoon farming. Besides they cannot make use of new equipments, good / improved seeds, chemical fertilizers, pesticides etc. Some of them do not have adequate land for forming. They cannot adopt the systems of new crops or new techniques of farming. The agricultural land is

often very weak, that of inferior quality, mostly sloppy and therefore less fertile. Therefore, they cannot take adequate crops from the land.

Even when there is better agricultural land, the Chaudhari agriculturists do not have adequate quantity of land. Besides, they do not have adequate number of animals or adequate equipments. They do take crops from this land, amidst all these difficulties and limitations; but when they take crops from the land, they do not get timely and fair prices of the crops. They are good agriculturists; but they cannot make good economic progress because of lack of adequate land lack of adequate equipments and due to their poor economic conditions. These, in brief, are their problems related to agriculture.

**(3) PROBLEMS RELATED TO WATER:**

In the villages selected for the study, very fewer facilities were found for drinking water and irrigation for agriculture or tube well. Therefore, very few families could get benefits of drinking water facilities or benefits of irrigation for their agriculture. The families from these villages had to bring the drinking water from the hand pumps. Some of the families had to go to a far off well to fetch water. They used to make use of river or water sources for water for their animals or for washing their clothes. Sometimes they were not able to get water for drinking or for irrigating their land because water was very scarce.

**(4) PROBLEMS RELATED TO LABOUR:**

Chaudhari families, as compared to the other tribes residing with them, occupy better status - socially, economically, and educationally. Their economic stability as compared to others is indeed better; and educational level is also higher. But, nevertheless, all the Chaudhari families do not have better land, all the Chaudhari families do not have acquired good education and all the Chaudhary families have not attained better economic status. Such Chaudhari families depend on agriculture labour or casual labour. Such agriculture labour or casual labour is not available throughout the year. On such days, they have to remain unemployed. Even when they get labour work, the wages are inadequate; and therefore they have to wander from here to there for other occupation to make supplementary income. Some of them do not get steady labour at none and have to migrate to other places in search of work of labour. Since the forests have been largely destroyed, the forest labour

has also ceased to be available. When they migrate for labour work, they have also to face the problems of residence, water and such other problems.

**(5) PROBLEMS RELATED TO FOREST:**

Those Chaudhari families who reside in forest areas or around/nearby forests face different types of problems. The forest has been almost destroyed. Therefore the benefits from forests have been shrieked. Beside, the present laws related to forests have made the life of tribes very difficult. Earlier, they used to collect the labour products and used to make livelihood out of that. The present acts have made it difficult to each livelihood from forest products. The vegetables, fruits, wood and other subsidiary forest products have ceased to be available to them; or its quantum has considerably decreased. This has forced them migrate to other places to earn their livelihood or some times even face the exploitation from others.

**(6) PROBLEMS RELATED TO RESIDENCE:**

All the Chaudhari families do not have good, simple, hygienic house. Some of the Chaudhari families do not have adequate land to build their houses. They reside on Government wasteland. Some families do not have adequate economic conditions to build one's own house to stay. They, therefore, construct the low-cost house like a hut with sloppier roof. Earlier they used to get free wood from the forest for construction of their houses; but now the forests are faded away and wood is not available. The building material is also required now to be purchased from outside. Many families cannot afford to buy such material, and therefore they opt to build a hut with the use of grass indigenous tiles etc. on the roof. These huts are very small, congested and lack the required facilities.

**(7) PROBLEMS RELATED TO HEALTH:**

The areas under survey fall in heavy rains zone. Some of the areas are also covered under river/canal irrigation. Therefore the climate is cold with moisture. In such circumstances. We find prominence of diseases caused by water. Besides, some of the Chaudhari families also suffer from lack of proper nutrition. Some diseases are caused due to lack of nutrition. In the area, there are Primary Health Centers and sub centers; but often such centers are located at for off places and

therefore they cannot avail of the services. Often, such centers are not having the medical officers, and are such circumstances; the Chaudhari families have to go to private doctors for their medical treatment, which most of the families can not afford due to their poor economic conditions.

**(8) PROBLEMS RELATED TO EDUCATION:**

As soon earlier, so far as education is concerned, Chaudharis among tribes are only next to Dhodia tribe. Such educationally they are at prominent place; but there does not mean that all Chaudharis are educated or literate. The problems related to education are reflected from the number of illiterate persons or number of school dropouts. Obviously, all the children of Chaudhari families do not attend school; due to several reasons. The reasons for not sending the children to the school for education, as narrated by them are:

- To graze the animals
- To look after the children/sibling at home
- Since the school is located quite far
- Due to poor economic conditions of the parents.

Due all such factors, the children are deprived of school education or dropout from the schools half way.

Thus, even, one of the prominent, educated and important tribal communities is also found to have been facing number of such problems in various spheres of their life.

**SUGGESTIONS FOR DEVELOPMENT (SUMMARY):**

A number of developmental schemes have been implemented in the state, after independence, for the development of tribal communities of Gujarat. The officials working in these areas have made efforts, to see that the tribes also come in the rank of other citizens due to implementation of the developmental schemes. In this context, some of the suggestions have been recorded on the basis of this study or on the

basis of observations for socio-economic development of Chaudhari tribe. The suggestions are places below:

During the study of the Chaudhari tribe, it was observed that there were far-reaching changes due to number of factors. It is also observed that there is an awareness generated in the Chaudhari tribe, which reflect the profound processes of change. From a point of view, these changes are manifestations of development. Nevertheless; it is not a blessing without side effects. We could observe a number of problems faced by Chaudhari tribe due to such changes as well as due to several local conditions. All these problems have been narrated in details in the foregoing pages. Among Chaudharies, those families who have been staying in remote areas have least opportunity to the exposure of change process. Here the process of change is very slow. They are, as if a livened from this process of change. Thus Chaudhari Tribe has been broadly distributed into two major groups of families those affected by the process of change and those alienated from the process of change. It is an irony that such sharp diversity is seen among the perhaps developed and prominent tribe like that of Chaudharis. After studying all these processes of change as well as problems faced by the Chaudhari community we have attempted to make certain suggestions for their development, based on facts presented by them as well as based on our study made about this tribe. Here are the suggestions for their development:

- (1) **LAND:** It was learnt during the study that some Chaudhari families did not have any land. If some families had possession of land, the holding of land was very small and inadequate. It is suggested that such landless and virtually landless Chaudhari families should be provided a functional piece of land from either Cow-grazing field OR from some wasteland, wherever possible. Where there is unused land in a forest area, possibly some land can, be allotted from this. This will case their problem of land. Where the Chaudhari family has very inadequate piece of land with a piece of spare land available nearby. In order to preserve the land well, some small barriers could be constructed to avoid the land being washed away; and the biogenetic elements of land will be saved.
- (2) **IRRIGATION:** There has been quite a good amount of rains in this area; but the rainwater flows away through rivers, canals etc. during monsoon only. Wherever possible, this rainwater should be stopped and small irrigation facility should be developed. At present, in the villages of Chaudharis under study only one crop in monsoon is taken, and in other seasons, no other crops can be taken for



want of paper. Minor irrigation can facilitate more than one crop in a year. Besides, even wells could be digged for irrigation in the forms. This also can facilitate more than one crop in a year. Wherever possible, canal irrigation also can be provided.

- (3) **AGRICULTURE:** Chaudharis have been undertaking the agriculture without irrigation and take the traditional crops. The whole agriculture system is traditional. They are not aware of new trends. It is suggested that they should be encouraged to take new methods of taking improved crops. For this, some demonstration should be provided to motivate them. Besides, they should be provided with equipments, fertilizers, seeds etc. so that they can be better agriculturists. There is also shortage of farming animals; because Chaudharies are poor at keeping animals. Therefore it should be ... to provide better bulls and cows through some arrangements.
- (4) **ANIMAL HUSBANDRY:** It was learnt during the study of these villages that Chaudharies are rather not indented for keeping animals. They are not interested in keeping animals. It is therefore suggested that they should be motivated for animal husbandry by educating them about good income generation from keeping better breeds of cows, buffaloes etc. and sell their milk, and should be motivated for keeping animals.
- (5) **FISHERIES:** The while area gets good rains. Chaudharies do catch fishes but from Rivers Nala etc. They do not rear fishes in ponds or other water sources. If such fish rearing is encouraged and fishing neb are provided, it will provide both food and source of income for good number of families. The weekly hats (shopping mall) will be useful for this occupation.
- (6) **POULTRY:** Chaudharies do keep cocks/hens but only for their religious purposes or only for entertaining guests. If however, good breeds of hens are selected and if a poultry farm is created on scientific basis, a good number of eggs can be produced and the income can be generated by selling the eggs. This occupation has a great potential and Chaudharis should be encouraged to take this occupation to earn better income.
- (7) **AGRICULTURE LABOUR:** The land less families as well as those holding smaller piece of land have to depend on agricultural labour or casual labour. They do not get labour for all the days in a year. There are number of days when they do not get work and they remain unemployed and therefore half-starved. Besides, the rates of wages for labour work are also less. It is suggested that

arrangements should be made that Chaudhari families get labour in small cottage industries based on forest and agriculture. Besides, irrigation should be provided to get more crops and hereby to provide more agriculture labour.

- (8) **FOREST:** The benefits which were available to tribes from forest are not available now due to acts and legal provision. Besides, the forests are also very rapidly being destroyed. Therefore, the kind of forest labour as well as income from subsidiary forest products like fruits, flower, wood etc. has been discontinued. It is suggested that the provisions of forest Act should be released and it should be provided that Chaudhari families can get the benefits of wood and grazing of animals in the forests etc. New plantations should be made in forest areas. Here they should encourage co-partnership and co-participation so that people are involved in it.
- (9) **EDUCATION:** Chaudharis are fairly educated; still however, it has been seen during this study that children of some Chaudhari families are still deprived of education due to several reasons. It is therefore suggested that wherever necessary, Ashramshalas, hostels etc. should be started, so that the children of Chaudhari families can get education without any worries of his own family.
- (10) **NEW OCCUPATIONS:** Those Chaudharis who have been educationally advanced are engaged in some jobs; but now days, it is difficult to seek a job. It is suggested that a new vocation like diamond - cutting should be developed for unemployed Chaudhari youth - for that purpose, they should be provided adequate training in diamond cutting. It should also be considered in their development package that such youth, after proper training, can start their own diamond cutting factory independently.
- (11) **HEALTH:** Adequate health facilities should be developed. It was observed during the study, that often in summer or monsoon, they had to go up to Taluka Head Quarter for health services. This causes difficulty during the incidence of delivery etc. Besides, it involves incurring some money. It is therefore suggested that the services of mobile dispensary be developed for them, by the Health department. It is also suggested that some awareness generating films should be shown to these people so that they may stop going to Bhuwa - Bhagat during illness and start going to doctor at

Primary Health Centre. Some Health Camps and other demonstrations should also be arranged to generate proper understanding about health.

