

**Changes in Lifestyle of Tribes:A Case  
Study of Eight Tribal Groups in  
Mumbai and Thane District**

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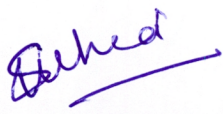
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## STATEMENT BY THE CANDIDATE

As required by the University rules, I wish to state that the work embodied in this project titled 'Changes in Lifestyle of Tribes: A Case Study of Eight Tribal Groups in Mumbai and Thane District' forms my own contribution. This work has not been submitted for any other degree to any other University. Wherever references have been made to previous works of others it has been clearly indicated and included in the Bibliography.

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( Dr. Shashi Arunkumar Mishra)

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## CHAPTER I.

### **Introduction**

We have now entered in the twenty first century but if we look around us, we find that the issues and problems of tribal society are the same as those a few decades ago. Change has long been an ongoing process in human society. The tribes are no exception to this process. However, the pace of change has been very slow. Traditionally they do not have any idea of mobility. It is known that they are not a stratified society.

In the Indian continent, tribes have been parts of Indian civilization, since contact and communication always existed. Of late, particularly during the late British era and after independence things changed drastically. It began with the development of tribes through five year plans, bringing them to the mainstream of Indian society and culture. Most of the development programs failed to achieve the expected results. Further, after the 1990's, the process of globalization has in fact put the tribes of India in a rather difficult situation. Undoubtedly some among have become elites; but by and large the poverty situation has worsened among them.

Every Society comprises different communities small or large, each with a distinct culture. Sociologists look at community and sharing a community sentiment, an association which fulfils not this or that specific interest, but totality of interests. However, no community tends to be self sufficient any more, as members are born and brought up in one community, they share its cultural tradition and feel affiliated to it, but also come to associate themselves with number of other associations for fulfilling their varied interests.

In the early nineteenth century Thana was one of the most heavily forested districts in Bombay Presidency. Some of the early reports testify to this fact. The description



of captain Dickenson in his reports on the inland parts of this collectorate show that at the end of the Peshwa's rule the whole country was lying waste and unpopulated. That upto about 1850 wasteland was everywhere so abundant as to create a feeling of despair about the future of the district, that the increase of cultivation was so much desired that the poorest people were allowed to cut down as many trees as they liked merely for the purpose of clearing the land and that wood itself was as abundant that everyone cut where and as he liked. Before the British took over the district in 1818, the adivasis the kolis, Bhils, Katkaris, Thakurs, warlis and other were dependent almost entirely on the forests for their survival. They practiced dalhi or shifting culture by burning down the trees, prepare the ground by crude methods and after the crop was raised raised abandoning the patch and taking up another by paying eight annas per acre. The same spot was seldom used before seven years had elapsed. For part of the year the adivasis lived on fruits, roots berries, small game etc. they managed to survive by raising a meager crop, by sale or barter of forest produce and by occasional plunder of the more prosperous villages in the plains

### **Meaning and Definition**

There is no unanimity in the definitions of Tribe. We may describe it as a community comparatively smaller in size and largely nomadic in character. It possesses rudimentary technology. Social organization of the Tribe is simple and in closer contact with nature. Almost all Tribes are dominated by bonds of kinship, religion and magic. They change at slower rate.

According to Paddington a tribe is a group of people speaking a common territory and displaying a certain homogeneity in their culture. They have four qualities for the small community. They are distinctiveness, smallness, homogeneity and self sufficiency. Robert Redfeild in 1955 has put forward four qualities for the small community. They are distinctiveness, smallness, homogeneity and self sufficiency. India's Tribal population provides an important and interesting component to its

multi-faceted culture. Though the Tribal people comprise about 8.1% that is, about 68 million people, of the population of the country, they are numerically as well as culturally, a significant category. According to the research done by the researcher in Maharashtra the tribes that are most found or the Tribal community that is mostly found are Bhils, Warlies, Thakurs.

In simple language Tribes are those people who are close to nature and are mainly dependent on nature for their day to day needs. They are nomadic in nature and live in isolation. They mostly live in groups and interact with each other in their own language. They are very few in numbers and can easily be recognized by others. As they look and behave very differently when the village and the city people. Name of some of the Tribes in India are Nagas, Garos, Santhals, Hos, Gonds, Todas, Andamanese, Nicobarese, Warlis, Thakurs, Baigas, Khonds, Mizos, Lepchas, Badagas, Sentinalese, Kotas etc.

In spatial & cultural consideration Indian tribal population is at widely different stages of social as well as economic development. The concept of tribe is thus of paramount importance to understand tribe in Indian culture. Anthropologists and social scientists have made attempts to define a tribe. Some of them have defined a tribe as follows:

According to Mujumdar (1961) a tribe as "A social group with territorial affiliation, endogamous with no specialization of functions, ruled by the tribal officers, hereditary or otherwise, united in language or dialect, recognizing the social distance from tribe or castes but without any stigma attached in the case of caste-structure following tribal traditions, beliefs, customs, liberalization of natural ideas from alien sources, above all, consciousness of homogeneity of ethnical and territorial integration." In short the term is generally applied to a community or clusters of communities characterized by a common territory speak a common dialect, bear a common name and cultural heritage.



## **Attributes of Tribal Community**

Anthropologists have summarized in nut shell the views and defined of a tribe in the form of attributes, which are as follows:

Tribal live in isolated areas on the mountains, hills and in forests and valleys, away from urban populations.

Tribals trace their origin from the oldest ethnological section of population.

They usually confine their settlements and place of residence to scheduled areas, with exception of course.

They have their own dialect which done not have script.

Members of tribal society profess to primitive religion (animism)

Every tribe bears a particular name.

Tribal societies lead a very simple life.

They have less or no links with city markets.

Status of tribal woman is higher than women from other communities.

Production for consumption and not for distribution is yet another feature of tribal societies.

As per the 1991 census of India the total tribal population in Maharashtra is 73.18 lakhs amounting to 9.27% to the total population of the State. Some of the major tribes of Maharashtra are Bhils, Gonds, Mahadeo Kolis, Malhar Kolis, Warlis, Koknas, Katkaris, Thakars, Kolams, Andhs, Pardhans etc. Maharashtra State ranks fourth after Madhya Pradesh, Orissa and Bihar as far as population size of the tribals in the country is concerned.

Geographically tribals in Maharashtra are found in three traditional regions namely:

Sahyadri Region - having Warlis, Koknas, thakars, Mahadeo Kolis, Malhar Kolis, Dhor Kolis, Katkaris etc. in the districts of Thane, Raigad, Nasik and Pune.

Satpuda Region - In this area i.e. in Dhule, Jalgaon, Aurangabad and Amravati districts, we get to see tribes such as Bhils, Knknas, Gavits, Dublas, Dhankas, Korkus etc.



Gondwan Region - This region includes districts of Chandrapur, Gadchiroli, Bhandara, Yavatmal and Nagpur. Tribes predominantly found in these districts are Gonds, Madias, Korkus, Pardhans, Andhs etc.

As regard to the educational, status of tribals, as per 1991 census it is 37.77% as against 64% of state's literacy rate. Literacy rate of tribal women is however very low i.e. 24.03% Nearly 85% of tribals in Maharashtra are engaged in agricultural work, i.e. 40% in farming, while 45% in agricultural labour work.

Social & cultural life of tribals have survived since times immemorial because of higher degree of solidarity, respect for traditions and customs, meanings associated with social actions, less importance to money and a very high degree of sense of sharing which is still prevailing amongst them, binds them together.

Despite of introduction of several schemes for the tribals they have not shown much progress. One of the reason for this is their nature of shyness and lack of contact with urban world and lack of knowledge of regional, national and English (linguistic knowledge). Things are however changing due to introduction of Ashram Schools. Tribes such as Koknas, Mahadeo Kolis have shown signs of progress.

Due to the shy nature of a tribal, he usually limits himself to interaction with a stranger. It is because of this educational programmes have failed, especially Adult education. To break this barrier government has introduced Ashram schools, which are doing very good work.

