

## Particular Vulnerable Tribes of Gujarat

**Dr. Ravindra Pancholi**

Asst. Professor, Mahadev Desai Gram seva sankul, Randheja, Gujarat Vidyapith,

Received: November 19, 2018

Accepted: December 27, 2018

### Particularly Vulnerable Tribal Groups of Gujarat (PVTGs)

In the State of Gujarat, there are Thirteen districts having large tribal population. It starts from series of hills spread in Danta Taluka of Banaskantha district.in Aravalli and Sabarkantha district talukas : Posina, Khedbrahma and Vijaynagar are tribal oriented districts. It then turn to down south and covers the north and east borders of Panchmahal district; then passes through Rajpipala division in south direction; goes further to Mandvi Taluka of Surat District, reaches to Vansada and Dharampur talukas of Valsad district and ultimately covers the whole of The Dangs district. The hilly and forest areas located on this eastern strip of Gujarat State is covered with the ranges of mountains of Aravallis in North, Satpuda and Vindhyaachal in East are mainly inhabited by Tribal communities. The entire area of this eastern strip of the state covers 20 thousand square miles.

The most of the tribal population of the state resides in Fourty Nine blocks of eastern strip. In most of the Talukas having more than 50 % of people belong to tribal communities. The Thirteen districts are :

- Sabarkantha, Aravalli and Banaskantha in North
- Dahod, Godhara, Chota Udepur, Bharuch and Narmada in Center and
- Surat, Tapi, Navsari, Valsad and the Dang in South.

The scattered tribal population is also found in other districts. Other areas are forest areas of Gir in Junagadh district and surrounding of Nalsarovar in Surendranagar and Ahmedabad districts.

### Tribal Population :

According to 2011 census of India Tribal population is 10.42 Crores (10,42,81034). In Gujarat, there are 89,17,174 tribal people belonging to 25 tribal Groups, 14.75 percent of total population of the State (census 2011). That means, every seventh people, is a Gujarati belongs to scheduled tribe. Gujarat is on number fourth in terms of tribal population of the country.

### District wise Tribal Population : Census 2011

No.	Name	Population	Male	Female
1	Gujarat	8917174	4501389	4415785
2	Kachchh	24228	12825	11403
3	Banaskantha	284155	144355	139800
4	Mahesana	9392	4879	4513
5	Sabarkantha	542156	272531	269625
6	Gandhinagar	18204	9711	8493
7	Ahmedabad	89138	47106	42032
8	Surendranagar	21453	11068	10385
9	Rajkot	24017	12504	11513
10	Jamnagar	24187	12415	11772
11	Porbandar	13039	6730	6309
12	Junagadh	55571	28463	27108
13	Amreli	7322	3856	3466
14	Bhavnagar	9110	4751	4359
15	Anand	24824	12761	12063
16	Kheda	40336	21057	19279
17	Panchmahals	721604	368348	353256
18	Dahod	1580850	793305	787545
19	Vadodara	1149901	586665	563236
20	Narmada	481392	244524	236868

21	Bharuch	488194	250398	237796
22	The Dangs	216073	107539	108534
23	Navsari	639659	319740	319919
24	Valsad	902794	450976	451818
25	Surat	856952	432089	424863
26	Tapi	679320	335958	343362

### Particularly vulnerable tribal groups of India :

In the beginning of Fifth Five Year Plan (1974 to 1979), the Ministry of Welfare conducted a workshop on "Welfare of Primitive Tribes" in January 1975. Thereafter, this matter was also discussed in the meeting of the Commissioners and Chief Ministers of all the States, held in October 1976. On the basis of their recommendations the Ministry of Welfare issued directives to prepare a Project Report for developmental plans/schemes for Primitive Tribes. The Government of India also issued necessary guidelines for declaring most backward tribal communities as "Primitive communities".

The guidelines contained following criterion for declaring the particular tribe as a Primitive tribe :

1. Low level of literacy
2. Declining or stagnant population
3. Per-agricultural level of technology and extreme economic backwardness

Considering these criterion, 75 tribes, out of 658 tribes were declared as Primitive tribes.