- (12) **PROHIBITION:** Chaudharis consume liquor and Tadi, both during religious customs as well as during social festivals. This is a traditional custom and there has been a blind faith or superstitions behind such use. But, due to this custom, they get financial set-back. But, still liquor and Tadi are widely used on socioreligious occasions. It is suggested that intensive drive should be made by showing films on prohibition and camps should be held to give through understanding about harms done by it on both health and economy. They should be helped to realise through all propaganda and publicity media that consumption of liquor and Tadi are harmful socially, economically, physically, etc.
- (13) **HOUSE:** The economic conditions of Chaudhari are very poor. Therefore, their houses are kutcha huts, which are congested, low roof and unhygienic. They find it difficult to keep the members of the family, the household kit, the animals etc. in such small hutment. It is therefore suggested that they should be provided with the hygienic house. It is also suggested that a model house be prepared for demonstration; and a planning should be made for a housing colony wherein some contribution will be collected from Chaudhari families and some subsidy should be provided by the Government.
- (14) **PUBLICITY AND PROPOGANDA:** Chaudhari tribe is quite aware. But they are not in touch with the officials concerned with development department. Therefore they have not been able to avail of the adequate benefit from the schemes. The attitude to take such benefits on longer scale has got not developed in them. It is therefore suggested that steps should be taken to develop better interactions between the officials and Chaudharis, so that they develop an understanding to avail of the benefits of development programmers, understand their utility etc. If such interactions and exposures are developed, and then only they will be included to take the benefits of the schemes.

#### **POVERTY AND DEPENDENCE:**

Some of the Chaudhari families may look happy and economically well off due to their education, jobs, agriculture or some other occupations, but in reality many of the Chaudhari families are yet living under poverty and are in position of dependence. Following factors are largely responsible for this:

- (1) Natural geographical conditions and land related conditions are perhaps the hindrances in the process of development.
- (2) Generally, Chaudharis still deploy primary techniques in agriculture at many places. Besides, they are also deprived of the facilities of irrigation. The crops are not taken proper care of. There has been lack of improved techniques and improved equipments, lack of chemical fertilisers, pesticides and improved seeds. On one hand, there is ignorance and lack of understanding; and on other hand there are poor economic conditions.
- (3) The labour work, both in the forests as well as in the agricultural areas, is not available round the year. The labour rates are also low.
- (4) There has not been any change in the occupational pattern of Chaudharis. Both people and Government have failed on this front. There has not been any development in the area of household industries or cottage industries.
- (5) Expenditure level exceeds income level. The residue is almost nil. All the expenditure on the livelihood of the family and that on religious and social occasions are quite large. Therefore there is no savings.
- (6) They have been spending lavishly on liquor, Tadi, Tobacco, Tea and such other addictions.
- (7) In remote areas and in forest areas, the land is not irrigated. The level of education is also very low. Being illiterate and ignorant, they are not able to plan their economic future or their agricultural output. Most of them are not able to produce more than bare necessities of life.
- (8) There are some areas which are immune to cultural and industrial exposure. That is main cause of their poverty; and the poverty has become chronic. They are not able to come out of vicious circle of poverty on their own. They need some support, some guidance, some motivation and above all, some confidence.

All these factors have made them dependent on others. They are dependent on the money lender, the merchant, a shop keeper due to their weakness and limitations. This makes him debtor, and consequently poor.

# LENDING POLICY FOR TRIBALS

Shri Bachubhai Baranda

During the meeting of all the Directors of Tribal Research Training Institutes of all the states at Delhi, the Tribal Affairs Department of Government of India suggested that in each state, the studies should be undertaken about the lending policies for tribes. In persuasion to this suggestion, in Gujarat State, a study was undertaken on 'Lending Policy for Tribes' in Gujarat State. The objectives of this study were, inter alia, to know as to what do they earn, what difficulties they face to get loans in the circumstances of social, educational, cultural, economic or medical causes when they need to borrow money, to know as to what sacrifice they undergo in such circumstances and how do they repay their ancestor's debt etc. etc.

There have been several schemes to meet the needs and requirements of tribes. Despite this, the tribes face number of problems in their life. We know that all the transactions these days are done through the medium of Money. Tribes, because of their scarce means and utmost poverty, often need money; and they go to money lenders to borrow money. The money lenders are economically/ financially better off. They are given license by the Government to lend money under Bombay Money Lending Act. These money lenders do lend money to needy tribes; but in hypothecation they take ornaments, land, animals from tribes. Often they collect blank cheque from them. They charge exorbitant rates of interest. The proposed study intends to cover the following items:

- What rate of interest do money lenders charge from the tribes?
- How do they behave with the tribes?
- What do tribes do when they need money for some accidental circumstances like illness in the family, famine conditions, to give donation to secure job for one's literate child, other accidental circumstances.
- What happens after taking the loans from money lenders? Are the accounts properly maintained or there is often lack of clarity?
- What different techniques of exploitation have been deployed?
- How do tribes live their lives? How do they find solutions to their problems?

- What should be the proper lending policy for tribes?
- What changes are required in the society at large?

In order to cover above items in the proposed study, following objectives of the study were identified:

**OBJECTIVES OF THE STUDY:**

- (1) To know as to what do the tribes do in special conditions of lending policy, what do they lose and what do they gain; as they have been suffering from socio-economic problems?
- (2) To know as to what sacrifice they give and what sufferings they undergo while borrowing money for social, educational, cultural, economic and health-related issues?
- (3) To collect the details about what rate of interest do the money lenders charge under Bombay Money Lending Act and what do they take in hypothecation while lending money and what undertaking do they take in writing?
- (4) To know as to what difficulties do the tribes face when they are under the burden of excessive debt? Also to know as to how do they find a way out in such circumstances to get rid of difficulties?
- (5) To collect the information as to how the money lenders recollect the ancestor dues from the tribes while extending loans to them, especially when the tribes face the problems of health, education, road transport etc.

In the study, we have covered 2-2 talukas from 3 districts. Thus totally 6 talukas are covered. From each taluka, we have covered 4 villages each as under:

**VALSAD DISTRICT; Umargam Taluka:**

Sarigan, Vikoli Manda, Vargol.

**VALSAD TALUKA:**

Krishnapur, Khajuradi, Kundi, Bodlai.

**DAHOD DISTRICT :**

Fatehpur Taluka: Vavadi (E), Karmel, Valnki, Chhalor

**DAHOD DISTRICT : Jholod Taluka**

Mandvi, Hirola, Jetpur, Dungari

**SABARKANTHA DISTRICT : Khedbrahma Taluka**

Kotada, Bedi, Chhtrang, Bara

Bhiloda Taluka :

Ramela, Rawatawada, Mehta, Kundol.

Thus, from 4 districts and 8 talukas, totally 32 villages have been identified with totally 96 respondents for the study.

**REMEDIES - CONCLUSIONS AND SUGGESTIONS :**

**PROBLEMS AND REMEDIES :**

It is true that tribes are exploited. One of the main reasons of exploitation is their debt. Earlier as well as now, the tribes are so much under the burden of debt of money lenders that both he and his family need to work as slaves of the said money lenders to repay their money, earlier when the barter system prevailed, the material/item was available in exchange with other item. At that time, there was hardly any need for a tribal to incur any debt. It is only after the cash transactions have started with present currency system that the tribal requires to borrow the money. To-day the tribal enters into debt either for his day-to-day consumption like seed for sowing, salt, clothes etc. or on some social occasions like marriage, death, festivals etc. Besides, sometimes he has a liability to repay the debt incurred by his ancestors. It is a paradox that the money lender provides a kind of trap for the tribal; yet a tribal has to seek a money lenders support; because, it is only a money lender who provides money any time a tribal needs to borrow. A tribal can knock the door of a money lender any time and can seek his support and necessary assistance. Besides, he gets money from a money lender without much of the formalities and without cutting into much of the process. In short a tribal can get instant loan from a moneylender. Besides, a money lender is a resident of

the same village or perhaps the same area. He also talks in his own language or his own dialects. The money lender has informal homely relations with tribes. Sometimes a money lender is present in his one festival like marriage, birth, Holi, Diwali, coconut day etc. etc.

Then the question arises, now a tribal get rid of the grip of the money lender ? The development programmes have, of course, contributed to the rise in the level of income; but this increased income also seems to have been used in repayment of loan to the money lender ! On one hand the tribes have increased burden of debt and on other hand he is losing control on holding on land. Both these two aspects together result in disqualifying of tribes to get the loan amount.

Usually, the debt is made for the purpose of meeting the day to day consumption required for the family livelihood, for education, for seeking a job (to give 'donation' against offer of job). It was seen during the study that the burden of debt is enormous on the tribes of the villages in the talukas of Khedbrahma (Dist Sabarkantha), Fatepura (District Dahod), Jhalod (District Dahod) etc. As against this, the income of these tribes is uncertain. There have been constant famines. The lending by money lender is made at exorbitant rates of interest. Thus "A tribal is born in debt, lives in debt and dies in debt." His relationship with a money-lender, howsoever cunning he is, is inevitable. Whatever a tribal earns by way of taking crops from the farm, has to be sold off to the money lender at rates which are quoted very low by the money lender. Undoubtedly, there is development, but for a tribal, he is losing, whatever little was in his hand.

It was necessary to enact a kind of social legislation to stop the money lenders from carrying out their money lending activities from tribal areas, especially from scheduled areas so that the exploitation of tribes could be stopped. It was also necessary that all provisions of the Bombay Money Lending Act were strictly enforced, so that the borrowers could get legal protection. It was learnt that some stray efforts were made by some of the states, but nothing fruitful has come out; and the Money Lenders at most of the places are as powerful as they were before. It is now imperative that the Central Government should examine and review all the existing acts in various States of India and should come out with a model act; to be implemented by all the states government. It is also necessary to bring up an effective mechanism for arbitration and disposal of debt cases under present law. It is also necessary for Government to make an exhaustive survey regarding the quantum and kind of debt of the tribes; to constitute an effective network



for proper implementation of the provisions of the Act; to settle the issues regarding debt by the process of arbitration and if that does not help, then provide legal counseling services to the tribes to fight the legal matters so that their poverty does not come in way of getting justice. It is equally important to constitute an effective network to provide easy loans for both productive and non-productive (consumption cultural activity, religious customs etc.). It does without saying that, money lenders cannot and should not be removed from tribal areas/schedule areas, unless some better alternative arrangement is created. More and more government-backed lending agencies should be created to provide loans for various purposes including for carrying out / providing for

- Death rituals
- Marriage customs
- Education of the children
- Health and medical treatment
- Settlement of land disputes/cases
- Settlement of internal conflicts & quarrels.
- Repayment of old debts.

In cases of current debts, effective dialogues should be arranged with the money lenders and get the debt settled considering their capacity to repay. Thus the current debts should be brought to minimum. The debts older than three years of above should be written off.

- (1) The Act provides that tribal has no right to sell his land or to hypothecate his land to others. For such tribes, the Reserve Bank of India should be requested to provide special loans to the co-operative credit societies to enable them to extend the loans to the tribes who cannot hypothecate his land against such lending.
- (2) It is suggested that in our State the Tribal Co-operative Societies and Tribal Finance and Development Corporations should be established. Besides the rural level primary societies should be established in the villages to act as their grass-root representatives to work in the villages.