In Maharashtra there are 205 primary and 203 secondary ashram schools. Voluntary organization also manage government aided 177 primary and 76 secondary ashram schools. Besides this is T.S.P. area these 56 and 32 hostels for tribal boys and girls respectively. However outside T.S.P. there are 49 and 21 boys and girls hostels for tribals.

### **General Characteristics**

Though Tribes live separately from each other, they have got some common characteristics, dissimilar to rural and urban people. Speaking about the

characteristics of the Tribal people it is very different the people living in urban and even rural area they live a life of isolation. They have started to live in small groups even their economic life is very different. They have a life full of struggle for living or serving. Hunting is their main and common occupation. They have a Subsistence economy. They even have shared their land and also have private properties to which every one gives respect.

Characteristics are given according to Dr A. R. Desai-

- 1} Tribesmen live away from the developed societies. They have different social status.
- 2} They speak common language ie: Adivasi Boli
- 3} They follow a primitive religion. This religion is identified as animism.
- 4} They also have professions such as hunting etc which is primitive. They are mostly non-vegetarian.
- 5} They love folk dance, drinking etc.

The tribes, who were generally catching birds and animals with the implementation of wild life protection act, tribes of interior Maharashtra has been migrated to Mumbai and Thane district had to change their livelihood and they have consequently switched over to unskilled informal sector job as maid servant, construction worker, selling ropes-rope bags, beads, flowers, fuel wood, hens, pigeons, involve in stealing etc.

The process of modernization and industrialization started as a means to establish economic independence in India since the first five year plan. India in its planned development witnessed the establishment of core industries, educational and research institutions at the national level. At the same time it also includes several irrigation and multipurpose project by Indian Government in five year plan, aims to become self-reliant in the field of science, technology and industry. All these developmental projects were intended for the benefit of common citizens of India. However, a section of the society was adversely affected by the execution of these developmental projects. It uprooted several groups of people from their traditional



moorings. The people on the other hand, deprived of their livelihood go against their tradition of conservation and destroy the resources of their very survival.

This problem is severe for tribal men and women because they lack proper education, training, guidance and exposure. Though, the Government has launched several plans and programmes for the all-round development and welfare of the tribal society in particular, which are carefully planned to deal issues at the micro level. But it is still found that desired results are far from achieved and a large section of tribal society don't benefit, mainly because of the reasons given above. The present study focuses on socio-economic changes in eight settlements of tribal communities of Mumbai and Thane districts.

### **Some of the characteristics of Tribes in detail are as follows :**

#### **Living in Small Groups**

Tribals live in small groups, ranging from a band of hundred to few lead a settled life of agriculture. Trough research, researcher has observed that majority of tribes in India are very often nomadic in nature but due to industrialization, migration Tribals live in small groups and thus they do not intermingle with city people.

#### **Isolation**

They are mostly found living in jungles or near thick forests. They form different small or big segment of themselves, away from well-knit society. This characteristic of Tribes keeps them more or less isolated from rural and urban areas. This isolation is increasingly being broken by the introduction of transport facilities, as a result of which, Tribals are drawn within the contacts with other cultures. They find it extremely difficult to retain their original culture.

#### **Economic Life**

The Economic life of the Tribes is very different from all the People living in Rural, urban and semi Urban areas. In Tribal Community mostly the Work is distributed



among men and women, the young and adults – on the basis of age and sex. For example, women may go to collect firewood and men may go hunting.

**The basic features of Tribal economy are as follows :**

**Rudimentary Technology :**

They have simple rudimentary tools and implements, For example: bow and arrow, diggings stick and hoe, spears and axes with which they can hardly effectively use nature's resources and thus draw a bare subsistence. They are largely preoccupied with the search for food and other basic necessities. Tribal occupations vary from pure food gathering or gleaning, to hunting, fishing and primitive cultivation. Without adequate knowledge of irrigation and re-fertilization, the Tribals can grow a simple crop and proceed in search of virgin land. Thus, despite agriculture, which usually provides for a settled way of life, some of them continue to be nomadic. Tools and Implements are simple –consisting of bow and arrow, digging-stick, spears and axes.

**Land and Property :**

Tribals own land in common and zealously guard their territory as communal property given by Tribal Gods. They also respect private property of individual, particularly things like bow and arrow, ornaments, huts, baskets etc. made by the individuals.

**Lifelong struggle for existence :**

Being continually occupied in a life-long struggle for survival, the Tribals are left with little leisure to develop other arts and crafts.

**Subsistence economy :**

The economic life of Tribal people in India can be described as being at a level of subsistence. This means that they struggle hard to satisfy basic needs – food, clothing and shelter. Most Indian Tribes who engage in their traditional occupation have a hand to mouth existence. Shifting cultivation is practiced by several Tribes in

India. It is also called 'jhum' cultivation, 'slash and burn' cultivation, or 'hoe and burn' cultivation, as its name suggests, is a process whereby the tribal people utilize a plot of land for few seasons and then leave it to fallow for a period of few years and later return to the plot. The yield is low and is thus regarded as uneconomic. They are barely able to satisfy their basic needs. Surplus is very little. If at all there is any surplus, it may be exchanged at weekly or fortnightly markets, through a traditional system of barter.

### **Social life**

It is the unity of production and consumption. Families train their young ones to take on roles that will be useful to them in their adult life.

### **Family :**

Tribal families are mostly patriarchal, headed by an elderly person-father. All authority lies with the father and property is inherited through the son. However, Khasis and Garos are matrilineal people and property is inherited through daughters. Nuclear as well as joint family systems are prevalent among the Tribals. For example, the Gonds, Baigas etc have all forms of family from nuclear to joint. Similarly, in the north-western Himalayan region, the Gaddis, the Gujjars and Pangwals also live in joint families.

On the other hand, the Oraons and Mundas live in nuclear families. Almost in all families, husband and wife participate in economic activity. Most often the husband goes out for hunting while the wife collects fruits and keeps the home provisioned with food. Family is required to give training to children, but in some of the Tribes, it is the job of the clan to give training. In Tribal families Tribal women are given bigger status than men this is common in many of the Tribes

### **Marriage and Divorce :**

In Tribes, marriages are arranged by parents and bride-price is fixed. The headman is required to be consulted. Some of the Tribes are polygamous whereas the some



other are polyandrous. Marriages are performed by acquiring the partner by capture, by trial, by purchase, by service, exchange or elopement. There are also Tribes in which marriage ceremonies and festivals are participated in by the whole Tribe and not the family alone. In some of the Tribal Community there is also a practice that Tribal women will get Dowry when she get married to a Tribal men of her on community however this not commune practice in every Tribal community. But in Tribal community marriage is given lot of importance. Divorces are common in almost all Tribes. The usual grounds for divorce among them are refusal o live with husband idleness, lack of fidelity etc. whatever the Tribal committees decide is final and binding on the man and woman who approach them.

#### **Kinship bond and blood relationships :**

They are valued by Tribes because of their faith in having a common ancestor. As a result the Tribals have kingship and affinal kinship. Consanguinal kinship is based on ties and affinal kingship is based on relations to both the side of the parents. The entire social life of a Tribal is interwoven with one's kins. Relationship outside the kingship i.e. those relation which arise due to trade, hospitality or enmity are casual, superficial and temporary.

#### **Property inheritance :**

It is based on systems of patrilineal or matrilineal descent. Most Indian Tribes are patrilineal. Among the Garo and Khasi tribes in North East India, descent is matrilineal. Property is mostly devided equally between the Tribal women and Tribal mens..

#### **Dormitories : (Youth Houses or Gotul / Ghotul)**

Dormitories exist among most Tribes in India. They may be called by different names such as Archu, Bari, kichuki, Yo etc. Often, they are called Gotul or Ghotul. These houses are usually built outside the village – in the heart of the jungle. Dormitories are meeting places where the young members of the Tribe come



together to dance, sing, play and share stories. Older members teach the Tribal customs and traditions to the young. Sexual training is also imported. Dormitories also perform functions like collecting edible things, educating boys and girls, protecting girls and women, rendering assistance in house-building, harvesting development social contact with rural and urban those Tribes coming in contact with rural urban areas are giving up the system of dormitory as it exists in Tribal areas.