### Primitive Groups in Gujarat :

In Gujarat, there are 25 scheduled tribes groups. A distinct characteristic of most of the tribal groups is that usually they live in small habitations. Secondly, they greatly differ in terms of education level, economic situation and socio-cultural life. Out of twenty five tribes in Gujarat, some tribes are in very pathetic conditions. These tribes have been classified as 'Primitive Groups'. To provide them benefits of development in all aspects of life number of schemes have been worked out both by Government of India as well as by Gujarat Government. As per the norms mentioned above, the Government of India had declared following of the various tribal communities of Gujarat State as Primitive Groups :

- Kotwalia and Kathodi tribes in the year 1978.
- Padhar and Siddi tribes in the year 1982
- Kolgha tribe in the year 1983.

These five primitive tribal groups are spread over 15 different districts of the State.

### No. of PVTG Household in Gujarat (PVTG Survey, 2005, 2014-15 TRTI)

Name	2005 (No. of families)	2014-15 (No. of families)	2005 %	2014-15 %
Kolgha	8879	9898	37.82 %	36.47 %
Kotwalia	5226	5997	22.26 %	22.09 %
Padhar	4711	5538	20.06 %	-
Kathodi	2805	3388	11.95 %	12.48 %
Sidi	1858	2335	7.91 %	8.60 %
Total	23479	27140	100 %	100 %

### District wise PVTG Population in Gujarat : (PVTG Survey, 2005, 2014-15 TRTI)

District	Taluka	Village	Family		Population		
			2014-15	2005	Male	Female	Total
Sabarkantha	1	5	254	182	369	376	745
Bharuch	2	6	211	181	343	340	683
Narmada	2	73	933	946	1848	1802	3650
Surat	10	267	7559#	6522	14230	13850	28080
Navsari	3	112	3545	3276	6961	6794	13755
Valsad	4	143	6179	5280	13311	13134	26445
Dang	1	17	602	523	1108	1033	2141
Ahmedabad	4	7	2205	1865	5277	4534	9811
Surendranagar	1	8	3334	2846	7837	7251	15088

Bhavnagar	5	5	102	103	189	201	390
Rajkot	6	6	263	228	604	576	1180
Junagadh	7	30	1394*	1123	2694	2536	5230
Jamnagar	5	8	389	307	819	784	1603
Amreli	6	8	68	76	169	155	324
Porbandar	2	2	18	21	39	50	89
Total	59	697	27140 <sup>o</sup>	23479	55798	53416	109214

\* Including Gir Somnath

# Including Tapi

<sup>o</sup> Including other districts of Gujarat

## Socio – Cultural profile of PVTGs of Gujarat

### KOTWALIA –

Kotwalia tribe is mainly found in South Gujarat region. Some people believe that Kotwalias have been derived originally from Gamit tribe. Kotwalias have also been known as Vitolia which means that they were in contact with inferior people or broken the norms of the tribe and hence have degraded their original status. Two other clans of Kotwalia tribe are known as Barodia, and Vansfodia. The term Vitolia came in use as Kotwalia shared common habitation with valmiki caste treated as lower caste. The main traditional occupation of valmiki caste was carrying dead animal skin the hide. The leather workers had the low status in Hindu caste system. Some of the Kotwalia, families degraded themselves who started living in villages of low caste people and used to accompany valmiki, due to this reason they were considered as 'Vitolia'.

Besides the Kotwalias used to have more contact with Bamboos. They used to make various items from Bamboos, for which the Bamboos are to be broken. The Bamboo in Gujarat is called 'Vans' and the process of breaking is known as 'Fodvu'. Therefore they used to be known as Vansfodia (those who break the Bamboos).

Some of the Kotwalias in initial stage used to work as Kotwal – guard – in-charge of the gate of a fort. So they were known as Kotwalia. These are all inferences of possibilities. Nothing can be said in surety.

In Gujarat, habitation of Kotwalia tribe is mainly in the districts of Surat, Tapi, Navsari, Narmada, Bharuch, Valsad and Dangs. The population in 2005 survey 21,411 people.