- (3) The debt-devil cannot be effectively removed unless we make three fold attacks on it - legal actions, strict administration and people's opinion. These responsibilities should be undertaken by Non-government organisations and by the departments engaged in work of welfare of tribes in the State. It is utmost necessary to break the vicious circle of debt forthwith. Therefore it is suggested that the entire issue should be studied thoroughly for further information and special steps should be considered to bring its better solution.

In Tribal panch, even to-day we see that tribes have a feeling a community living and co-operative spirit Nevertheless, the co-operative credit and finance system has not become a successful experiment. In fact, the co-operative spirit has become deep-rooted in tribal people. Some of the reasons for this are as below :

- (1) Those workers who had initiated the co-operative movement for various purposes including credits and finance in tribes, have not succeeded in getting it intermix with the traditional tribal concept of co-operation parse.
- (2) The rules and regulations of the co-operative societies are very complex and complicated. They are not within the reach of mental understanding level of tribes. They cannot understand them or accept them. Therefore, where the tribes have become the members of the co-operative societies, there too, the administration of co-operative societies is in the hands of non-tribes. Thus, the multi-purpose credit and finance societies for tribes have also become one more instrument in the hands of non-tribes to control the social and economic interests of the tribes.
- (3) With an intention that the tribes get easy loan from the co-operative societies, the price of the share of the societies is kept as loans as Rs. 10/-. But, the tribes cannot even afford that low-price share. It was learnt during the study, that some of the tribes were not prepared to buy it by easy installment of Rs. 1/-.
- (4) The co-operative worker does his best to explain the value and importance of credit co-operative societies; but the worker fails to realise that co-operation is not a new concept for a tribal; it is interwoven in his blood and life-style. Therefore, the communication between both of them remains ineffective and futile. The tribal fails to realise the academic significance of co-operation.

Thus, these are basic limitations and inherent problems in way of co-operative movement. It seems that the concept of co-operative will not be able to make its way in tribal areas, unless some specific efforts are made. It has got some positive response in the states like Andhra Pradesh, Gujarat, Maharashtra, Kerala etc. but there is no overall impact of co-operative movement on the tribal life and it could not have effected much change in their life. To-day, the tribes have learnt to become dishonest as a result of their companionship with non-tribes.

#### **CONCLUSIONS :**

Tribes have been exploited in many ways. The maximum exploitation is made by the money lenders. We do not have specific statistical data regarding the quantum of debt incurred by tribes and the rates of interest on the debt charged by the money lenders. Nevertheless, it is certain that the problem is both complex and vast.

During the study, we have found great and profound community feelings among tribes. All the villages covered under the study were, in a way, a co-operative commune. This is no exaggeration in this expression. It was found that the tribes were found acting as an entity in all the activities like cultivating land in different ways, fishing, hunting or even filling of a farm of a widow in a village. They had shown great spirit of helping each other. This kind of feelings of community living or co-operation is live even to day among tribal society or tribal panch. Nevertheless, this has not been reflected in the co-operative credit system for tribes; and therefore the programmed did not succeed among them.

In tribal areas of Gujarat State, the Bombay Money Lending Act of 1946 is in operation since 31st October, 1947. The Act was made applicable to whole of Gujarat State in 1960-1961. The Act was amended vide Gujarat Act- 44 in 1963. This amended Act is in operation in the State. The present study is made under this Act in following areas.

8 Villages from Khedbrahma and Bhiloda Talukas of Sabarkantha district.

8 Villages from Fatehpura and Jhalod talukas of Dahod District.

8 Villages from Valsad and Umargam talukas of Valsad district.

Thus, above 24 villages (8 x 3) have been covered under the study focusing on lending policy among tribes. The main important conclusions are as below :

- (1) Both Government of India and government of Gujarat have placed before themselves an ideal of society without exploitation. In order to materialise this ideal, the law is also enforced which tries to prevent the exploitation of weaker tribal section of society through in force of money, power and status. The weaker tribal people staying in remote for off places have to borrow money on account of natural calamities, famine, problems related to education, difficulties related to health issues, economic crisis, various problems related to agriculture etc. from the money lenders, willingly or unwillingly, keeping the intermediates in between then, whether they fall in legal defections or not, at very higher rates of interest. Such transactions are going on practical base. The license holder money lenders are very few; but mainly the transactions are made with non license holder money lenders. But it is difficult to prove such transactions because this is an underground/disguised activity.
- (2) The conclusions drawn from the present study indicate that 92.71 per cent of tribes, had kutcha buildings. The houses with only one-room facility was with 40.62 percent and those having two-room facility were 52.08 percent families. The walls of the building are made from clay and some thin wooden sticks called "Santhi" In 66.67 per cent cases, the building had roofs with indigenous tiles whereas the roofs win grass and leaves were 33 per cent.
- (3) Some tribes keep their animals in the hutment itself; some keep them outside the house and some keep them just in open. The whole life style can be imagined considering how they can keep their animals etc. ....in Sabarkantha and Valsad districts, the building are kutcha ones. Nevertheless, there are quite good number of tribes being educated and engaged in some jobs also. The conditions of buildings are not better in Dahod district.
- (4) If we look at the literacy level of the members of surveyed families, there were :
  - 15.56% male were totally illiterate
  - 22.61% female were totally illiterate
  - 2.88% male take pre-primary education

- 1.96% Female takes pre-primary education.
- 7.71% male take middle school education.
- 6.01% female take middle school education.
- 5.62% male take higher secondary education.
- 3.53% female take higher secondary education.

As such, 48.89 percent male and 51.21 percent female take education. There is quite good improvement in literacy level; because earlier, this level was very low. But now, with good motivation and facilities provided by government, there is good response for tribes in sphere of education. The improvement is slow but sound.

- (5) It is seen among families under study that they are largely under debt. Most of the families have debt ranging from one year to 12 years. The reasons for incurring debt are social customs, irrigation facility, education of their children, for their own occupation, for purchase of animals or for repayment of old debts etc. This debt is usually made from the money lenders. The debt is made also from the co-operative banks, money lenders, relatives, nationalised banks or from other sources. The rates of interest charged by the banks and those charged by the money lenders are different.
- (6) We have also studied the aspect of hypothecation against lending. The tribal families have economic problems. The tribes do not hypothecate their land, because the new amendment no 73 AA in the Land Act prevents the money lender taking land in hypothecation; but they do keep the golden and silver ornaments, blank cheque etc. in hypothecation. But this is not recorded in official record .... Old books of accounts. The money lenders in Khedbrahma, Fatepura, and Jhalod etc. make lending through save intermediaries and the rates of interests charged for the loans are also very high. As such they say, they charge 18 percent, which is maximum allowed under the Act. But, in oral communication, they have also shown that rates are higher. If the once steers have given land in hypothecation to the money lender, the tribal families face a lot of problems for maintaining the family education, social relationship maintenance, celebration of festivals, repayment of old dues, employment, entertainment and such other things. In present communication they utter that there is a sky above and earth below for them nevertheless, they do struggle to find a way, how do they face this situation and what do they do ?

- go outside and cultivate the land with 1/5 or 1/6 partnership against his labour
- go for masonry work
- go for road work
- go for store breaking
- go for work in Marble ...
- go for work in forest
- Exercise economy in life
- incur further debt
- sell animals
- go for labour in industries in the city
- Take government assistance

Thus the tribes this rate to other places. Many tribal, from Fatepura and Jhalod were found doing such labour outside.

This for repayment of loan, they have been doing above kinds of work and try to repay the interest. Sometimes, after paying off old dues they make new debt also. Thus these tribes have no other source but hard work.

- (7) Let us see now many members in the family generate income ? It reflects from the study of the surveyed families that both men and women work in the family. May it be, bringing of forest products, be it going to the farm as percentage basis, be it an agriculture work every where men and women are found working to-gather. They get the rates of work half than what the government has decided as minimum wages. If they insist for more wages, they are terminated from work very next day. They report that labour is their first requirement and therefore they cannot afford to break the relationship with those who provide work to them. In fact, they are almost totally dependent on them for their livelihood. Besides, they are otherwise useful persons. They many lend some money in case of temporary emergency needs. It therefore, they spoil the cordial relations with them; such casual help and co-operation on their part ceases. Besides they were facing famine constantly for last four years in the areas of Khedbrahma, Fatehpura, Jhalod etc. And they were already facing grove

financial crisis. Under the circumstances, they prefer to make compromise with various situations in life.

- (8) It was found during the study that in all three districts under study, the holdings of land by the tribes on an average, usually valued between 3 to 6 acres. Of these, the irrigated land is hardly 1 to 4 acres. In Khedbrahma, Bhiloda, Fatehpura and Jhalod Taluka as well as the some parts of Valsad and Umargam talukas, the source of irrigation is a bore well or simple well, whereas in remaining parts of Valsad district the source of irrigation being canal, they can take the crops like paddy, sugar-cane, vegetables, fruits etc. In North Gujarat, in the areas of Khedbrahma and Bhiloda, as well as in Central Gujarat in Fatehpura and Jhalod; they take the crops of Maize, Urad, Tuver, Wheat etc. But, the famines of last 4 years have dried down their land and the crops have been covered to minimum. Besides, this are is largely non-irrigated. The question is : Here in this area, there are big dams; then why they face the problems water ? The canals from the dams are going towards South in Kheda District and there is no canal in the tribal areas, and there fore there is no irrigation in tribal land. Under the circumstances, the tribal families will have to continue to depend on the labour.

We have been independent for many years now. We have made good planning for development. Before and after independence, several efforts have been made for development of tribes. A number of committees have been constituted. A number of experts have been deployed very strict legislations have also been enacted. But some defects in their implementation have resulted in unsuccessful process of development for the tribes. During the study, several suggestions have been extended, which, include, to simplify the process of lending be banks to counter the exploitation by money lenders; participation by institutions like NABARD in their process of development to accelerate this process; both the co-operative societies and the Banks should provide better incentive, for savings; to simplify the process of financial transactions and remove the complexity and complications from the procedure to generate here income and to extend the loans for productive purposes etc. etc. If these suggestions are implemented and if good net work is developed, the exploitation by the money lenders can be effectively curbed and the process of change can bring new dimensions to the process of development. Taking a total picture of three districts together, it is suggested ..... As a first measure to curb exploitation by money lenders, all unnecessary expenditures should be totally stopped. For this purpose, the awareness needs to be built by way of training.

Besides, the land should be properly irrigated and the cash-crops like fruits etc. should be grown and sold in open market. Besides, some formal or in formal arrangement in the village should be delivered so that easy loans are available to the needy tribes at low rate of interest, so that the agency of money lenders can be eliminated. All traditional blind ..... and old useless rituals should be done away with and new educational revolution should be created at least for new generation, so that they do not become an easy prey of exploitation. Of course, all these are long term, time consuming and retiring measures; but if the development is made at the village level, the village tribal, in his our village-back ground can find solutions to his problems. It is indeed a sad state of affairs that after decades of independence, we have not been able to provide drinking water within the range of 2 to 3 kms. on ... more in one's own village.