### **Clan Organization :**

Clans refer to families within a Tribe, which claim to have descended from a common ancestor. They are the Sub-groups within a Tribe. Tribal communities are endogamous, but clans are exogamous divisions of Tribe. Member of a clan believe that they are related to each other. Clan exogamy is a feature of Indian Tribes.

### **Food Habits :**

A large number of them are still living on food-gathering, a majority being meat-eaters i.e. non-vegetarian is food habits. But some Tribals have given up eating the meat of dead animals and consider themselves socially superior.

### **Dress :**

Tribals living in the interior parts of the jungle used to be scantily dressed using bark-mud. Men remain naked whereas women would cover the lower and upper part of their body. However such contact with rural and urban communities use cloth and many also follow 'modern' fashions! This is particularly true of Tribal persons who have become quite urbanized.

### **Housing :**

They are not able to construct good houses. This is so because they have to change places and they are not able to spend on permanent and durable houses. Therefore, they live in huts and are not able to protect themselves against bad weather and wind animals.

## **Culture**

Tribal culture is very different than any other religion in the world. Different Tribes follow different culture as there are many different types of Tribal communities or religions so each Tribal community practice different culture. Some time different Tribal communities have same or common cultural habits. The Tribes are very different from other people they have their own language through which they communicate with each other. Education is one thing that Tribal people are lacking in. Tribal people don't have their own education centers or schools and colleges. They teach the children hunting and also teach them the way how they can survive in the forests. They also teach their children Art and craft. They make their own weapons for hunting and for different use some time few utensils are also made by them for farming and for agriculture. But this is only done by the Tribes who have started doing farming.

## **Language :**

Most Tribal people speak their own language and have their own dialects. The main speech families they belong to are: Austric, Dravidian and Tibeto-Chinese. Those in contact with rural people are influenced by their language too. For example, the Tribals of the Munda Tribe have picked up Hindustani words. In the same ways Santhal Tribals express their ideas in Bengali language.

## **Education :**

Many Tribes have high illiteracy. There are no schools in the areas in the area inhabited by them, because they are nomadic. It is, therefore, found difficult to educate them. Tribes which have settled living may or may not have a school in their village. But in some of the Tribal Village that are some village in Maharashtra that have started to educate their children as there are many schools that are set up with the help of the government and Some NGOs.



**Arts and craft :**

Leading a hand-to-mouth existence, the Tribals are continually occupied in a life-long struggle for survival. It leaves hardly any leisure to develop other arts and crafts. In spite of this, they have developed certain arts and crafts which have remarkable originality.

**Religion**

Religious beliefs and practices have been a universal feature of human society. Religion, like other cultural elements such as family, marriage, incest prohibition, etc. is found everywhere in the world. But the concept religion is not adequately defined to comprehend the large assortment of the kinds of belief and behaviour which exist world over and which diverse to fit into a single formula. Hence religion is continually being defined for particular purposes. Accordingly one encounters religions which are associated with propaganda e.g. Christianity or are of transcultural in nature e.g. Christianity, Islam, Buddhism, etc. or are group and culture specific like Tribal religions.

There are a lot of beliefs and disbeliefs about the religion. Religion plays an important role in the Tribal community as many of the Tribes believe that whatever wrong that happens in their life is due to the gods' unhappiness on them. It means all the natural calamities that happen like floods, earthquakes, heavy rain that destroys everything in the forest is because gods are unhappy with them so they give a lot of sacrifices in form of animals and in some cases human sacrifices are also given. So that the gods become happy and bless them and stop all the natural calamities happening on earth.

**Animism :**

Mostly they follow a primitive religion which is known as 'animism'. It is the worship which is known as 'animism'. It is the worship of animals, spirits, ghosts or natural occurrences. They do that because they believe that all these animals and natural occurrences have some powers so they worship them and treat them as gods. The whole world, they believe, is populated by a host of spirits, good as well as evil. These

spirits are good as well as evil. These spirits can be invoked, propitiated and even forced to help or harm human beings by various magical means.

### **Magic and Witchcraft :**

Magic and Witchcraft play a dominant role in their lives. Magician plays an important role in their lives. Magic may be used for good or bad purposes and is thus called 'white magic' or 'black magic' respectively. White magic is don't to help people with some problems and black magic is don't to harm people. He explains natural events, gives medicines, protects them from wild animals and performs various rituals in their lives.

### **Totemism :**

A "totem" has been defined by James Frazer as a class of mystical relations with the people and which serve as a bond of social solidarity. The totem is not to be killed or damaged. Totems are revered and worshipped; if they are injured, they are nursed back to health.

### **Naturism :**

This is a term used by Max Mueller. It refers to the Tribal practice of worshipping nature and its elements such as stars, moon, Mother earth, the sun. These elements are personified. For example, among the Birhors (Central India), the sun is called 'sing bonga'.

### **Animatism :**

Animism means belief in supernatural forces and powers. These forces are inanimate and impersonal. It is a belief in a supernatural power not part of supernatural beings. Tribals are superstitious. They believe in good and bad omens, the bad influence of evil eye, black magic or witch craft. To alleviate these troubles they take advice of magicians and babas who advise animal sacrifice to pacify the enraged deities. They used to take different kinds of liquors to celebrate their joy especially during performance of religious rites. Now are many Tribal families who



have given up their own system of religious beliefs and converted to Christianity, Hinduism or Islam.

### **Origin of the research problem:**

In Maharashtra [Mumbai and Thane district] since independence, numerous mega development projects of various types have been located in tribal concentrated areas. Some of them were industrial enterprises, water resource management, mining operations, energy development, wild-life conservation etc. Displacing the tribes or tribes themselves migrate to cities or other settlement for better opportunities and thus depriving tribes of their rights to live in forest.

Broadly the study covers of eight tribal groups of Mumbai and Thane district belongs to the tribal community of Malhar Koli, Thakar, Agri, Warli, Kathkari, Lua, Sankat, Madya, Gihir, Mahasawalla, Rassiwalla. The tribes of Mumbai and Thane district who were initially found in forest area have moved down to cities for survival and livelihood. As a result of their interactions with other communities their mode of *lifestyle has changed drastically*.

The fate of tribal people has always been that of a subordinate culture victimized by a dominant culture. They face many problems with regard to land territory, environment, natural resources, administration of justice, language, culture and legal conflicts, poverty, standard of living, political participation etc. Discrimination and marginalization of tribes are other problems which involve men, women and children.

### **Significance of the Study**

Today the scheduled tribes stand at the cross-roads. Although some of the tribes of Mumbai and Thane districts have advanced a lot, a major of them still fall in the category of backward tribes who find it difficult even to earn their livelihood. On one hand, they are constantly losing their ethnic identity, but on the other hand, they have not been able to integrate themselves with the mainstream society. Their system of marriage, family patterns, occupation, gender relations and their lifestyle differentiate them from their non-tribal counterparts. The present study traces the

pattern of socio-economic changes in the lifestyles of eight tribal groups which are found in Mumbai and Thane districts.

Socio-economic and cultural changes in tribal society is probably one of the most inadequately researched areas in Mumbai and Thane district. The changes in lifestyles of tribal society are miserable and this is neglected field for many years. There is a need to address this neglect area of the policy level. There are wide gaps in knowledge regarding the levels determinants and consequences of tribal society lifestyles, socio-economic changes, problems in tribes of Mumbai and Thane district.

In present studies I will be covering tribes of Mumbai and Thane district. Tribes who reside in Mumbai are influenced by cosmopolitan culture. Where as tribes who are living in interior and under developed areas of Thane district are still involved in their traditional occupation.

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

- 1) The present study would like to explore the various socio-economic circumstances of tribes guided by their socio-cultural values under which tribal man sustain himself in cosmopolitan society.
- 2) The study aims to collect information on various trends and determinants, reasons of migration from tribal to urban areas and to obtain clear understanding of changes in the cultural-political aspects of tribal community in current scenario.
- 3) To find out the effects of government policies, housing problems of tribal families after their displacement to cities.
- 4) To assist the education, health, hygiene and nutrition of tribal people after displaced to city.
- 5) To find out the linkage facilities between the community of tribe and the government.