The economic system of Kotwalia is on their traditional occupation of bamboo-craft work. Bamboo work provides them earnings to live. Therefore, the bamboo is blessings for Kotwalias. Most of the family members are engaged in activities related to bamboo work. The male members of the family bring Bamboos from the forest. Then they cut the bamboos, prepare different size of chips from them according to requirement of the product. Different kinds of chips are required for different products. Therefore, various kinds of chips are prepared after cutting the bamboos. Then the female members of the family make various items such as basket, purse, mats, fishing nets, mat for earthen house walls etc. by using the chips of the bamboos. The final products are marketed and sold by the male members of the family. They sell these items in bazar, Hat and in Villages.

Beside Bamboo work, the Kotwalias also go for agricultural labour work. About 3 months in a year they do agriculture labor work and support their family. Some times they do not get labour work, therefore, many a times, they do not get two square meals. They have to satisfy themselves with only a single meal during whole day. Kotwalias are also found occupying themselves in Poultry, fishery and animal husbandry.

No. of Household	-	5226
Population	-	21411
Male	-	10817
Female	-	10594
Literacy Rate	-	35.53
Male	-	39.04
Female	-	31.97
Sex ratio	-	979

### KOLGHA-KOLACHA :

In Gujarat kolghas tribe live in Surat, Navsari, Valsad and Dangs districts, and their population according to census 2001 was 48,419 and according to survey done in 2005-06 was 41,395. They originally belong to Khandesh area of Maharashtra. The condition of Kolgha tribe in this area was like slaves of medieval period of feudal society. They were known as very hardworking and diligent people. They have no information about the origin of their name 'Kolgha'. They are also known as Kolcha, Dhorkoli and Tokare Koli. Though all

these are sub groups but have common characteristics. The tribe is considered as untouchable even by other tribes. 'Dhorkoli' . eat the meat of cattle (Dhor), so they are known as Dhor-Koli. The other sub-group prepares baskets (Tokra) with bamboos, are known as Tokra-Koli.

The Kolghas originally used to be engaged in catching the frogs from the ponds. Now this occupation has been totally decayed; therefore they have taken up different occupations in different areas. Those who live in or around urban areas, have taken up petty jobs in factories and other labour work.

Their main occupation in these villages is grazing cattle and working as agriculture labourer. They sometimes construct their own huts on the land of land-owner with whom they are employed. Their residences are located in corner site. Such place is known as Kolgha place where Kolghas stay.

Thus Kolgha tribal community labourers serve to Dhodia and Kukana tribal farmers; and in return they get food-grains, money and material. Kolgha tribal people go for working in sugar factories, where they get job for a couple of months in the year. They work as labourer to cut and collect sugar canes. Some of the Kolgha families work in chiku and mangoe farms. They have an expertise to prepare farm-land required for fruit plants.

No. of Household	-	8879
Population	-	41396
Male	-	20876
Female	-	20520
Literacy Rate	-	33.62
Male	-	38.94
Female	-	28.21
Sex Ratio	-	983

**Kathodi :**

The Kathodi primitive tribe-group of people are also known as Katkari. Both these names have been derived from their main occupation to make 'Katho'. They have two sub-castes, viz. Dhor-Kathodi and son-kathodi or Dho-Katkari and Son-Katkari. The Son-Kathodi(Son-Katkari) people do not consume beef; but the Dhor Kathodi do consume beef. That is why, the Dhor Kathodis are considered to be rather inferior. But in all other respects speech, dilacts, apperances, other customs etc. both Dhor Kathodi and Son Kathodi are equal and no distinction is observed. That is why they are considered to be belonging to single sub tribe.

They are people who are expert and experienced in preparing 'Katho'from the 'Kher'trees essences. They are usually found to have been working in making of coals from firewood, collection of gums from certain trees (Babul, Kher, Gugal etc.) and doing agricultural labour works.

Now in the current survey, conducted in 2005 (Tribal Research & Training institute) the population of Kathodi tribe people was found to be 12692.

The original occupation of Kathodi tribe was to prepare 'Catchue' from the essence of Kher trees in the forests as well as to manufacture coal out of firewood from the jungle. But now, the Kher trees in the forests are not found easily, and the demand for indegnous coal is also declining heavily. Therefore, their original occupation has been almost stopped. The Kathodis, therefore, have turned to agriculture labour, animal husbandry and such other petty occupations which do not provide them adequate earnings. Besides, Kathodis are found migrating in search of labour work and often resort to labour work on road sites. Usually they do not get local labour work during winter and summer and therefore they migrate to outside places, wherever labour work is available. In monsoon they return home and do agriculture farming or agriculture labour work.