This study indeed is very difficult. One has to study all the facets of the issue independently and impartially. It is not always possible to read a letter of law when the entire web of relationship is informal and inter-dependent. Following few point need to be considered before jumping to any adverse conclusions

:

- Both the tribal and money lender speak the same language and same dialects.
- They have informal relationships of even attending festivals and marriage ceremonies at each others' places.
- The older barter or exchange system is yet in existence in some places and on some occasions.
- The tribal takes a goat or a cock/hen to the money tender and a money lender provides some food grains as a greeting exchange even to-day.
- The money lender never hesitates to provide emergency loan or even lend his own vehicle even at mid-might when it is a problems of serious illness, delivery of a women or a shake bite. On such occasions he never thinks of interest but even let goes the principal amount as a gesture of good will.
- In grime emergency, not even he lends many or gives vehicle; but we himself accompanies to see that emergency treatment is provided and life is saved. On such occasions, there is no other selfish motive or consideration.



- On such occasions the accounts are settled only after emergency is over and all is well in the family.

During study a respondent, on the condition that this have is not exposed, narrated : "The money lender is not a bad person. He does no wrong to us. He gave maize for two-three years consecutively for feeding the family during famine. He assured the family not to worry about repayment at this time. He did not even ask for hypothecation of land or ornaments or any other thing. He assured ... help, assistance and co-operation with sympathy and compassion. If now, when I get good crops on my farm, what is wrong if we ask for double quality of food grains. He lends during emergency unconditionally. The relationship between the tribal, and the money-lenders have been as old as three to four generations. It is difficult to break this chain of relationship. We have drawn certain conclusions from the study, which is given below. But, it is suggested that the solution to the problems narrated in it, cannot be brought through legal measures. If the Govt. and NGO's decide to bring some healthy permanent solutions, keeping apart the legal provisions, it is likely to bring amicable solution, and the success is sure to follow.

#### CONCLUSIONS / SUGGESTIONS :

- (1) The co-operative lending should be co-related with selling of goods and lending should be made for all the requirements of the tribal. Only then, he will be able to be away from the grip of money lender. The scheme of food storage should be extended and they should also extend the finance in cash.
- (2) In order to stop the exploitation of tribal, the co-operative movement should be extended in all directions and in all the fields. For development of co-operative sector, a central agency should be established. This organisation will help the co-operative movement by helping the sell out whatever they have purchased. Besides, they should also purchase those goods which are necessary for day-to-day requirements of tribal and they should be supplied through retail outlet.
- (3) Strict vigilance is to be kept on loan extended by money lenders. Strict rules need to be enforced. More encouragement needs to be provided to co-operative lending.

- (4) The repayment of loan amount is seen to have been recollected not in cash but in kind by way of crops. The farmer is many a times cheated both in weight as well in rates. This may please be looked into.
- (5) Often the money lender keeps his grip on the administrative machinery so that tribal are not benefited in court/official matters against him. An arrangement needs to be developed so that cases are not disposed off in the absence to tribal farmers.
- (6) Money lenders make all possible efforts to see that co-operative societies of tribal do not function effectively. They do not want to see that the rival agency grows up against him. Government should take note of this and should see that they do not succeed in their efforts.
- (7) A mechanism should be developed, so that the installments are stopped when the tribal has paid up his dues. An arrangement should be made so that the installments are routed through government; and the direct relationship between money tender and a borrower should be brought to an end.
- (8) No person - tribal or non-tribal should be allowed to extend financial lending to the tribal without a licence. Such license should be issued after proper scrutiny and to only eligible persons. They should be revoked forthwith if the licensee breaches the rules.
- (9) The statements, receipts, pass books etc. should be maintained compulsorily.
- (10) All the transactions which are not within its legal frame work should be declared illegal.
- (11) It should be made compulsory to communicate to the borrower regarding dues outstanding at regular intervals.
- (12) All repayments should be collected in cash. It should be banned to make collection in kind of crops.
- (13) The written or unwritten agreements regarding taking of work for a given period of time, against lending should be declared illegal.
- (14) The money tenders, should not be allowed to function as seller/purchaser of farm crops or function as intermediates.

- (15) If at all the orders are made to force fit the crops/food grains against non-payment of dues, at least the food grains required for consumption and for seed should be exempted from such seizure.
- (16) The social education programmes should be made more effective to train the tribal to..... To effect economy in their lives, to make savings through their own credit societies and to think for their future life.
- (17) It is generally opined by all concerned that no loans should be given for non-productive purposes. But if one wants to see that the grip of money lender on tribal be lessened, it is necessary that the co-operative societies extend loans for non-productive purposes also. Of course, the co-operative societies are not in a position to extend such loans to all. Nevertheless, in order to break the various circle at the earliest, even under the have of 'productive purposes' loans many be extended for non-productive purposes also, to repay the earlier debt. People should be now customized to so meet essential; task; but the people need to be trained in this direction.
- (18) If one looks at the tribals in Gujarat or in other parts of India too, he will realise that there has been a difference in various conditions in a number of ways. At money places, the days of money lenders are now counted. People have become literate and they have become aware in a number of ways. There have been definite impacts on the minds of people about the tribal development programmes. If one compares a situation of to-day with that of 20 years or so before; one would see a definite change that has taken place over too years.

# **THE EDUCATIONAL ASSISTANCE SCHEME FOR PROVIDING EQUIPMENTS TO SCHEDULE TRIBE STUDENTS STUDYING IN ENGINEERING AND MEDICAL COLLEGES (BCK - 141) AN EVALUATION**

- Shri Kantilal D. Makwana

The Commissioner, Tribal Development Department, Gandhinagar entrusted the evaluation study of the Scheme of Educational assistance to provide equipments to the students of schedule tribe studying in medical and engineering colleges, so that if the students find any difficulty in availing of the benefit of the scheme or if there is some necessity to make a change in the administrative structure of the scheme, so that the student can avail the benefits of the scheme without any difficulty.

Even since the beginning of this scheme, other schemes and programmes for the Welfare of Schedule tribe. But it was necessary to know what their impacts were? How for the scheme was effective ? Such information becomes very useful for planning in future. Considering the impart of the scheme, the studied are made about the causes of their success of failure. The results or conclusions of the schemes and programmes are drawn on the basis of analysis of various results of the success or failure of the schemes. In short, evaluation means an objective and through study of implementation of the programmes and schemes.

## **THE SCHEME FOR PROVIDING EQUIPMENTS (BACK-141) :**

The Scheme No. BCK-141 is a scheme for providing educational equipments to the students of schedule tribe studying in medical and engineering colleges. It was brought into operation side Resolution No.PMS/1597/179/G dated 15-7-1997.

The students studying in engineering and medical colleges need to have several educational equipments for practical courses. But, the economic conditions of the schedule tribe students are weak and therefore they cannot afford to buy such equipments. Therefore, it was decided that in order to be helpful to the schedule tribe students studying in medical and engineering colleges to buy the educational equipments to meet such expenses to provide Rest. 1000/- (One thousand only).

- \* The main objectives of the Scheme were :
- To encourage the schedule tribe students taking higher education
  - To provide economic assistance through the scheme
  - To see that the poor students of schedule tribe do not leave their studies half-way for want of finance
  - To provide motivation to other students of schedule tribe also to peruse their studies further.

#### **FIELD WORK AND SELECTION OF SAMPLE :**

The field work for this study was conducted in Surat and Valsad districts. The Tribal Development Department, Gandhinagar had provided a list of beneficiaries of last year of tribal areas and on the basis of that list considering the maximum number of beneficiaries, totally 100 students were identified for the evaluation study 60 from Surat District and 40 from Valsad District. In depth information in respect of these 100 students was collected regarding their educational, economic, family conditions etc. Besides, the principals of the college and the Vigilance Officers of the concerned district were also contacted and their opinions were also recorded.

#### **THE FINDINGS, PROBLEMS AND SUGGESTIONS :**

Following are the findings of the study :

- (1) Among the tribal students studying in medical and engineering colleges and availing of benefits of this scheme, the maximum 42 per cent of the students were from the sub tribe of Dhodia Patel tribe.
- (2) Which discipline the students were studying in ? The maximum number i.e. 38 percent were in mechanical and electrical engineering and maximum number of girls - 12 percent were in M.B.B.S. (Medical) and Computer Engineering.
- (3) Both among male and female students, maximum 35 percent were 19 years old.
- (4) If we look at the type of their buildings 62 percent were having Kutcha building and 41 percent had two-room accommodation.

- (5) Maximum 96 percent of there were having their own building of which 90 percent were also having ownership of land cite.
- (6) If we look at the basic facilities of like, 45 percent of families did not have facility of drinking water at home or even at public places.
- (7) As regards facility of latrine, it was learnt that 56 percent of beneficiaries were having the facility attached to their house, and 4 percent of beneficiaries were having the facility of public latrines.
- (8) As regards the facility of electricity, 91 percent families had electricity in their houses, but 9 percent did not have this facility. However 79 percent did not the facility in the fore-front of their houses.
- (9) As regards male-female ration in the family 54.84 percent were male and 45.16 percent were female.
- (10) If we look at the aspect of age-group of the members of the families, the maximum number is in the age group of 36 - 50 years, and they were 88 (31.10 percent) male and 84 (36.05 percent) were female.
- (11) If we look at the marital status of the members of the families, 43.11 percent male were married, 54.06 percent were unmarried and 2.83 percent were widower. Among women, 51.50 percent were married, 43.78 percent were unmarried and 4.72 percent of women were widows.
- (12) If we look at the educational conditions, 13.07 percent of men and 24.89 percent of women were totally illiterate. Maximum 11.66 percent of men and 14.16 percent of women have acquired education up to secondary school level. Among those families, where the education is still continuing, maximum 24.03 percent of male and 12.02 percent of women were following technical and other diploma courses.
- (13) When the level of education goes higher, the numbers of girls go on decreasing.
- (14) Among the occupations of the families, maximum 51 percent were involved with agriculture, and 12 percent were involved both with agriculture and labour.

- (15) Among the families covered under the study, maximum 28 percent of families were earning the amount of more than Rest 25001 per annum and more. Likewise, 22 percent of families under study were found spending Rest. 25000 or more per annum.
- (16) It was found from the study that 40 percent families were under debt. Out of those who had made debt, maximum, 22 percent have incurred debt on education of the member and the families. The amount of debt was between Rest 5000/- to Rest. 25,000/-.
- (17) During the study, operating the questionnaire/in the process of dialogue, it was learnt that 71 percent students got the information about the scheme from the clerk.
- (18) In order to avail of the benefit of the scheme 65 percent of beneficiaries expressed that they had experienced some difficulties in obtaining the benefits. Maximum 46 percent of beneficiaries have expressed that in order to get the benefit of the scheme, they have to make frequent visits to offices.
- (19) In response to the question, as to what should be done to ease the difficulty, 51 percent beneficiaries responded that the benefit of the scheme should be given in the beginning of the term only.
- (20) In response to the question, whether the scheme is okay as it is to-day, 63 percent of beneficiaries responded that it was okay as it is to-day.
- (21) In response to the question, whether the amount of the scheme is adequate or not; 98 percent of the respondents responded that the present amount of the scheme (Rs.1000/-) is inadequate. 86 percent asserted that the amount provided is very less.
- (22) "What should an amount of assistance to be provided instead of Rest 1000?" when this question was asked to the respondents; it was responded by maximum 85 percent, that it should be raised to Rest 3,0000/-, whereas 15 percent responded that it should be raised to Rest. 2,500/-.
- (23) 75 percent respondents did not find any need to change the structure of the scheme.
- (24) 99 percent of respondents positively asserted that the scheme has been proved beneficial to them. Of these 72 percent agreed that the scheme was useful in providing assistance to poor students.