### **Methodology:**

The study is based on primary as well as secondary data collected from different sources. Documents were referred to provide a broad frame work and perspective



for the study. They include information from the journals, books; reports will be used as a secondary source. By using interview method and personal observation data will be collected from primary sources.

The area of study will be eight groups of Mumbai and Thane districts. They are located at Ghatkopar, Kurla, Thane, Turbhe, Kasara, Badlapur, Naigaon, Adgaon[scattered in Western, Central and harbour line of Mumbai Railway] constituted by Agri, Kathkari, Lua, Malhar Koli, Thakar, Sankat, Madya, Gihir, Mahaswala, Rassiwala is the universe of study.

The sample will consist of eight hundred and thirty-two [832] respondents from the eight tribes. One respondent representing each household.

## CHAPTER II

### Review of Literature

In this chapter the researcher has reviewed the books of eminent scholars who have done many research on Tribes in different parts of the World and even India. Researcher has studied the social economic change in the life of the tribes who have migrated to Mumbai. Through this study researcher has tried to understand the Tribal situation in general and even Tribal problems in general, without diluting the main focus of social economic problems of Tribes in Mumbai. As majority of Tribes are migrants , researcher has tried to show what changes has taken place in their social, economic and religious life and what is the role of Government in uplifting the Tribal people or community. This study will help in understanding the Tribal people better and help in preserving the tribal community which is an integral part of our society.

Dr. Sarkar R M, '*Land and Forest Right of the Tribals Today*', 2006 Serials publications, New Delhi:-110002

Through this book which is written by Dr. R M Sarkar, he has explained the different rights of Tribal people over land and forest. He has explained the rights of Tribes in different way and his work over this book will help others to understand the rights of Tribes. Tribal rights on land and forest have been the catchy subject matter since long time past and late, these have aroused a lot of questions in the perspective of the recent attempt to eliminate the hazardous conditions leading to various problematic situations. Tribal life in India not only presents a chequered social-cultural panorama, but its economic pattern is explicitly oriented with deep-based traditions. At the very outset, it should be noted that the tribal people in India are seen to be activated in various levels of economic development i.e. from mere stage of foraging up to the sphere of advanced agricultural activities, not only so, a section of them are seen to be engaged in the various industrial settings. In this spacious range of economic existence, the Tribals have tried to express themselves in



multifarious perspectives in course of their time long effort to adjust with the ecology and environment to eke out their existence has provided them with the specific philosophy of life. The Tribal people have always been very close to nature and this situation has been continuing unabated despite different impediments arising out of changing circumstances.

The rights of Tribals are well-defined and well-respected by people, of which land and forest are of significant. The forest policies cause great deal of argument amongst the Tribals and became the victims of ill-fated condition and landless. This Tribal economy interferes with non-tribals forest products collection, for which Tribals are regarded as the primary collectors. Protection of surrounding ecology is regarded as the secret duty of the Tribes. The development programmes aimed at socio-economic upliftment to be strengthened with accessible forest resource management to safeguard the objectives of policies envisaged in protecting the age old cultural sentiment of eco-friendly dwelling rights of Tribal land and forest. One of the most common right of the Tribes living in forest that the land that is owned by the Tribe cannot be taken away by force or by purchasing it. However government has right to urbanize the forest land by making a small scale industry and even prepare land on which agriculture can take place by cutting the forest. But cutting the forest is also dangerous for environment and even affects the Tribes so it done on a very small scale or it is practiced very rarely. But the good thing is that in the small scale Industry and the agricultural land the government take help of Tribes so that though that they can improve the life pattern or the way of life.

As the name of the book goes '*Land and Forest Rights of the Tribals Today*'. Dr. R M Sanker in his book have explained the rights of Tribes over their land and forest, and he has also forest, and he has also written all rights of the Tribals till today or the rights the Tribes have till today. But in the project that has written is very different as Tribes in Mumbai do not have any land of their own expect few and the rights of



land and forest do not matter to them when they are in Mumbai. As they do not have land or forest to use these right on.

Dr. Saxena D R, *'Tribals and the Law'*, Deep and Deep publications, New Delhi: - 110027

This book studies in details law and Aboriginal peoples, Indian Bands and the laws, the Municipality, Justice System and the Natives, Personal laws / Family laws, Land claims Hunting and fishing, Treaty Negotiations in British Columbia, Aboriginals Rights and Role of the union of B.C Indian chiefs, consent Title rights and Treaty Negotiations etc. Oxford English Dictionary defines; "Aboriginal" – Dwelling in any country before the arrival of later European colonies. And the constitution Act, 1982 refers Indians Inuit and treaties as the "aboriginal peoples" of Canada.

Today most of the British Columbia is subject to comprehensive claims by native people. A climate of uncertainty exists for everyone in the native claims questions governments (Federal and Provincial), native people, industry, third party interests, environmentalists, resident of the claimed areas, the general public, lawyers, judges, administrators and politicians. Over and above all academicians are the solutions to this complex question.

Some of the generally questions arise in the minds of public who are the natives or aboriginal peoples? What are their rights? The Original peoples of what is now British Columbia is referred to as 'native' or 'native people'. They have also been designated as 'aboriginals'. In the Indian Act they have been named as 'Indians'. So in legal sense 'Indians' but in general sense having no difference with 'native', 'aboriginal' peoples or 'aboriginal'.

In India we have Hindu law, Mohammedan law, Christian law and also the Parsee law. All the laws are known as personal laws. In Canada, British Columbia, or even in Aboriginal areas, the term used is 'Family Law' and not Personal Laws' as such.



The Indian Act also, the Act which governs almost all activities of Indian people, says 'Family law'. The 'Family Law' is a complex area of law especially for Aboriginal people. Federal laws, provincial laws, the Indian Act, by-laws and customary laws, all can apply to a case.

There is 'Aboriginal' residing in reserves and some of them also live in non-reserve areas. Then there are some non-natives living in native areas. This living together often results in 'marriage' and marriage in due course of time, becomes, due to unavoidable reason, between the couple a 'disputed' issue which court has often to resolve. And court has to decide the issues based on many laws mentioned above.

In Family law 'the children' are the main concern of all. Because marriage, partnership etc, are the daily phenomenon here. The main sufferers are the children. So it is better to discuss 'children' after marriage. If Canadian law is not taken into account and B.C law is also ignored, then only 'Indian law' will not give a real picture of whole of whole of the situation as prevailing here. Because whenever something happens then issue is taken to provincial court and the court has to look into all the laws.

The books 'Tribals and the Laws' written by Dr. D. R Saxena are mainly dealing with the problems, Perspectives and Rights of the Aborigines. Perhaps in research's project about the Tribes research is explaining the basic life of the Tribes but who are migrants in City Mumbai.

Shah Ghanshyam, *'Economic Differentiations and Tribal Identity'*, 1984, Ajanta publication, Delhi:-110007

This monograph is a restudy of a Tribe called the chaudhris in Gujarat. The Tribe was first studied in 1932 & 1933. The present study focuses on socio-economic changes that have taken place among the chaudhris during the last four decades and how for these changes have eroded or strengthened their tribal identity.

Unlike many Tribal studies, the study examines the Tribe as a part of the larger Indian society which is following the capitalist path of development. It is argued here that the direction of change in the Tribal society is similar to that in the larger society, and the natures and direction of change in the larger society greatly influence the internal structure, the norms the life style of the Tribal society. This is more than detribalization. Tribal unity is getting eroded and class formation is taking place among the Tribals.