No. of Household	-	2805
Population	-	12692
Male	-	6477
Female	-	6215
Literacy Rate	-	22.43
Male	-	26.28
Female	-	18.45
Sex Ratio	-	959

**SIDDI -**

Siddis are totally negro genesis people. They are strongly built, tall and black. Their hairs are curly like wool, the jaws are forthcoming/prominent and the lips are rather thick. The Siddis at first sight, differ from any other king of tribals or non-tribals.

Siddis are also known as Siddi Badshah. They were of African origin. There have been several views and beliefs about their coming to India from Africa-who brought them, how they came, why they came etc. one of the opinions expresses that Siddis were brought to India from Africa by Portugese people as slaves.

Besides, one another opinion expresses that the Siddis were purchased as slaves and brought to India though land route by several of Middle Asian people who had attacked India several times during medieval period of history. Thus, according to this theory, Siddis have not come to India directly from Africa but via middle and Asian countries.

Siddis of Gujarat are very king hearted and simple in nature. They are 'easy go lucky' people, usually careless about tomorrow's worries and just happy by themselves. That is why, perhaps, Siddis have been known as 'Siddi Badshah'. Even Siddis themselves address each other with such name.

It is also said that 'Siddi' is nothing but another name to mean 'Habasi' or a negro. Iranian people used to address Arabians as 'Taazi' and to Turks as Tajeks; likewise, they called Habasis (Negros) as Siddi.

As far as Siddi' habitation in Gujarat is concerned, there are several stories. One of the stories contain that Siddis first entred the village of Ratanpur of Jhagadia Taluka of Bharuch district. Some other people believe that Siddis were brought to Gujarat to work in the mines of Akik; and thereafter they must have migrated to other places of Gujarat. There is an important matter to subscribe this view. Even to-day the original 'BabaGor's Dargh' is there in Ratanpur (Dist. Bharuch) and every year a great Urs is organized there. Unless at some point of time, some important Siddi population being there, how could there be such a big, famous 'Babagor Dargah'?

In Gujarat State, the Siddis residing in the districts of Junagadh, Porbandar, Amreli, Rajkot, Jamnagar, Surendranagar and Bhavnagar (that is whole of Saurashtra region) have been included in the list of Sheduled Tribe (ST) people, but those residing outside Saurashtra region are not considered to be belonging to Schedule Tribe (ST) people. There, outside Saurashtra, they are covered in the Socially and Economically Backward communities (SEBC). In the 2005 survey, the number of Siddi people in Gujarat State was found to be 8,816.

Those Siddi families having agricultural land, perfrom all kinds of agricultural functions done by an ordinary farmer in a village. Some Siddis (in Jamnagar and Rajkot district) know the work of 'Bandhani' (tide and dye) on a cloth; which is a specific art of making a design on coloured wloth with the help of tying the cotton thread. The Siddi women do household work at the places of their masters. This work include looking after the animals, keeping the place clean, disposing properly the cow-dung, and also the work of house maid. Thus, she has more than half day's work at the master's place. Thus, they too are willing workers for any kind of labour work.

No. of Household	-	1858
Population	-	8816
Male	-	4514
Female	-	4302
Literacy Rate	-	67.62
Male	-	76.28
Female	-	58.60
Sex Ratio	-	953

**PADHAR :**

Padhars are rather dark in complexion, middle built, stout in structure and very strong bodied. In a way, they resemble Kolis of Gujarat; but we do not find any kind of their blood relation with Kilis. Perhaps Padhars are cross-bid of Koli and Rajput blood.