- (25) As regards the suggestions concerning the working at college level, it was suggested that the college should prepare and send the list as early as possible. As regards mode of payment, they desired the payment to be received in cash or by a bearer cheque.
- (26) For suggestion at college level, 59 percent respondents opined that a procedure should be followed to provide the amount of assistance in the beginning of the term; so that unnecessary borrowing by students could be averted.

#### **PROBLEMS FACED BY STUDENTS :**

The beneficiary students were asked as to what difficulties they face in availing of benefit of this scheme. The students have narrated a number of problems. Let us have a glimpse at what they mentioned :

- (1) During our field work, the students expressed their difficulties. They said that the prices of every thing are high. In the circumstances, the amount of Rs.1000/- as assistance is highly inadequate. The problem with tribal students is this that they come from poor families. The parents are engaged in agriculture work. When the children are to be educated by such family, the level of expenditure goes up. The expenditure in engineering discipline is rather higher than in medical course. At times, the level of expenditure in engineering rises up to Rs.20,000/- per annum. The parents are not able to keep pace with this expenditure. Often, in the occupation of agriculture itself there are several hazards. The failure in monsoon results in failure of crops. They also need to incur debt. And in such circumstances, they also need to educate the children.
- (2) The parent needs to incur debt for sake of studies of their children.
- (3) The students explained that fortunately they need not spend anything for their stay as well as food in the hostel. They felt that if they had to spend on these two major items too, perhaps they would have discontinued their studies; because they felt that, they would not be able to afford such expenses.
- (4) The respondents were however worried that the benefits of the scheme reach them very late and therefore, for purchasing equipments, they have to incur expenditure earlier for which either they borrow money or take loan.



- (5) The students expressed the views that the scheme's details are not placed on the notice board of the college, and therefore, particularly new students are not in a position to have any awareness of the scheme. They come to know of the scheme only when someone informs him.
- (6) It was also felt by the students that the college authorities also do not take the scheme with any seriousness. This results in delay in payment.
- (7) Even the clerks of colleges do not respond properly and they always ask to inquire after a few days. Thus matter is delayed and delayed.
- (8) Many colleges do not make cash payment. They give A/c. payee cheques. This creates difficulties for the students.

**PROBLEMS FACED BY COLLEGES :**

- (1) The circular from the Vigilance Office is not received in time. That is the cause of delay. If the circulars are received timely, the colleges would send the list of beneficiaries immediately.
- (2) Some of the clerks of the colleges explained that wherever they inquire at the vigilance office for the proposed scholarship, they expect that the list of assistance for equipments be sent to them. Thus the process is delayed. The circulars are sent late; and students are informed late accordingly.
- (3) The students are rather careless. They don't even care to look at the Notice Board. Otherwise, the information of the scheme is placed on the Notice Board.

**THE RESPONSES FROM THE STUDENTS AND THEIR SUGGESTIONS ABOUT THE SCHEME :**

- (1) The payment is received after 6 to 8 months of admission. It is very late.
- (2) It is clear that some certain number of tribal students will be admitted in a particular college, when it is so much certain, why the arrangements cannot be made to get the amount sanctioned for them. This can avoid delay.
- (3) The amount of assistance is only like a subsidy. Sometimes a single book costs Rest. 2,000/-.

- (4) Not a single medical instrument can be purchased within Rest. 1,000/-. Even the bone-set for Anatomy costs were than Rest. 1,500/-. The medical student needs a bone-set, Stethoscope, Dissection Box, Apron and so many other items. Considering all this the amount of assistance is very low.
- (5) An Engineering student needs a calculator, Drawing equipments, a Board, a T-square, a compass box, Red-design text book and workshop instruments. All these are very costly. On an average, a student spends Rest 4,000/- to Rest 5,000/- by the end of a term. It is therefore suggested that the amount of assistance under the scheme should be raised from Rest 1,000/- to Rest 2,500/-.
- (6) The income level for admission to college hostel should be raised to the level to 1.50 lakh per annum so that the student stays in the hostel comfortably instead of coming and going ..... home and college. His time and energy will be saved.
- (7) The number of schedule tribe students availing of benefits of the scheme are very few. The income limit should be done away with for covering more number of students.
- (8) It is found that some students have also to go for some job along with his studies, to meet the expenses of the college. If he doesn't work, poor parents cannot afford his college expenses and consequently, he may have to leave his studies. It is therefore suggested that the amount of scholarship be raised.
- (9) The clerks of the colleges don't give proper reply. They don't give proper information of the scheme.
- (10) Sometimes colleges get the amount earlier but delay the payment to students. May be, they earn inters on the amount for intermediary period.
- (11) The amount of assistance for purchase of equipments should be paid in cash or by a bearer cheque, so that they need not open a bank account.
- (12) The scheme should be properly monitored. In absence of proper monitoring of the scheme, one doesn't how what happens to the scheme and how is it operated.
- (13) The voucher/bill of equipments purchased need not be called for compulsorily. This can facilitate the purchase of an old or second hand instrument from a senior student. This will be a cheaper proposition; and will benefit a student.

#### **ADMINISTRATIVE RECOMMENDATIONS AND SUGGESTIONS BASED ON THE STUDY :**

- (1) It was learn from the district level office as well as from the information collected during the field work that the grants are released in three installments. It is suggested that the grant should be released in a single installment and should be paid to all the students forthwith. This grant should be released at the time of opening of the college, as early as possible.
- (2) The officer dealing with the scheme under the district vigilance office, should personally visit all the colleges and collect the list of students of Schedule Tribe admitted in the college, the then should make all possible efforts to see that the grants are released to colleges for disbursement to students.
- (3) It is a serious matter that the students often have to incur the debt to purchase the concerned equipments. Considering this situation, the District Vigilance office need give priority to the effective and simple implementation of the scheme.
- (4) The medical equipments are costly. Therefore, the amount of assistance needs to be raised to Rest. 2500/- from Rest 1000/-.
- (5) The amount of assistance provided to the tribal students in the engineering course is also inadequate. Only a simple scientific calculator costs between Rest 800/- to Rest. 1200/-. The other equipments such as drawing instruments, Board, T Square, compass Box etc. cost around Rest. 400/-. ISI design hand book costs Rs.4, 800/- to Rest. 5,000/- considering the costs of all these necessary equipments, the amount of assistance should be raised to Rest. 2,500/- from Rest 1,000/-.
- (6) All advances circular should be sent to the concerned colleges to send the list of beneficiary students, before starting of the college term. A number of colleges have complained that they are not sent the circulars in time; and only at the time of collecting the forms for scholarship, these lists of students eligible for this scheme are called for. It is therefore suggested that to ensure that the list is received in time, the circular for the scheme to the concerned colleges should be sent early.
- (7) The amount of grant as per target of the scheme should be released in one single installment only to the Vigilance Office. The payment made in more than one installment causes much delay.

- (8) It was also observed that the level of expenditure is less than actual provision made in the scheme. The number of beneficiaries covered is less because the disbursement of amount is inadequate. It is suggested that the disbursement should be made adequate and total amount of grant should be fully utilised so that more number of beneficiaries are covered.
- (9) The Vigilance Office of the district should instruct all concerned college to disburse the amount of assistance under the scheme of the concerned students in cash or through bearer cheque so that the students get the money easily and without difficulty.
- (10) The number of tribal students in engineering and medical colleges are very less in number. It could therefore be considered to lift the income criteria. During our study, as many as 99 percent of students have expressed their views on this line.
- (11) If at all however the income criteria is to be enforced, its level should not be at par with the income level fixed for availing ..... under the scheme for scholarship. For this scheme, is suggested that the income level be fixed at Rs.1.00 lakh to Rest 1.50 lakh per annum. The education in engineering and medical is very costly. If therefore the income level is raised for giving the benefit of the scheme, a number of tribal students from middle class, that is, children of class III and class IV tribal employees also can avail the benefit. If more number of beneficiaries takes benefit of the scheme, the objective of the scheme can be better materialized.
- (12) As the level of education goes up, so goes up number of female students. Therefore, government should take encouraging steps to see that the number of female students among tribals go up and the dropout rate is reduced.

# JOINT FOREST MANAGEMENT PROGRAMME : AN EVALUATION STUDY

Reported by : Shri Devchand Vahonia

## INTRODUCTION :

In present circumstances, the economic progress of any country depends mainly on its natural resources. Therefore, the natural resources of any country is considered to be an essential measure yard for deciding the level of development of that country. Water, land and forest are great sources of natural resources. In this world, whenever these resources are indiscriminately used in the name of modernisation, there have been great challenges against mankind. The destroying forests at the increasing rate from India as well as the world have been most alarming situation. If we look at the conditions of forests in India, every year the forests on 25 lakhs of areas of land are wiped away. Consequently, the ecological balance of the nation is disturbed. The norms require that the 33 per cent land of the geographical area of any state or nation should be under forest for the ecological equilibrium of that nation or state. Therefore, in order to reduce the ever increasing rate of destruction of forests, both the government and NGOs have tried to adopt a new approach of forestry. Before several years, the forests were being taken care of by the people of the villages by forming the forests co-operative societies. The attention of the Forest Department of the Government was drawn to this approach. The tribes of Arabari areas in West Bengal have developed very good forests through such an approach since 1972. Based the study of these experiments, government of India formulated the New Forest Policy wherein such experiment of the local tribal of West Bengal have been incorporated and people's involvement was given a special place in order to materialise the concept that people's participation is most essential in forest development, the Government of India in 1991, issued a circular to all the State Governments to muster people's participation in the process of development of forestry.

Government of Gujarat, in pursuance of this circular, in the year 1991 issued a Government Resolution No. FCA-1090/125/V (3) to solicit the co-operation of people and to involve people in the conservation, development and rehabilitation of the forests, and thus a new chapter was opened regarding soliciting people's participation in the development of Forests in the history of forest development and the joint forest management committee's system developed in the State of Gujarat.

In the State of Gujarat by the end of year 2001, totally 1417 Joint Forest Management Committees are operative in the tribal areas of the State.