Ghanshyam Shah the writer of the book *"Economic Differentiations and Tribal Identity"* has a deep knowledge about Tribes as he has done a lot of research about the Tribes in India. In this book he has restudied the Tribe called the chaudhris in Surat city in Gujarat, which was studied in the year 1932 & 1933. There are more than seven hundred scheduled Tribes in India chaudhris is one of them. The restudy was done in 1975 – 1976. The main purpose of the study is to understand the socio-economic changes that have taken place among the chaudhris during the four decade. During this period qualitative changes have taken place in India's economic and political structure. Ghanshyam shah has studied the Tribes in the larger society. Chaudhris society have developed social and economic strata.

We have, therefore focused our inquiry on understanding the nature of socio-economic differentiation among the chaudhris. And trough this he have tried to understand the so called 'Tribal identity' or 'Tribal culture' which is to some extent historically shared by different strata of the chaudris. His interest was to know what is happening to the 'common identity' when economic differentiation become sharp. The study was sponsored by the Indian council of social science research, New Delhi. However the responsibility of this book is of Ghanshyam shah alone and not of Indian council of social science Research.



In this book written by Ghanshyam shah the main focus was on the Tribes in Surat District in Gujarat. But in this project or in the current project the researcher, these is a study on the Tribes community and have come to Mumbai. In the researchers project he have tried explain the behavior and cultural and many other changes that taken place I their day to day life, and he has even tried to explain about the tribes that after getting in contact with urban people or city people in Mumbai and what changes has taken place in their thinking process about ever thing that is happening or changing. They even have understood the importance of money that is the reason why they have migrated ti the city Mumbai from the forests or villages.

Dr. Shahu Chaturbhuj; *'ENCYCLOPAEDIA OF INDIAN TRIBES'*, 2000, Sarup and Sons, New Delhi:-110002

This encyclopedia which is written by Dr. C shahu this includes different aspect of Indian Tribes. He has written about Tribes of all most all tribes in Indian cities and states. This includes comprehensive account of the socio-cultural profile and development program of Tribes of India. An attempt has been made to include most of the tribes from the different states of India unlike the Tribes of North, Central and South America who were distinct population groups in terms of culture, race and religion that the invading white communities of European nations, Indian Tribes were no different than that other communities of European nations, Indian tribes were of different than the other communities of the same geographic regions of the subcontinent. However, Indian Tribes were comparatively small in number, economically, extremely backward, scattered and isolated but culturally they are in no way inferior to any one possessing high tradition, honesty, solidarity and selflessness. In fact the Hindu culture owes greatly of the Tribal culture of India. This encyclopedia can be used for understanding and studding the Tribes and it is useful especially for students, teachers and scholars studying Indian Tribes in India and abroad.



In this encyclopedia about tribes C Shahu has tried to cover all most all the aspects of Tribal life and even tried to include all most every behavior or nature for example physical feature, traditional hut, social organization, economic life, food and food items, material culture, religious life, the problems of the life, marriage, different types of tribes which fallow different communities, position of women, family, education, political life, hunting, law and justice, growth of population, material culture. And much more is added to understand the tribes. He has also written about the scenes of the different people in different countries of the world about Tribal people.

For example British scence, American scence, Indian scence. However the important thing about this book is that it has also studied about the position of women in Tribes, Law and justice and the thing this more attracting is about the traders who started making road trough forests and got in contact with the Tribes. This help the tribes to understand the outer world and the understood the importance of money in their life. Then with the help of traders and other people who gave employment to the Tribes people. Tribal people started things they use to work mostly in construction sites. This Tribal men use to work on monthly wages and even women were involved in working or they to started working but they were on daily wages as they had other responsibilities as well they have to fallow for their family and children. These types of Tribes were mostly Kamas. Later on they started doing agriculture as well.

Law and justice is also a new research and which is very uncommon if compared with other books about Tribes. In this book the writers has explained the way how law and justice is given to the Tribes of their own community. There are different punishments for different crimes and even rules and regulation are fixed by them. The person that breaks the rules will be punished by them or in some cases the believe that the person will be punished by god and his whole family will suffer the pane of that crime. There are few responsible people having important



responsibilities like kurtha is the chief of the village. He is regarded and respected by all member of the community. He is responsible for maintaining peace in the village and overall development of the village.

Then the sirpanch is presiding officer of the group panchayat. He is also one of the respectable persons of the community. And the chapprasi is the messenger who runs announce, informs people about the meeting of the panchayats, their date, place and purpose. All this shows that Tribes had their own panchayats for maintaining law and order in the village. However it is not supported by the government itself. However in my project and study of Tribes the way of studying the Tribes is different and my study is only the Tribes that are in Mumbai city and who are much different to the Tribes of rest of India. The Tribes of Mumbai have started wearing clothes and their way of dressing is equal to the people living in cities but who are not Tribes. The book written by C. Sahu is covering almost all the part of over country India and even some other countries of the world. So this book has given a rough idea about the other Tribes who are not in Mumbai.

Dr. Shahu Chaturbhuj, '*Aspects of Tribal studies*', 2006, Sarup and sons, New Delhi: - 110002

In this book '*Aspects of Tribal studies*' Dr. Chaturbhuj shahu has expressed his views and explained the aspect of Tribal in his own manner. According to him historically Tribal people have been identified under the Hindu mythology in the form of shudras i.e. those people who were not counted under the savarn people. Whereas, savarnas constitute mainly three castes emerged by mixing all these three savarnas and it was nomenclated as the Bhumi-hars. All these four castes counted as savarnas were declared as ruling people of society and except them all the remaining people which constituted almost above 85% of Indian population were termed as shudras or Non-Aryans or people belonging to lower caste.

All these so called lower castes were devoid of any social property rights and they were ordered socially and religiously only to work and work and to serve all these sudras constituting 85% Indian people mainly the Tribes always want on resisting and opposing to serve the sudras as laid down by the savarna social norms and owing to their continued opposition the tribes were called as chandals, i.e., people treated as the worst community of the society.

Due to the above arbitrary classification laid down by the savarnas the tribal people were treated at every step quite unjustful decision by the Manusmriti, etc, the most worst and harass penalty for any social decision was decided for them such as for a simple undue performance by any people when a vipra was decided for only compromising and convincing dealing for the same kind of adopted by the sudras and the chandals they might even be killed as religious penalty.

In case of socioeconomic statues it was laid down by the religious norms that no people other than the savarnas including all sudras and chandals had any right to hold any sort of property was so ever it might be. Because it has been clarified that it was only the savarnas who were socially righteous to hold or to own any kind of property. However, the tribal people inside their own social property including forest, land etc.

In the matters of religious affairs the Tribal people always adorded and regarded nature and natural objects were including the mountains, the sun and the regarded nature and natural objects including mainly. In matters of literature, art and songs the Tribal people always depended on a group amusement, group dancing, group singing and performing group based social norms in the form of literature present as folklore, folksongs, folktale, and folk drama (chhoh dance) etc. they were quite unacquainted with such feudal form of dances in which higher person (mainly a female member) dances and is called as Nachoni (or dancing woman) etc. therefore, it is also called that in Jharkhand the very movement is dance and the very



expression is song. In the affairs connected to art, literature and songs no question of individuality ever arose and no form of privatization as usually done by the Aryan feudal lords were ever seen anywhere among the Tribals.

In this ways the social status and structure of the Tribal people rested fully on equality, fraternity, full social justice and depended on every norm of sociability. Thus we can easily understand the richness of Tribal life, culture and identity of Indian and hence it is essential to remain flourish in the same identical form throughout the country. This volume would provide the basic features of the Tribe which would be some guidelines in the perspectives plans for the development of scheduled Tribe.

In this book written by Dr. C Sahu the name itself explains lot of it that this book it totally related to the aspects of it that this book it totally related to the aspects of tribal studies. As in this book the behavior pattern of the Tribes is also includes that is why it is also includes that is why it is some how related to matches to the researcher project objective. But it total dose not matches it, but to a smaller extent yes it matches. As even in researchers project he have tried to explain the behavior of Tribes and the costumes and their different practices that they do even after they have left their own place or home place.