There are several legends about origin of a tribe. Likewise, there have been several legends about origin of Padhar tribe too. Historically, we do not have any link to find out the where about of Padhar's origin, but there have been several inferences and beliers. Some are narrated below :

There was a Godess 'Hingalaj' who was moving out with her sister Bhurekh. How much they walked, one dosenot know but ultimately moving here and there for long distance, they now reached Sindh region. It was now a night time. The Godess Hingalaj had twelve (12) sons with her and a bird called 'Pansi'. All the twelve sons of Godess hingalaj were absolutely tired and they lied down on the ground quite exhausted. They slept

soundly. Now mother the Godess Hinglaj was worried that, when the children will get awake from the sleep, they will be hungry, and what food to be given to them ? so she entred into Sindh region, where one of her sisters, Sindhu was staying. But Sindhu was not at her home that day. But the Godess Hingraj stole some root vegetables from her house and started back to her place. But Sindu met her on way. Lest the sister Sindhu comes to know that she had stolen some root vegetables from her house, she hurriedly hid them in her long hairs and requested Sindhu to give her some food for her hungry Children. both of them returned her home; where Sindhu gave her some root vigitables and fish. Now Godess Hingraj hurriedly walked back to the place and came on the bank of Nal Sarovar. She dropped the root vegetables and fish in Nal Sarovar. The number of fishes increased there in Nal Sarovar as well as the new root vegetables also grew out of the stock she had deopped in. incidently the entire Padhar tribe on the bank of Nal Sarovar almost totally survive on these two items – fish and root vegetables, both available from the Nal Sarovar. Pandhars therefore consider this to be gift from Godess Hingraj. During the present survey conducted 2005 their population is estimated at 24,899 people.

In Padhars life, Nal Sarovar is in the central position. For their food they depend on Nal Sarovar; they get fish from it and they also get root vegetables from the Nal Sarovar, Nal Sarovar has water during monsoon; but in winter it starts getting dry and in summer it is entirely dry. So during winter and summer, as the water of Nal Sarovar start, gradually disappearing, the Padhars start to dig out the ‘Bid’ abd ‘Theg’ – both nutritious root vegetables from the below and store it for future use.

Some Padhars have been associated with working as labourers either in earth work or road sites or construction work. For earth work, they go anywhere, where the Government have been starting labout work to provide employment. Such earth work includes construction work of canals, small dams (Pala), construction work of Nala on road sides or even drainage work.

No. of Household	-	4711
Population	-	24899
Male	-	13114
Female	-	11785
Literacy Rate	-	26.97
Male	-	36.41
Female	-	16.58
Sex Ratio	-	899

**Literacy :**

There are five basic systems of socialization. System of education is one of these important systems. The education has played very significant role in the matters of decision making in the areas of economic, social and political spheres in modern times. Usually in rural economy, we find the traditional economic system, culture, customs, mores and techniques. There has been definite change in these traditional systems due to education. Thus, education is a main key to socio-economic development and transformation.

Education is a basic need for a child. Despite this, the real picture is different than what it ought to be. A number of persons, both in India as well as in Gujarat State, lead their entire life without attending a school. Primitive tribal communities are far behind in education. The Backward Class Commissioner, in his 18<sup>th</sup> report has clearly indicated that quick spreading of education is a primary need for development and improvement of scheduled tribal people in order to bring them in the national mainstream. Economic development is based on education and skill of communication.

According to 2001 Primitive Tribe Survey, there was effective education rate at 26.09 percent which has gone up to 34.21 percent in the year 2005. Among various primitive tribes the effective education rate (the rate of literacy) was found as below :

Kotwalias	-	35.53 percent
Kolghas	-	33.62 percent
Kathodis	-	22.43 percent
Siddis	-	67.62 percent
Padhars	-	26.97 percent

**Housing –**

Each society has its own and distinct way of living, food habits, occupations and customs. All these things differ from place to place. Shelter is one of the basic requirements fro human beings. The tribal communities



usually stay in the forests and hilly areas; and in order to protect themselves from the wild animals as well as from other natural calamities, they need secured place to live. They need to adjust with the society; participate in the social events occasionally. On such social events, religious ceremonies and celebrations, the need for a steady residence is all the more necessary. In human life, there have been several processes, right from the birth of a child to the death of a member in the family. Therefore, to have a security and protection of the members of the family, residence is a significant requirement.

It can be seen that, despite very intensive efforts by Government, 1482 primitive tribe families are yet without their own houses.

**Primary Occupation in PTG –**

In reference to PTGs of Gujarat picture is like below Consequent upon their contact with non-tribal world, wide socio-economic differences have come to be observed among the tribal population of India. Considering these factor of differentiation in their eco-system, traditional economic pursuits, beliefs and practices, and recent industrial and urban impacts, vidyarthi L.P. has classified the tribal population of India into six occupational types. These are (1) Hunters and food gatherers (2) hill cultivators (3) plain farmers (4) simple artisans (5) cattle keepers and (6) industrial urban workers.