#### **SCOPE OF THE STUDY :**

Out of total 1065 Joint Forest Management Committees operated in the tribal areas of the State, 16 JFMCs have been identified from the Dahod, Panchmahal, Vadodara and Narmada District. Totally 160 respondents have been involved from the 16 committee in the study. In this study, 4 divisions of forest department's viz. Baria, Vadodara, Rajpipla and Vyara are selected.

#### **THE REASON FOR THE STUDY :**

What is the reason to undertake this study ? This study was suggested by the Tribal Development Commissioned of the State of Gujarat. The programme of Joint Forest Management has been implemented on grand scale with a new approach. It is therefore found necessary to see whether the programme has been carried out with its original objectives. It is necessary to know what is the level of involvement and partnership of tribal people, the officials of the Forest Department and Non-Government Organisation. How for the entire programme becomes useful to the local tribal people ? If it is found in deed useful to the local tribal people, what further action need be taken to expand this programme further the programme, what are they and how they can be averted and how the entire programme can be focused on becoming tribal oriented programme. In order to address to these issues, a through study of the programme was necessary, for which it is entrusted to Tribal Research and Training Institute, Gujarat Vidyapith, Ahmedabad.

#### **COLLECTION OF INFORMATION :**

In order to study the Joint Forest Management Committee (JCMC) Programme, the contacts were made with the concerned different divisions of Forest Department of Government of Gujarat; various Non-Government Organisations involved in implementation of the programme and the require information concerning this programme was collected from them. Along with this, we have also referred to various libraries for reference of this subject from various studies made related to development of forests. We have also held frequent discussions with the high level officials of the forest department about matters related to

this programme. We also participated in several meetings and workshops to have an in-depth understanding of the study. We have also made this study more useful by taking the references from various periodicals.

#### **RESEARCH TECHNIQUES :**

The information for this study of Joint Forest Management Programme was collected through field work in the identified areas and discussion was held with all the concerned participation officials of the programme from top to bottom. Besides, the selected respondents were also approached and information was collected through a schedule of the study prepared for the purpose. A personal visit was paid to the new forests prepared under the Joint Forest Management Programme wherein the observation was made regarding the financial management as well as that of the system of work followed by them while working on site etc. Thus the silent observation was also deployed for the study.

#### **STATUS REPORT OF THE RESPONDENTS :**

In the Joint Forest Management Programme, LGO beneficiary families have been identified from five (5) tribal districts. These families include the families from the tribes of Vasava, Rathwa, Bhil, Gamit, Nayaka, Chaudhari, Kotwalia, Kathodia etc. out of 160 families, 134 families are land holders whereas 26 beneficiary families are without land. However, the study indicated that even 134 land holder families also have to depend on other occupation as much as that on land. The landless families are dependent on Bamboo work, migrated labour and casual labour, agriculture labour and thus lead their life. Among the landless families, both Kotwalia and Kathodi tribes are included. As regards the rate of literacy among the beneficiary families; • 35.40 percent are totally illiterate, • 33.27 percent are school drop outs, and • 31.33 are found taking their education.

In the study of Joint Forest Management Programme the Forest Department of State Government and 3 non-government organisations are involved. On inquiry about the opinions of the beneficiaries of the programme, it was reported that the forest department Vadodara, Chhota Udepur, Surat and Vyara Taluka the forest department has made good effects to make programme successful. In Dahod and Narmada Districts (Rajpipla) two Non-Government Organisations have made very good attempt towards success of this programme. But in the district of Vadodara, the beneficiaries are not satisfied with the role that the Non-government organisation in that district plays. As far as, the role of Forest Department is concerned,

the beneficiaries are happy in Vyara Taluka of Surat District and Chhota Udepur Taluka of Vadodara District. There in these two talukas, the officials of the forest department play very positive role and try to see that the programme succeeds. In the implementation of this programme, one can see the well-knit organisation of the people of the villages along with the work of forest development. Not only that awareness is built in the minds of people; but people have genuinely cultivated the feeling of forest development and the partnership of people including those of women and youth is gradually increasing in the area of forest development. Besides, very good efforts are made to get the feelings of forest development in minds of new generation. What are the benefits of these programmes ? Even considering only the benefits of this programme - they were two fold - short term benefits and long term benefits. Short term benefits, one can get the grass, the Timly leaves, the Khakhra leaves and first wood from the jungle. The availability of the wood in large quantity for construction works, one has to look forward for long term benefits being accrued. The observation made so far indicates that the making of a deep forest is yet to wait for few years. The programme is ten years old; but in ten years this long term benefit has not resulted so far. It is true that people in the villages to some extent could get the employment ..... this joint Forest Management Programme through the works of conservation of forests and forest development; but this employment is not yet to the extent expected. On account of this programme, some other activities of rural development have also been started in the villages through which the benefits pertaining to agriculture, seeds, the agricultural equipments, fertilizers etc. have been provided and the drinking water is also supplied to these villages. Besides, other welfare activities such as Health Camps for children and health camps for people and animals have also been conducted. If we look from the objectives, behind this programme, the programme has succeeded to the extent of 50 percent in providing to the tribals with primary requirements available in the forests. E.g. the items like grass and fire-wood etc. is not made available to the extent required. Nevertheless, the small industries based on forest products, such as making of plats and bowls from the timber leaves have been started at places. Other forest products are perhaps not available in the forests. The forest products like Timru leaves are not collected from the forests; or if collected, it does not fetch adequate returns in terms of selling price. Perhaps, there is lack of proper planning and therefore the household crafts based on forest products have not developed.

The 'Joint Forest Management Programme' places more emphasis on the approach of joint partnership. But the results of this study indicate that both NGOs and the Forest Department have not been



able to translate this basic approach into reality. The co-ordination between the Non-Government organizations and the Forest Department Officials is yet not properly materialized. Therefore, the benefits of the programmes have not reached to people to the extent required and expected, of course, at some of the places, the Non-Government Organisations have done beautiful job; and like wise at some other places, the Forest Department has also done good work. But the fact remains that the expected level of partnership between Non-Government Organisations, people and the Forest Department is yet to come.

**MAIN PROBLEMS OF THE PROGRAMME :**

- (1) There has not been adequate and regular financial provision for the implementation of the programme (The funds are not released in time).
- (2) It is surprising that proper information of this scheme is not known to the concerned beneficiaries, even though the programmes in operation for over three years. This proves that proper awareness about the programme is lacking and therefore the co-partnership of beneficiaries is not forthcoming effectively.
- (3) The implementing agencies of the programme, (Forest Department and Non-Government Organisations) don't have proper co-ordination among themselves and as such, the sufferers are the beneficiary tribals only. There has been quantitative development in terms of larger coverage of the programme; but the programme has not become effective and sound. This simply means that quite a number of programmes exist for its name sake. This has resulted in reduction of faith in the programme among the tribals.
- (4) In this programme, the implementations of various activities are lacking the very base of common sense solutions by the tribal beneficiaries. This will perhaps be a great hurdle in making this programme sustainable.
- (5) The beneficiaries are totally unaware about the amount spent so far on this programme and the projected level of expenditure in future. This is an evidence to show that the co-partnership in the programme by the beneficiaries is rather .....

(6) The Forest Department delays in giving sanctions to cut the trees as per legal provision, to be beneficiary tribals. If the sanction is not accorded in time it is likely that the grownup valuable trees may be stolen by anti-social elements.

#### CONCLUSIONS :

- (1) The beneficiaries seen to have not been involved while formulating the macro-plan of the Joint Forest Management Programme.
- (2) The partnership between the Forest Department and the Non-Government organisation, is rather not proper and there is lack of co-ordination at both the ends.
- (3) The implementing agencies (viz. the Forest Department and the Non-Government Organisation) have made very few efforts to fulfill the objectives of the programme.
- (4) There has been great lacking of consciousness, awareness, knowledge, skills and extension even among the Forest Committees Constituted for the purpose and attached to the implementation of programme.
- (5) The landless tribals and women among others from the villages' participation, in this programme hardly get and benefit from this programme.
- (6) The effects or impact of the internal conflicts between various groups from the participating villages is evidently seen in the programme. All these matters contribute to the failure of this programme prominently.
- (7) The process of taking decisions by the Forest Department is very slow.
- (8) The programme has failed to provide the requirements of the forest based products to the local tribal community. No new cottage Industries could be started using the raw material available as forest products.
- (9) The financial provisions made for the success of this programme is rather irregular. The funds are not released timely for a specific period and time. In fact this is possible to release, because the

micro-plan, for each programme is communicated and forwarded to the Department well in advance and it is therefore, certain that what amount of funds will be required when in the year.

#### SUGGESTIONS :

- (1) In order to make the Joint Forest Management Programme, a really participatory one, the forest area should be allotted only after the concerned beneficiaries make an expressed demand (on the basis of their felt need) to the concerned Forest Division. The Micro-planning also should be done on the basis of expressed felt needs of the concerned beneficiaries.
- (2) There should be a total clearing on the part of Forest Officials of the concerned division as well as Non-Government Organisation, associated with implementation of the JFM Programme about their respective liabilities and role in the programme. Only on the basis of such clarity, the beneficiaries will be able to pin-point the responsibility of the concerned agencies.
- (3) The Programme should necessarily be implemented through a joint partnership of beneficiaries, forest department and the Non-Government Organisations. No activity under this programme should be undertaken either by government forest department or by Non-Government organizations. No activity under this programme should be undertaken either by Government Forest Department or by Non-Government Organisation without considering the needs and wishes of the beneficiaries.
- (4) The procedure for registration of the Committees under Joint Forest Management Programme should be further simplified so that the process is accelerated and the beneficiaries can sustain their interest and spirit and the success of programme thereby is ensured.
- (5) The financial provision for this programme should be crystallized and it should be ensured that the funds are released in time limit as per Micro-Plan schedule.
- (6) The planning for collection of available forest products as well as its marketing and planning for establishment of household or cottage industries based on available forest products under this programme should be entrusted to its implementing agency viz. Non-government organisation or the forest department.
- (7) 'Saksham' plays a significant role in making this programme sustainable, therefore the old forest committees should be compulsorily associated with "Saksham" The implementing agency (i.e. Forest

Department or Non-government officials should direct the member committees to seek assistance from 'Saksham' for implementation of the programme. Alternatively, this should be enforced compulsorily by the district level organisation.

.....