Dr. Sharma A.N, '*Tribal Welfare and Development*' (Emerging role of Anthropological Explorations), 2002, Sorup and Sons, New Delhi: - 110002

The Indian sub-continent has the largest concentration of Tribal population in the world and constitutes 8.08 % of the countries total population. After independence various measures have been devised and implemented for the uplift of the Tribals, but Tribal welfare and development have remained very slow and steady. This book is based on the proceeding of a national seminar entitled 'Emerging role of anthropological knowledge in promoting Tribal welfare and development', was held

at Sagar (M.P) from 19 to 20, January, 2001. This seminar was attended by senior professors and young researchers from 22 university and organization of the country. The objective of the seminar was to give momentum to slow and study growth of Tribal welfare and development. In this seminar based to find various measures to uplift the different Tribal community in different part of India, and to understand the major loopholes coming in their way of development. So this seminar was conducted and many knowledgeable people have attended the seminar and had tried to understand the problem of the Tribes. With the help of the major points that have been discussed by the member of the seminar. Dr. A N Sharma has written this book which includes the following points that are very important to help the Tribes and also many other things that would help the Tribes in health and other related problems. The points are as follows.

The Tribes have been conscious about their rights. It cannot be taken for granted that their rights should be protected and better. Socio – economic safeguards should be provided. In fact they should be meaningfully associated in special programs.

The small scale industries based on special skills and Tribal knowledge should be encouraged.

There are some Tribes who are either declining in number or exhibits steady growth. In such cases, Anthropological knowledge and studies should be employed in special health and development schemes among them.

The illogical or unscientific food taboos and healing practices should be curbed through health education and other informal or traditional media.

The shrinking natural resources have affected poor Tribal women. Tribal women should have rights in various natural resources viz, forest. The need based forest produce collection should be allowed to women and Tribals. The women's empowerment should be speeded up.



The grass root level Tribal institutions and other development agencies should be made more transparent and women's participation at discussion making level should not be ignored.

The special health programs for women and children should be backed by evaluation and review teams of anthropologists. Targets should be fixed well in advance.

A national tribal research institute should monitor all Tribal research and western imitation of concepts should be discarded for the welfare of the Tribals.

A well planned national policy for tribal development should be introduced by government of India, with the help of Anthropologist, sociologist etc.

This book is basically about the problems faced by the Tribes and there was a seminar conducted to understand why these problems have arisen. Though this seminar they also have tried to find out the loop holes that come in the way of development of the Tribes. But if compared the researcher's project with the book his aim to highlight the way of life of the Tribes in Mumbai and researcher's main focus is on them not the Tribes of other part of India. I have Tried to understand the change that took place in them when they come in Mumbai city and I have also tried to understand how they have solved this problem by adopting the nature and way of life of the city people who are not Tribes and who live in a different world according to tribes.

Dr. Sharma A N, '*Tribal Development in Andaman Island*', 2003, Sarup and Sons, New Delhi: - 110002

By reading the title of the book you can make out what Dr. A N Sharma has tried to explain or highlight through this book. Just by the title he had made many things clear that he is talking about particularly about the Development of Tribal people who are located in Andaman Islands. The main objective of the book is to give momentum to slow and steady growth of Tribal welfare and development in the Andaman and Nicobar Islands. It contains six papers from various Anthropologists. The paper

based on applied in nature and contents directly or indirectly are conducive to the uplift of Tribes of Andaman and Nicobar Islands. In view of its multi disciplinary in nature, the book which is first of its kind, would be of immense help and use to general reader's academicians, sociologist, social workers, Demographers and Anthropologists.

The Andaman Islands were originally inhabited by four Negrito Tribes – The Great Andamanese. The Onge, the Jarawa and the Sontinelese and two Ongoloid Tribes. The Nicobarese and the Shompens. The Andaman and Nicobar Islands are undoubtedly one of the very few places in the world today, where man has so far survived in his original form and manners.

The isolation and remoteness of the islands have made the Tribal Situation a subject of challenge and interest to social workers, Sociologists and Anthropologist. The Andaman hunters, gatherers are representative of the simplest level of human culture existing in the world. After independence various measures have been devised and implemented for the uplift of the Tribals for the Tribal welfare programmes Andaman and Nicobar. Administration constituted the Andaman Adim Janjate Vikas samiti on 2<sup>nd</sup> march, 1976 with the special assistance of the Government of India, but the Tribal welfare and development has remained very slow and steady. These measures have not disseminated significant benefits at least for some Tribal Communities, who remain practically untouched. The Present attempt is to give momentum to slow and steady growth of Tribal welfare and development in Andaman and Nicobar Islands.

The Tribal development schemes as it has been conceived, aims overall progress of a Tribe in their economic, health, social and culture life without understanding or development schemes require to take proper care of the Tribals as the latter normally do not easily react favourably to such schemes with the fear that these may disturb their traditional norms and identity in an ecological setup. A general



programme cannot be prepared for all the Tribes living at different stages of social economic conditions and having a wide difference in health and biological make up and culture back ground.

Through the very idea of development programme is to generate progressiveness in all the spheres of life, several reports of destabilization in the Tribal life and culture have been recorded mainly due to the introduction of some developmental programmes without proper understanding the community. A tribal community with large population having a large or long period of exposure to the outer world may sustain such disturbances and may sustain such disturbances and may also recover from it but such a shock in a small Tribe having a population of four hundred or so and who are declining in numbers may accelerate their trend of decline. For this matter at most care should be taken before formulating any development programme. So that the probable developmental adverse impact of the life of the Tribes can be avoided. It appears that various development or welfare programmes are needed for the tribes of Andaman and Nicobar Islands as they are at different levels of contact and have different sets of living.

This book written by Dr. A N Sharma is very different from the researcher's project as this book is shows the way that tribes of Andaman and Nicobar Islands can be developed and what are the steps taken yet by the Government to improve or to help these Tribes. However in researcher's project his main cause is to highlight the problems of Tribes in Mumbai and what changes have taken place I their thing in the book and my project is that the problems of Tribes are highlighted.

Srivastava H C and Chaturvedi M K, '*Dependency and Common Property Resources of Tribal and Rural Poor*', 1989, Commonwealth Publishers, New Delhi: - 110002

The book written by Srivastava H C and Chaturvadi M K is very clear about the focused of their study. The name of the book itself explains a lot of thing like this book is basically about Dependency of Tribal people on the other people and common property resources and Rural Poor are some of the problem faced by the Tribes. This area - specific studies, with a fresh Historico – Anthropological approach, have wider implications. It rejects the outmoded Anthropological craze of keeping the aborigines as 'Museum Pieces' of civilization. Primitive form of survival on common property resources goes on reproducing poverty among the Tribal and poor peasantry with common property resources as the core of an enclave social formation in India today, the authors have shown its functionality and linkage with the modern macro-economic system

. Theoretically, this is a study of articulation of multiple modes of economy operating in India. The characteristic feature of linkage of primitive micro – economy with the dominant economy is the major source of Tribal and rural enclave poverty. The working of the trio tenancy, usury and marketing has kept them dependent on a historically rooted system. The Tribal and rural poor are now questioning the way resources are allocated for development. The study also deals with their discontent and organized movement.

This is a study of transformation of a pre-colonial Tribal economy and society into a poor peasantry and its economy during the post colonial era. How the contemporary de facto system of ownership of land and reservation of forests, along with penetration of money economy are transforming the semi state less aboriginals who were once dependent completely on simple agriculture and forest resources. This has also been a process of servilence.



These poor people (Tribal/Rural) cannot survive by cultivation alone. They have to go to multiple activities besides cultivation micro-holdings. The transformation process represents a typical third – world social reality comprising of hard ecological conditions, partial dependence on gathering forest dropdown stuff, seasonal and irregular wage labour, bonded contract labour and subjection to market – forces. Then tail under, underdeveloped production forces, debt- peonage and money veiling of local power structure.

The Dudhi region, probably are of the most ancient Tribal enclaves, is a geographical type to which we have selected as our field of study for understanding how the age-old dependence of these Tribal/Rural poor on CPR (Forests) and new types of surveillance and problematizing their economy and life-style we would like to present our observation in a modest conceptual framework without any claim to broad generalization.