(Source : Strategy for tribal development in India – 1975).

The economic system of Primitive tribes is at primitive stage as they have to depend on other communities. The sources of income in primitive tribes are very much limited. Their income is not sufficient for their maintenance. The primitive tribal families covered under the study numbered 23479; and they were found engaged in various kinds of occupations. The classification of families according to their main occupations is shown in Table :

Primary Occupation	Kotwaliya	Kolgha	Kathodi	Siddi	Padhar	Total
Small children/oldage	3712	9678	3589	2305	9656	28940
Cultivator	40	588	46	211	720	1605
Agriculture labour	1000	1236	1485	158	78	3957
Casual labour	2178	23116	6094	2793	11080	45261
Service-Government	12	69	4	258	21	364
Service-Private	19	56	25	107	70	277
Business-Small scale	27	84	10	98	107	326
Skilled worker	10865	25	41	7	44	10982
Animal Husbandry	89	75	11	3	130	308
Fishing	0	5	10	7	49	71
Driver	4	25	3	124	31	187
Maid Servant	0	13	0	144	4	161
House work	22	444	15	285	300	1066
Student	3436	5976	1354	2281	2600	15647
Others	7	6	5	35	9	62
Total Population	21411	41396	12692	8816	24899	109214

(Source : PTG Baseline Survey-2005, TRTI, Gujarat).

Out of total 23,479 families under survey only 5,522 families own the land for agricultural purpose. (land holder).

**Basic amenities –**

The famous Tinbergen report (1971) of UN stated that “development implies not simply an increase in productive capacity but transformation in their social and economic structures” Following this, it is realized that development requires not only economic growth but also a concurrent and qualitative transformation of the society through social, political and cultural changes. It includes growth, modernization, increase in social facilities, political awareness etc. in terms of development infrastructural facilities play important roll in development here some observation regarding it is mention.

**Roads :**

Out of 697 villages studied, 655 village Panchayat head quarters were connected with pucca roads. In monsoon season 63 villages are cut off from outside world when there is a heavy rain. The cut off period for different villages is : 10 villages for 1 to 7 days, 16 villages for 8 to 15 days, 2 villages for 16 to 21 days and 1 village for nearly 4 to 6 months. In such a situation, people of 5 villages make use of boats in river as means of communication. People of 44 villages make use of other alternative roads. From 3 villages people find it difficult to move out.

**Educational Facilities :**

Education has a deep impact on one's social, economic and many other aspects. That is why, Government of India have made primary education upto 14 years compulsory. Besides, the incentives like Mid-day Meal, School uniform, free school books etc. are provided. This is to encourage people to take education. In the present survey an effort is made to find out the number of educational institutions in 697 Primitive Tribe villages, both for boys and girls.

The study done in 2005, it was found that there were primary schools in 692 villages, secondary schools in 111 villages and high schools in 54 villages. It shows gradual improvement in number of educational institutions in last 5 years.

Only 463 villages have higher primary schools and 185 villages have no higher primary schools, children go to nearby villages for studying.

**Drinking water :**

Water is an essential requirements of all. The drinking water facility is provided to primitive tribe group people at the places of their inhabitation through water-well, hand pumps, river etc. according to 2001 census, there were 558 water wells in the villages inhabited by primitive tribe people. In the present survey, there are 602 water wells in 503 villages, there are tubewells; but 194 villages do not have tube wells.

The above table indicates that 503 villages have drinking water facility during the whole year; but 194 villages have some difficulties in this regard. They particularly feel it difficult to get the drinking water at least during four months of March, April, May and June. In this regard, there are 107 villages who have to go upto 1 kmt. Or less to take the water; there are 72 villages, who need to go for 1 to 2 kmts. And 14 villages who need to go for more than 2 kmts. To get the water for daily use.

**Health and Medical Services :**

Huge amount is spent on health schemes. But the level of health services for primitive tribal people is far from satisfactory. According to 2001 survey, there were Primary Health Centers in 92 villages and Government dispensaries in 72 villages. In 2004-05 there were 186 Primary Health Centers and Government dispensaries in 116 villages.