**SURVEY OF REHABILITATED VILLAGES WITH SPECIAL REFERENCE TO THE VILLAGES OF HAREDA, VALAIYA, GHUSAR, KELIYA, BAMROLI AND SAGARDA OF GODHRA AND SHAHERA TALUKAS.**

- Shri Jashvantsinh Rathod

- Shri Devchandbhai Vahonia

**NEED FOR THE STUDY :**

A number of irrigation schemes took shape in the district of Panchmahal between the years 1972 to 1982. Under these irrigation schemes, several villages were in the catchments area. A number of tribal families lost their and which was now under water of irrigation schemes. There tribal families, having lost their land in irrigation scheme, were rehabilitated in the villages of Godhara and Shahera talukas of Panchmahal district. Both Godhara and Shahera talukas are not per se tribal areas. They are declared as scattered tribal areas; and the development programmes undertaken by government in these two tribal areas are governed by the norms of scattered tribal areas only. The villages covered under this study include the villages of Hareda, Valaiya, Ghusar and Kaliavaw(before rehabilitation). All these villages earlier to rehabilitation of tribal families were the villages covered under the Dahod Project Area, meaning thereby that they were tribal villages. But, when the villages were covered in catchments area of irrigation schemes, and were now under water, the tribal families of these villages were rehabilitated in such places which were not per se tribal, but were only those having scattered tribal population. This matter was brought to the notice of Government. A meeting of Tribal Development Society of Panchmahal District was held at collector Office, Godhra on 7-2-2002 and a Resolution No.1 was passed to request the Government to declare the rehabilitated villages under tribal pockets. Besides, the sitting Member of Legislative Assembly Shri Hareshbhai Bhatt also addressed a letter to the Tribal Development Department of Government of Gujarat to include the rehabilitation colonies of these tribal families to include in tribal pockets or in tribal areas. Consequently, the Tribal Development Commissioner addressed a letter to the Tribal Research and Training Institute, Gujarat Vidyapith, Ahmedabad vide their no.TD/MKM/5/2003/10225-26 dated 8-10-2003 to make a through study in this regard keeping the District Vigilance Officer, Godhara involved in the

process of study and submit a joint report containing their clear recommendation on this issue. This is the genesis of this study being undertaken by Tribal Research Training Institute, Ahmedabad.

The villages which were making demand to be included in tribal areas viz. Hareda, Valaiya, Ghusar and Kaliavaw as well as other villages which have also been included in this study (viz. Bamroli and Sagarda) were already the villages in Mora Pocket and they all belonged to Dahod Project Area. For these villages, perhaps the issue was simple and there was logic to consider them as tribal villages. But, this detailed and thorough study was necessitated because, the other villages such as Panam, Kadana, Kabutari, Adalwada etc. were also affected by the irrigation project and the affected people of these villages were also rehabilitated in non-tribal but scattered tribally populated villages and they were, as a rehabilitation package were provided with the land in forest areas. These tribal people were hebetating in the scattered tribal areas for a number of years; but now they felt that their development is at stake; they became more conscious and they often made demands for their rights as tribals. This situation called for a detailed and through study of the entire issue. This is now this study was required to be undertaken to make suitable recommendations about the future course of action for their development needs.

#### **SITUATION OF THE VILLAGES COVERED UNDER THE STUDY :**

The rehabilitation colonies at the villages of Hareda, Valaiya, Ghusar and Kaliavaw were covered under the present study. Besides, the affected people from the irrigation project from the villages of Patangadi, Kabutari, Adalwada, Panam and Kadana have also been rehabilitated in the rehabilitation colonies; keeping the original names of their villages; but the villages are a new rehabilitation colonies only. If we trace back the history of rehabilitation, it transpires that the original villages of Hareda and Valaiya belonged to Mora tribal pocket; a village of Ghusar belonged to Morva taluka. Kaliavav, Patangadi and Kabutary project area affected people originally belonged to Limkheda and Randhikapur tribal areas. All these, irrigation project affected people have now been rehabilitated in the villages of Godhara and Shahera Taluka since 1972-1975 to 1981. There are totally four (4) rehabilitation colonies and totally about 1800 tribal families have been rehabilitated there. The historical background clearly indicates that earlier they belonged to the tribal villages falling under Mora tribal pocket and/or villages under Dahod Project Area. Their socio-cultural relationship clearly indicates that they are from tribal communities only. Nevertheless, a few other families having their Custer/family knew as Baria, Khant, Pagi etc. have also

migrated along with them in more or less number. They, here, designate themselves as belonging to socially and educationally backward community (SEBC V Bakshi Community). These people do not claim to be tribals. It is very clear that these people have been settled here in rehabilitation colony as belonging to SEBC - Baxi panch communities like Koli, Baria, Khant, Pagi etc. Their cluster is also separate from those Tribal Families referred to above.

#### **THE PROBLEM :**

The rehabilitation colonies of the villages covered in the study viz. Hareda, Valaiya, Ghusar, Kaliavans and Bamroli are situated in the talukas of Godhra and Shahera of Panchmahal District. The tribals residing in the villages of Shahera and Godhara Talukas have been declared by Government as those in scattered areas. This has gradually perpetuated to the problem of tribals residing in these villages. We have a peep into these problems as under :

- (1) The affected people of the villages were rehabilitated in these villages and were provided the land in forest areas. The land was very much uneven and was not fit for agricultural use. They worked on this land for years, and through their hard work of years made the land good for farming. But, there have been inherent defects in the quality of land and as such, no good crops can be taken from such land.
- (2) The forest land was allotted to these tribals in form of a common plot. The ownership files of the land are not with them. Their ownership of land is only in form of plot number. Since, they don't have revenue record of ownership of land; they often find it difficult to have the certificate of being tribals.
- (3) These tribal people have been facing the atrocity from the original residents of the villages.
- (4) Since they have been considered to have been belonging to areas inhabited by scattered tribal people, they don't get the benefits of Government Schemes meant for tribals; or benefits of any other development schemes.

- (5) The basic and primary facilities such as those for drinking water, health care, primary and secondary education, roads and transport/communication are very few. The development of these villages has been almost stagnant.
- (6) In some of the rehabilitated villages, the Narmada River (canal) was passing and that required the re-rehabilitation of the tribal families. Besides, there were stone - quarries in some of the villages, doing harm to health and lives. When the Narmada canals are over-flowed, and that becomes dangerous lest they break in to village with huge water-flow. Thus the tribal people live a fearful life in these rehabilitated villages too.

#### **THE AREAS RECOMMENDED ON THE BASIS OF THE STUDY :**

As per the content of the letter from government as well as from the presentations made by local people, we made a field work in the villages of Hared, Valaiya, Gusar and Kaniavaw; but soon it was learnt that some other villages besides these four also face almost similar situation; and hence they were also covered under the study. On the basis of overall study made by the team, it is recommended to cover the entire area into 3 (three) pockets or the clusters.

**(1) Hareda Valaiya Area (Taluka Godhra) :**

This area includes 18 villages. There live the displaced tribal people. The total population of the said area according to 1991 census was 41,578; of which the tribal population was 11,989. This is 28.83 per cent of the total population.

**(2) Bamroli - Variyal Area (Taluka Shahera) :**

This area includes 8 villages - of these 7 villages have been displaced and one is original one. The total population of these villages is 20,601 according to 1991 census of which tribal population is 5,420; which is 26.30 per cent of the total population.



**(3) SAGARDA - ATAKUR AREA (Taluka Shehara):**

This area includes totally 12 villages, of which 10 villages are displaced and 2 villages are original. The total population of these villages is 28,217 according to 1991 census; of which 7,200 people are tribals. This is 25.75 percent of the total population.

All these areas fall in one single cone and range either in Godhra or Shahera Taluka (as the case may be) and as such, it is recommended in one report to declare them as pocket or ..... area. This recommendation is made based on our study of population of these areas.

**FINDINGS :**

This study was undertaken on the basis of indication given in the letter no. TD/MKM/2003/10225-26 date. 8-10-2003 from the Tribal Development Department, Government of Gujarat. The study was undertaken in those villages which were suggested for study from Godhra and Shahera Talukas of Panchmahal district. The study was required to be made to consider if the tribals of the concerned villages could be included in tribal areas as was demanded by them. We on the basis of our study, have come to following findings :

- (1) The villages covered in the study are all the villages habetating tribal population displaced from various irrigation projects. The villages habetated by them earlier to their displacement were the villages of Dahod Project Area or those included in Mora tribal pockets.
- (2) The tribal people have been rehabilitated in the villages, in the same way as they were staying in the group of families. In rehabilitated villages also they stay in the same fashion in the same group life. Even the new rehabilitation colonies have been given the names of the old villages; with a tag 'new colony' attached to them.
- (3) They have been settled in new colonies between 1972 to 1982 decade.
- (4) At the time of rehabilitation of these families, as per rules, efforts were made to provide the plot for construction of houses land for agriculture, facilities for drinking water and roads. But, at present, the families have constructed their own houses on their land and as such, the facility does not exist anymore.

- (5) Most of the tribal farmers have worked on their own land to make it fit for farming. The land provided was hilly, uneven and less fertile. But the tribals have put hard work to make it worth for agriculture.
- (6) The rehabilitated tribals have been leading their lives in the new rehabilitation, colony as traditionally as they were leading in their original villages.

#### **SUGGESTIONS :**

- (1) In the areas covered in this study, under the irrigations projects of Kadana, Panam, Hadak, Kabutari and Adalwada, the families from 86 villages have been affected to more or less extent. Of these, 24 villages were from tribal areas and most of the families in these villages were tribals. It is therefore suggested that considering their original place of habitation, they should be covered under the tribal areas and the developmental works should be carried out accordingly.
- (2) As per rules, the holding of land being in the name of the head of the family, the land was allotted to such heads of the families holding land on their names. The co-partners of farming, who were also working on land of the family, were not considered for allotment of land after rehabilitation. Thus there is no land on the name of the co-partners. This has created a problem of employment. In order to reduce the unemployment in this area, it is suggested that some employment. Oriented activities in the area should be started and the problem of unemployment should be addressed to.
- (3) The visit to these villages gave an impression that if the area is covered under "Special Package Plan", the basic amenities of like can be provided to these people by the Government. This can be considered by the Government.
- (4) It is suggested that the rights and titles of the ownership of land and houses provided to the tribals as part of rehabilitation should be given to them.
- (5) The intensive survey of the area should be done by the government. Efforts should be made to see that proper statistical information relives to government record. Once the specific information is an available, based on that the entire planning exercise for their development should be undertaken and then implemented.

- (6) We have suggested to divide these villages into three areas, on the basis of our study. It is our clear opinion and recommendation that these 3 areas should be declared as pockets or clusters on the basis of the population.
- (7) Though the tribals have been rehabilitated in the villages which are not per se tribals, but the villages in which they were staying prior to rehabilitation were purely tribal villages. They should be given the certificate of being tribal irrespective of holding of land or otherwise. The holding of land should not be given much of significance in such cases.

In short, the displaced persons are originally from intensively populated tribal villages. They were displaced only because of irrigation projects. Therefore, they and their families cannot be deprived of the benefits which are available to tribal areas and tribal families. On the basis of this study we are of the firm opinion and clear opinion that these people should be given all benefits which are available to tribal, areas and tribal families; and on the basis of population they should be included in tribal clusters or tribal pockets.

# CENSUS STUDY OF PRIMITIVE TRIBAL COMMUNITIES

## OF Gujarat

- CHANDRAKANT UPADHYAYA

- RAVINDRA PANCHOLI

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

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

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

### POPULATION :

Community-wise inquiry of Primitive Groups showed that their population was among 12 districts of the State. Numbers of families district-wise were: Kolgha

community 8,807 (42.43%), Kotvaliya community 4,897 (23.57%), Padhar 3,358 (16.18%), Kathodi 2,417 (11.69%), and Sidi community 1,272 (6.13%). Their total population was 1,00,639, wherein males were 51,462 and females 49,177.