The phenomenon, which has impressed us more, is the process of reproduction of poverty as a system, having deep historical roots. The economic core and the social-historical formation, as historical survivals, still continue reproducing with little variation. There is no complete breakdown of the process of secondary primitivization of the post of the past. Therefore, the cycle which reproduces the life of poverty, with all its infirmities, still continues to exist and whatever is true about this region might be true with variations about all such pockets of poverty and enclave economy in other parts of the country. Common property Resources are land including water, forest, trees, mines etc.

This book is much different for the other book as it is talking about the dependency of Tribal people and rural poor on the common property resources. As it is very different from all the other books it is also different from the researcher's project as in his project he is dealing with Tribals of a particular place having a particular problem. Researcher's project does not deal with the entire Tribal community.

Dr. Thakur Devendra, '*Tribal life and Forests*', 2009, Deep and Deep publication, New Delhi; - 110027

This book comprises the study of tribal life and their relation to forest in historical as well as in modern perspective. This volume consists of eleven chapters having an appendix including the forest statistics. The treatise starts with general description of the Tribes in India with special reference to southern, central and Eastern Indian Tribes. The Tribal people beings the original inhabitants of India constitute a significant part of the vast Nation. They have been dwelling in the forests surrounded by hills for long period. Their social structure, their culture and their language are quite different from the general people of India. In course of time, in the post Independence age a lot of changes has taken place in the Tribal areas due to immense endeavours of the Government for their social – economic development.

But, in spite of all endeavours, they are still poor as well as illiterate and are far from the mainstream of Indian society. Keeping in these facts and figures, we have tried to present a systematic study of different aspects of Tribal life in different volumes so that their problems can be made for their socio – economic development, protecting *their civilization*, culture, language and literature. It is a bare fact that with change in their socio-economic status, they are parting away from their original culture. So, protection of Tribal culture is essential as their economic development.

Forest is the second aspect of this study, but it does not mean that it has got secondary position in the book rather it occupies primary position, because it is closely inter-related with Tribal life. So, the study of the forest is inter-woven with tribal life and economy of the Tribe and consequently, it also deals with Tribal development. The forest provides fuel, food, fodder and fiber and timber for housing, ploughing and such useful materials. But as the Tribals fail to get daily bread, they take recourse to this Damaging practice of illicit cutting of trees and as the traditional



practice of shifting cultivation in Nagaland. Mizoram and other areas is still persisting and can be stopped by persuasion and not by prosecution similar efforts should be made to make the Tribals understand the immense value of trees at present but for their future generation also.

There are few of the important materials that are very useful and which one can get in only trough forests are highlited by D N Thakur they are as fallows. 80 per cent of the rural population depends on wood (fire wood) for domestic energy as it is most readily available and cheapest of all energy resources. Wood is an alternative to fossil fuel. Technically it is the simplest to develop. It can be raised with a minimum of financial investment. It supplies food fodder fuel fibare besides grass and miner forest produce like Honey, Hass Timber, Charcoal, Bamboo bark and Flowers.

This book is basickly about Tribal life and as it is related to Tribes forests play the major role in their day to day life. Through this book D N Thakur wants us to realize the real life of Tribes and the way the Tribes are using and misusing the forests. But in the Researchers project is very different from this study that D N Thakur has done on Tribes. As in Researchers project his main focus is to study the Tribe in city Mumbai and his main focus is to highlight the facts that hear in city the Tribal people do not depend on nature totally as compared to the forest tribes. The Tribes in Mumbai have started earning and stated using money to buy their day to day needs of their life. So there are much more different then other Tribes in forest and which are in other parts of India.

Dr. Thakur Devendra, '*Tribal Development and Planning*', 2009, Deep and Deep publications PVT LTD, New Delhi: - 110027

This book studies in depth the massive efforts that have been made for the socio – economic development of the Tribal people by the government through organized economic planning. For future planning for Tribal development, the study of the post endeavours seems to be essential. This aspect has been kept in view while

preparing this book. In this book Dr. Devendra Thakur has tried to explain the way the Government has tried to uplift the life of the Tribes from nothing to much more change in their life. They had introduced different plans to uplift them and to also solve the problem faced by them.

The Tribal India forms a distinct picture of the country. The Tribal people are infact the original inhabitants of the soil. But, due to ignorance and poverty, they do not know their rights and privileges. After independence, the constitution India provided safeguards for the Tribal provided safeguards for the Tribal people. To translate these constitution provisions into proctise special schemes were provided from the First Five year plan which are still continuing.

The First plan recommended that a positive positive policy of assisting the Tribes should be formulated in order to develop their natural resources and evolve a productive life which can evolve a productive by more organized economic forces. In the second plan it was emphasized that all welfare programmes should be made in the contact of tribal culture after reviewing their psychological and economic problems.

In the Third Plan, it was accepted in principle that in facilitating the development of agriculture, communication, health and education services, the Tribal people should be enable to develop their own traditional wits and culture without pressure or imposition from outside under the Fourth plan six pilot projects for Tribal development known as Tribal Development Agencies were taken up in central sector.

The fifth plan period saw the emergence of the Tribal sub-plan strategy in the country at massive development of Tribal areas and the Tribal people. Sixth Plan to Tenth Plan envisaged pooling of all available fiscal and personal resources and making use of them for a total integrated effort.



In this way, we find that massive efforts have been made for the socio-economic development of the Tribal people by the government through organized economic planning. For continuing future planning for Tribal development, the study of the past endeavours seems to be essential. Keeping this concept in our view we have tried to produce this work and if it serves the purpose of those people who are engaged in the study of Tribal planning or in making plans for their development, it will give much pleasure to us.

Through the explanation given above Dr. D N Thakur has written a book which shows the main works done by the government to improve the life of Tribes and to solve their problem by increasing their interest on Tribal Development with the help of different and new Planning's. But however it is not similar to researcher's project as he has tried to show all the possible problems that are faced by the Tribes who are living in Mumbai city. As this Tribes have come from different forest where they basically live or belong. They face a lot of problem to live a normal life like other people in Mumbai city.

"Tribes of India: The struggle for survival" by Christopher von Furer-Haimendorf, the Oxford University Press 1982. The book deals with the forty million of Indian tribal communities distinct from the great mass of Hindu caste society. They are the aboriginal races-older on Indian soil than the Vedic Indians and even the Dravidian architects of ancient South Indian civilization. For thousands of years tribal folk lived undisturbed in hills and densely wooded regions unattractive to the peasantry of more dynamic population. Tribal languages not understood by the dominant people, and they follow archaic custom different to other community.

"The garos in transition" by P.C.Kar-The cosmo publication 1982. The book deals with the socio economic changes in the life of the Garos, matrilineal tribe of eastern India, from the point of view of economic anthropology. In the study of primitive people in transition, the author explains how at the growing crisis of shifting

cultivation and shortage of land Garos have been developing different alternatives for living.

"Manual of Indian forestry" [environmental conservation; tribes and tribal welfare, wild life, its management and protection] by Dr S.S.Negi, published by Gajendra Singh Gahlot in 1997. The book deals with the general introduction to wild life, zoogeographic regions of India, mammals, birds, reptiles, fishes, wild life management, national parks, biosphere reserves, tribes and tribal welfare.

"Gender and society in India" [rural and tribal studies] by R. Indira, Deepak Kumar Behera, Manak Publications in 1999. The series Gender and Society in India is brought out in two volumes. The first volume entitled Theme Papers and Urban Studies. The present work that is the second in the series is entitled Rural and Tribal Studies and contains 21 papers out of which 11 deal with issues relating to rural women and 10 bring up issues that relate to women section in different tribal settings. The second volume is divided into two sections. The first deals with rural women and the second with the tribal women. Abha Chauhan in her paper concentrated the impact alien cultural values on their social interaction, outside influence of tribal people, state sponsored programmes in a state of marginalization to the marginal section of India.