**Migration of PVTG Family :**

Out of 23,479 primitive tribal families, 12,201 families were found moving outside their own village or outside their own district for work. Higher number of people were found moving from the districts of Sabarkantha, Bharuch, Valsad, Surendranagar and Ahmedabad and no family was found migrating from the districts of Porbandar and Rajkot. PVTG wise migration details are given in the table.

Migration	Kotwaliya	Kolgha	Kathodi	Siddi	Padhar	Total
Yes	1317	4931	1574	217	4162	12201
No	3909	3948	1231	1641	549	11278
Total	5226	8879	2805	1858	4711	23479

(TRTI 2005 Survey)

**Problems :****1. Low rate of Literacy :**

The rate of literacy is low among primitive tribes comparing to other communities. The illiteracy among the male population was 59.86 percent, and among female was 71.93 percent. Literacy among Siddis was 67.2 percent. But literacy among Kathodis was 22.42 percent.

**2. Problem of Housing :**

The study revealed that only 1,482 families did not have their own house. The rest of the families own their own houses. One would be impressed by this statistical presentation; but it could also be observed that often 6-7 person stay in one small house.

The houses constructed by primitive tribe people do not have proper light and ventilation facilities. Those families keeping animals such as goat or sheep etc. usually keep them in the corner of a house at least during monsoon. The animals share the space with the family members and the members.

**3. Superstitions :**

Nearly 21.40 percent of the total 23,479 families believe in Bhagat-Bhoova ( witch doctor) for treatment of various diseases. They also believe that, if a woman dies during delivery, she becomes a ghost/witch. Thus several such superstitions or blind faith is seen among the primitive tribes.



**4. Economic Problems :**

23.51 percent families own the land but the size is very small. Many times it is infertile so it is not economic to do agriculture. Various studies indicate that the education, health, infra-structural facilities are associated with economic progress of a community. Their skill have not been developed to sophisticated level hence unable to get employment of their choice.

**5. Lack of knowledge about Agricultural aspects :**

There were some families among primitive tribes who own the land for agricultural purpose; but these families lack the knowledge about agriculture. They were found making the least use of improved seeds. Chemical fertilizer or pesticides. The agricultural equipment deployed by them were of very elementary nature and inadequate too.

**6. Inadequate Irrigation facility :**

Only 1,254 families had irrigated land; whereas the rest of families (4,268) were dependent upon rain. Thus the inadequate irrigation facility prevents them from taking winter or summer crops.

**7. Lack of knowledge about schemes :**

The Government have formulated number of schemes for the development of primitive tribes. But for getting benefits the procedure is lengthy and complicated. The beneficiary has to produce many documents, such as certificate of Income, certificate of holding of land or that of a house etc.

**Suggestions ( made on base of 2005 PVTG base line survey):**

1. In these primitive tribe groups, the population in the age group 0-15 is 39. 15 percent. This provides the indications as to what the State will have to do for providing schools for their education, teachers for the schools, employment opportunities etc. in the year to come, in order to meet the challenges derived from state proclaimed schemes.
2. The tribal villages are located in remote area. Therefore, the teachers do not stay there. The schools are not regularly run. Therefore, these schools need to be inspected more frequently.
3. There should be special Ashram Shalas for the children of primitive tribe group people. Until this is realized, they should be given preference in concerned Ashram Shala.
4. There is reservation of Schedule Tribe people in employment and in education. The primitive tribe group people should get priority in ST reservations.
5. Migration is an important factor that hampers the growth of education. Or labour, they cannot impart education to their children. It is therefore suggested that special Ashram Shalas should be started in these areas, so that they can avail of the benefit of education.
6. In order to equip the primitive tribe group children for employment or self-employment, in the Ashram Shalas of Primitive tribe group areas, arrangements should be made to teach carpentry, blacksmith, electric wiring etc. along with agriculture. This will enable them to become self-reliant and earn better livelihood.
7. When the houses are provided to them under Government Housing Scheme, the houses need to be constructed with their participatory assistance; and such houses need to be provided to suit their specific requirements, as per their tradition.
8. The Primary Health Centres, the sub centre etc. should be started in this areas on the basis of population of primitive tribe people.
9. The area also need to be covered by a mobile van dispensary. Alternatively the voluntary organizations should be encouraged to start it for which financial assistance need to be provided to them.
10. According to findings of this study, 77.43 percent of total families are dependent for their livelihood on agricultural labour or casual labour. The Government have enacted the Minimum Wages Act, but its provisions are hardly implemented. It is suggested that the provisions of the Act are strictly enforced.
11. The Primitive tribe group families need be provided with a unit of two milk cows. Government should provide milk animals to those who have none.
12. The primitive tribe group people follow animal husbandry along with agricultural activities; but this is a limited activity. For persons following Animal husbandry occupation, adequate training should be provided regarding taking care of animals, marketing of milk, procuring fodder for animal etc.
13. In primitive tribe communities, different tribe has different traditional occupations. E.g. the Kotwalia tribe has an occupation of Bamboo work; and Kathodis have traditional occupation of manufacturing catechu (Katho), but this occupation is decaying. In order to re-juvenate this catechu occupation, it is necessary to plant Kher trees under forestation programme of Forest department. Besides, the co-operative societies need to be formed for providing raw material at lower cost and marketing of the products, in each category of traditional occupations.