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

#### **EDUCATION :**

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

#### **RESIDENCE :**

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

#### **HEALTH :**

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

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

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

#### **OCCUPATION :**

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

#### **LAND :**

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

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

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

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

(23.84%) families, Rs.8001-10000 3,636 (17.52%) were found, whereas there were only 4,000 (19.27%) families getting annual income of more than Rs.10000.

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

#### **DEBT :**

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

#### **GOVERNMENT ASSISTANCE :**

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

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

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

#### **GIST :**

- (1) Among the total population 1,00,639 of Primitive Groups, 73.91% illiteracy has been found.
- (2) Out of the total surveyed families, 99.51% families have their own building. 90.36% families reside in the buildings on rent, whereas the number of families not having their own building was found to be 28 (0.13%).
- (3) Out of the total population of Primitive Groups, 448 persons had been found suffering from various sickness. Out of them, only 104 persons had got aid for health from the Government.
- (4) Out of the 20,758 families of Primitive Groups, 17,653 (84.96%) families had been found to be living under poverty-line.
- (5) Out of the total Primitive families, 16,978 (81.80%) families were dependent only on labour (farm-labour, forest-labour, labour).
- (6) Out of the total families, only 3,621 (17.44%) families had their own land. Among owned land, 1,042 (28.78%) families holding irrigation land were found.
- (7) Out of the total land, 16,957 (81.69%) families had expressed their desire to do new occupation. Over and above the traditional occupation, they had expressed their desire to do new and modern occupation also.

#### **SUGGESTIONS :**

- (1) In Ashramshala, children of Primitive Groups should be given priority in admission.
- (2) As these people go out of their villages for labour, they are unable to educate their children. In these areas, separate Ashramshala should be opened in Primitive Groups.
- (3) The residences that are being prepared by the Government for Primitive Groups should be suitable for their tradition. For this, by contacting Primitive Groups, their suggestions about the erection of the building and occupation should be taken.



- (4) On Primitive Groups area, after taking into consideration distance along with the population, primary health centers, sub-centers should be raised. Along with this, peripatetic dispensaries should be raised or voluntary service organizations should be encouraged to organize such dispensaries by monetary aid.
- (5) The rates of wages that have been fixed by the Government should be got executed strictly. Besides this,
- (6) Over and above the traditional occupation, if view and modern occupations are taught to them, they will undoubtedly be able to become monetarily self-supporting.
- (7) If the necessary means along with subsidy and training for the new occupation that they have desired to start are given to them, their progress will be able to take place.

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

- DR. REKHA K. MEHTA

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

I hope that by announcing 1999-2000 as "Gram Sabha Year" Panchayatiraj Institutions will work effectively and become the living conductors of self-independence."

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

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

**AREA OF STUDY :**

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

- |                     |                                      |
|---------------------|--------------------------------------|
| (1) South Gujarat   | Valsad District and Navsari District |
| (2) Central Gujarat | Vadodara District                    |
| (3) North Gujarat   | Sabarkantha District                 |
| (4) Saurashtra      | Junagadh District                    |
| (5) Kutch           | Kutch District                       |

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

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

(1) **Valsad and Navsari District:**

<b>Valsad Taluka</b>	<b>Vansda Taluka</b>
1. Abram	1. Vadichanda
2. Marla	2. Ghodmal
3. Ronvel	3. Keliya
4. Tithal	4. Kardej
5. Pardi Parnera	5. Pipalkhed

(2) **Vadodara District**

<b>Vadodara Taluka</b>	<b>Chhotaudepur Taluka</b>
1. Chhani	1. Ronvad
2. Dashrath	2. Ghelvant
3. Sakarda	3. Ghanghoda
4. Fajalpur	4. Singla
5. Undera	5. Gabadiya

(3) **Sabarkantha District.**

<b>Himatnagar Taluka</b>	<b>Khedbrahma Taluka</b>
1. Pural	1. Lakshmipura
2. Bavgar	2. Kalot
3. Hadiyel	3. Poshina

4. Takhatgadh

4. Kajavas

5. Nikoda

5. AmbaMahuda

**(4) Junagadh District**

**Vanthali Taluka**

**Talala Taluka**

1. Batvada

1. Vadla

2. Ravabni

2. Virpur

3. Dhandhusar

3. Borvar

4. Balot

4. Samresi

5. Navlakhi

5. Ganiyavad

**(5) Kutch District**

**Mandvi Taluka**

**Bhuj Taluka**

1. Motobamja

1. Bhoojodi

2. Moti Raman

2. Deshalpur

3. Bhimbhra

3. Chhachhda

4. Jurgapur

4. Vadasar

5. Janakpur

5. Golpar

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

### **AIMS OF STUDY :**

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

### **METHODS AND TECHNIQUES OF STUDY :**

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

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

## **CHAPTERIZATION :**

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

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

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

The third chapter is on Gram Sabha.

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

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

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

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

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

The summary and suggestions of the study are as under:

## **SUMMARY :**

- (1) At the end of survey study of Gram Sabha in five districts of Gujarat, it has been known that most of (about 80 per cent) the Repliers do know more or less about Gram Sabha, but very few Repliers were found who had exact information, whereas 20 per cent Repliers did not know anything about Gram Sabha.
- (2) It was known that Gram Sabhas are being held in certain villages under study. Gram Sabhas held in certain villages were actually attended also. But it was known that still in the remote areas and in the backward areas Gram Sabhas are not being held

regularly. By taking certain areas, the Sarpanch and Talati inform that Gram Sabhas were held. People are still lagging behind in education and do not know the law properly. Also people, officers, Sarpanch and Talati do not take interest in holding Gram Sabha. Hence it was known that in some villages Gram Sabhas are not being held. It is the complaint of the people that "we are not going because nothing is being done for us." Consequently, the proportion of the Repliers who go regularly in Gram Sabha is low, whereas the Repliers going casually are more.

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

they have to fetch water from a distant place. There are hand-pumps in certain villages but they are very few. They are not enough.

- (6) In some villages, on account of Gram Sabha, people of all communities were found sitting together and discussing. Harijans were also found to have been allowed to sit with them and discuss the problems of the village cooperatively. However, it was known that in certain villages still untouchability is observed with even Harijan Sarpanch.
- (7) Where Gram Sabhas are held regularly, they are held at least twice a year (May and November). Moreover, in unavoidable circumstances if necessary, Gram Sabhas are held more than twice, whereas in certain villages it was known that, Gram Sabhas are held every month, but their proportion is very less.
- (8) In order to make Gram Sabha more active, its meetings should take place regularly, and Gram Sabha should be arranged by informing all the members about the same, at their convenient time and place.
- (9) 95.6 per cent Repliers inform that the people have benefited as the development works have taken place on account of Gram Sabha.
- (10) Administration of Gram Sabha is being done by Sarpanch, and in his absence by Up-Sarpanch.
- (11) In Gram Sabha all the members of Gram Panchayat remain present. Sometimes it happens that due to some circumstances certain member may be absent.
- (12) 60.8 per cent Repliers inform that Gram Sabha is held during the day time, whereas 39.2 per cent Repliers inform that they are held at night.
- (13) 60 per cent Repliers inform that the points to be discussed in Gram Sabha are decided in advance. 40 per cent Repliers do not know about this.
- (14) The Repliers say that in case of any quarrel or mischief in Gram Sabha, the leaders of the village and elders adopt a way of settlement by persuasion.



- (15) For quorum in Gram Sabha, the required number of voters present is 50 voters or 10 per cent of the total number of voters, whichever is lesser in the two. If the quorum does not take place, Gram Sabha is postponed and is kept again on the next day, which is informed by the Repliers. But sometimes it is not also arranged, because whether Gram Sabha is to be held or not rests with the will of Sarpanchs and Talatis.

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

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

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

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

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

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

## ATROCITIES ON TRIBALS

- by : Dilipbhai Parmar

The atrocities on tribals have become like a common events these days. The social structure in Indian Societies is based on castes. There have been several levels between one and other castes. As it happens every where, so here too, the upper class or castes have been exploiting the lower class or lower castes. The kind of atrocities on tribals both in India and Gujarat have been also a part of such exploitation.

A number of measures have been taken to improve the socio-economic conditions of schedule castes and schedule tribes. They have to face a number of assaults, insults and harassments. Often, in some cruel incidents, they are deprived of their property or their lives too. A variety of atrocities are faced by them for some historical, social or economic reasons. Nevertheless, with spread of education, there has been a consciousness generated and they have become aware of their rights and have been also asking for the rights.

There was a Civil Defense Act of 1955. Government have amended the Act and a new Act, known as schedule castes and schedule tribes (control of atrocities) Act, 1989 has come into force. The present study was undertaken under the provisions of the said Act of 1989.

### FIELD WORK :

For conducting this study, we have taken those atrocities cases, which were registered in the office of the vigilance officers of the districts of Sabarkantha, Panchmahal and Vadodara. Several of these cases were identified for further detailed investigation during of field work. The cases included inter alias cases of Harassment, Inter-caste Marriage (Patel-vs.-Schedule Tribes), cases of assault and severe beating, Rape etc. Detailed information was collected on these cases and on attempt was made to have a through study of these cases.

### REASONS OF ATROCITY AS REFLECTED FROM THE STUDY ;

If we try to look at any phase of conflict in a community life, we find a complicated and complex - work of conflicting self-interests, may it be an international event or a political event or an economic event,

or a caste/ class based conflict or the problems between employer and employees or it may be the matter of religious interests.

If we go deep one make an analysis's of such confirm, only we can find out true cases and find out true facts. The reasons can be categorized as below:

1. Economic
2. Religious
3. Politics of power's tug of war
4. Mutually conflicting and common interests.
5. Social and cultural causes.
6. Side-effects of the efforts of planned development.

#### **SUGGESTIONS TO PREVENT ATROCITY :**

Atrocity is a social problem. It is not acceptable in any form. Mainly atrocities are done on weaker and backward classes by stronger and powerful classes of society.. It same efforts are undertaken for the prevention of atrocities, if they cannot be totally stopped, its intensity can be reduced and lessened. Such preventive measures are :

- To increase the level of literacy / education
- To bring awareness among the schedule tribes
- Urbanization
- To accelerate the expansion of communication
- Industrialization.

What can be done to prevent the atrocities and now this problem is to be addressed to immediately ?

Here are some suggestions :

- (1) Economic Independence is most essential to prevent the atrocity against schedule tribes.
- (2) To redress the grievances on and when the complain against the Civil Defense Act is brought to the notice without any delay.

- (3) Regular and Frequent Police Patrolling at the vulnerable places / areas / sensitive villages.
- (4) Offend the proper punishment is not awarded to the responsible persons/ factors for want of significant evidence of atrocity / assact such evidences need be collected with the help, assistance and guidance of the Police Officers.
- (5) The cases of atrocities are investigated by officers not below the rank of Deputy Superintendent of Police.
- (6) Even PASA or other suitable legislation is applied to the offenders of Atrocity Act.