14. Out of 23,479 Primitive Tribe families, only 12,067 families have been able to get Government assistance. Planning should be made to see that all primitive tribe group families are covered under suitable Government assistance schemes.

At last by development Gandhiji meant the development of man in his entirety, making him aware of himself as part of the development process, raising the standard of his living and life and giving him freedom not only from foreign domination but also from economic exploitation, economic indebtedness and intellectual servitude. It is the process of growth of man, gaining in self-confidence and becoming self-reliant and self-sufficient. (as quoted in K. K. Mukharjee et. Al "Development concept, programme and strategies, changing villages, Vol. 2, No. 5, 1981, p. 6)

#### References :

1. Enthoven R.E. 1922 The Tribes and Castes of Bombay Vol-II 1992, pp 236-237.
2. Sherring M.A. 1983 Hindu tribes and castes, Part-I, p. 325
3. Upadhyay Chandrakant 2001 Census of Primitive Groups of Gujarat And Pancholi Ravindra State – A study Tribal Research and Training Institute, Gujarat Vidyapith, Ahmedabad-180014.
4. Brahmbhatt Aswin 1998 Tribal Economic System – An economic study of Kathodi Primitive Tribal Group of Sabarkantha A Sociological Study for M.Phil Degree Course.
5. Shah Ghanshyam, 1983 Rural Development in Gandhian way Chaturvedi H. R. An Evaluation study. Centre for Social Studies, Surat (Gujarati).
6. Tribal Development A Glimpses into tribal culture and Commissioner, Gandhinagar. Development (Gujarat) Tribal Research and Training Institute, Ahmedabad.
7. Upadhyay Chandrakant 2000 Changes into Primitive Tribe people of 2001 the State due to development programmes of Gujarat State (unpublished Ph.D. Thesis) Gujarat.
8. Annual Report Ministry 2009- M.O.T.A., Government of India. Of Tribal Affairs. 2010
9. Arvind Kumar 2004 Tribal Development and Planning.
10. Census of India 2001 Government of India
11. Government of India 2001 Report of the working group for Ministry of Tribal Affairs, empowering, The Scheduled Tribes New Delhi During the tenth five year plan (2002-2007)
12. Monanty P.K. 2004 Encyclopedia of Primitive Tribes in India (part 1-2)
13. Nityananda Patnaik 2005 Primitive Tribes of Orissa
14. Shah P.G. 1968 Ethnic History of Gujarat
15. Singh K.S. 2003 People of India Gujarat (Part 1-2-3)
16. Tribal Sub Plan 2009 & 2010 Annual Development Programme, Government of Gujarat.
17. Upadhyay C. B. 2010 Primitive Tribal Groups of Gujarat
18. Pancholi R.R. Tribal Research and Training Institute Gujarat Vidyapith, Ahmedabad.
19. Patel B.S & Patel P.R. 2015 Primitive Tribal Groups of Gujarat (unpublished survey report)
20. Tribal Research and Training Institute Gujarat Vidyapith, Ahmedabad.