#### Development in the subject:

Tribal development in India became important in 1947. Tribal development was given priority by political leaders, special provisions were made for them. Huge amounts have been provided under the five year plan for the development of tribal societies and they were executed and enforced. India a sovereign, democratic, republic stands on four pillars: equality, liberty, fraternity and justice. Education, skill and job oriented training are regarded as a source of change and national betterment. Pandit Nehru had given five principles identified as Panchsheel. The empowerment of weaker section of India is taking place slowly, through the active participation of state sponsored incentives and reservation in educational institutions.



Change is a natural phenomenon in this world, whether its human world or animal world. Changes have taken place in all spheres such as political, social, economical etc. Tribesmen are regional groups of people who have equity in territorial language, social laws and economic activities.

## **CHAPTER III**

### **Socio economic, Religious changes in the life of tribes and role of NGO's**

#### **Ghatkopar**

##### **Introduction**

This project is based on the weaker sections thriving in cities like Mumbai. The population here is vast and everybody tries to do something for his livelihood. Some people work in the formal sector where as others are engaged in their own business while some who are uneducated and unemployed are involved in low capital investment and skill which is a convenient choice for them. Some of these uneducated people earn their livelihood by selling rope. This study is based on lesser known communities, the rope sellers i.e. (Rassiwala) also known as "Gyarah Bhatki Jamat". Rope sellers belonging particularly to this community live in Maharashtra and are spread all over living in Mumbai, Surat, Pune, etc. In Mumbai the people who belonging to this community can be seen in places such as Ghatkopar, Mulund etc. They are mainly found in golibar area in Ghatkopar west.

##### **Social Life: -**

Rope seller people have migrated to Mumbai 50 to 60 years back. This area where they are living now was under military authority. Being a restricted area no one was allowed to reside in this area for a long time. Being an hilly area and having a big ground it was convenient for military training and firing practice. Few years later some area was given for residential purpose. Thus name golibar originated as it was in the vicinity of firing range practice area. There are many other areas near about such as Altaf Nagar, Amrut nager, Jagdusha Nagar, Military Quarters, C.S.D Colony. But most of the rope sellers are living in Altaf Nagar. hence selected this area. These sellers, who sell ropes are an integral part of cities providing a useful services and yet are treated as second class citizens who are usually considered illegal and



a “nuisance” in the society. These people face lots of problems and difficulties while performing their routine job. Being very poor and belong to poverty stricken class, these sellers sell their rope in Masjid Bunder and Sandhurst road (Lokhandwla) area and travel without purchasing tickets or pass which is not affordable to them. It is also seen that these rope sellers have very poor housing situation and some of them live on encroached private land belonging to the government and or in rented camps like Mulund and Govandi MHADA colony. Indebtedness has been found to be pervasive among sellers. In absence of formal cash and saving facilities most were found to be dependent on moneylenders to carry on their day to day business.

The rope sellers who sell their product in areas other than market area like Masjid bunder , Sandhurst road area , face lot of problems and don't have any support from any organization or government. Support from government like fix place to sell their product or proper finance availability etc. Some interesting observation which gave good insight in their problems were related to basic needs of a human being. Such as food, shelter and clothing. No proper sanitation and temporary shelter are their main concerns. Being from poor background and lower class level that is weaker section but they become the neglected lot but the most surprising part was that they were very honest and loyal. Their family depends on daily earnings. These people purchase their raw material from wholesale market like Surat on cash basis and sell their ropes at (morning 11 am to 7 pm evening) at 7-8 hours. They make rope from morning 6 am to 9 pm ( 12 to 15 hrs daily and they sell rope for Rs.20. Their monthly income is around 1500 to 7000 per month depending on the sale. Profit is from 70% to 140 percent at times they have to do other jobs such as car cleaning or paper giving or ear cleaning etc. Each and every member of the family is involved in this business. Everyday earning is also spent on the same day on food liquor, manikchand ghutka or betting. They live one day at a time. Almost. all of them are illiterate and are in no way of the opinion to send their children to school for education. They do not have any one to fight for their cause and make their life respectable. There is no government support or legal laws to protect them. These

people do not have political support and also do not have any union to voice their concerns .

**Political: -**

Political parties like shivsena, BJP, Congress all are visible and the rope sellers also caste their votes during election. Being uneducated lot they are allowed thumb voting . The government promised and also gave rooms to some of the people in government sponsored colonies like Mhada colony in Govandi and Mulund. The political leaders promised to provide schools but till now it is pending. In municipality schools such as Jayantilal vaishnav marg free education to the poor children are provided but children donot come to school nor do their parent encourage them to study. Hence eventhough there are government scheme for poor people the rope sellers do not or cannot avail of such facilities due to poverty and daily earning method , elder children take care of younger siblings at home when parent are out to work.. Surprisingly police has given a good positive response regarding the criminal records of these tribes. Rope sellers are generally perceived to be a nuisance. To understand and appreciate the legal status of the rope sellers it necessary to know regarding the legal laws for such people or community . Awareness of such laws will come only when people are educated to understand and use the legal help for their protection and their growth. As of now the status is that rope sellers are only interested in earning their livelihood without additional harassment from the officials.

**Religion: -**

The most commonly found rope sellers are from Kathiawadi community. They speak in hindi and gujarati as mix language. The rope sellers are also known as Gyara bhatki jamat. They celebrate the festival like dasera and holi etc. but their mostly popular festival celebration is of holi. This festival comes in the month of march. Earlier they used to do black magic but now a days it is less prevalent today. Their supreme god has to be given a bali (cutting hen or goat) to worship, even today is being followed and believed but in total secrecy. The rope sellers marriage ceremony is done with kajal and mehendi. Their birth ceremony is done with a



khichdi (rice). They cook spicy rice in ceremony and distribute to their families. Marriage is conducted at night. Their death ceremony is done with a funeral. In this caste SATI system does not exist. Women lead very difficult life as their husbands drink liquors and beat their wives. Sometimes they don't get good food and enough sleep.

Most common language used is Katchi , Gujrathi ,Hindi and some marathi also.

### **Changes in the lifestyle: -**

In India where unemployment and under employment are rampant and where in national planning job creation is treated on a priority . Employment generating scheme should be encouraged for tribals to bring positive change . In this context rope seller create their own employment to the extent permitted by the meager capital and the skills they possess without any government help. Rope sellers have not only survived over a long period but some of them have shown economic improvement despite repressive legislation and administration. This only goes to prove the importance of selling dynamics which in turn also supports the distribution system of goods and is more profitable for Rope sellers ,and therefore selling should be actively promoted. Rope seller premises have developed in Indian cities over fifty of years. This present location has evolved under the combined effects of the various courses like the population density, land use pattern, pedestrian, circulation, location of the market in the city, location of major transportation stop. Efforts should be made to maintain these existing locations where possible. If relocation is necessary particularly in the inner city center it should be well thought out and comprehensive and after consultation with the rope sellers because they would have a feel on urban space which planner would have no experience of. Changes visible in these areas are very prominent like dressing sense has drastically changed among the new generation. Education has played important role in the changing lifestyle of these tribal community. Eating habits have become more modern like having packed food and branded food has become the craze among new generation.

Rope sellers provide an important market distribution service in urban economy in India. Seller's premises have evolved whether or not they are included in the planning programs. The police act should be amended so that the police commissioner do not arbitrary right to harass rope sellers. Further more rope sellers are viewed as a "nuisance" on the public streets by the upper class people and sometimes even by the middle class people who often use their service. Sellers earn the livelihood by adopting labours intensive technique to provide their goods and service at on affordable price to the urban poor. So rope sellers deserve a positive and sympatic image. At present a very students have done on rope sellers. Neither at micro or micro level studies should be conducted to understand the location, implication and social. In one sense the term "weaker section" refers to social categories which suffer from educational backwardness. Indian society has long head people who were denied assist to education. They have no access to school. they were illiterate and ignorant and continued to remain so. They are those people and communities which are politically and economically backward.

## **Kalamboli**

### **Introduction**

Kalamboli is one of the part of Navi Mumbai & specialized town for warehousing developed by CIDCO. It is located near Panvel. The Navi Mumbai formally known as New Bombay. It was developed in 1972 as a twin city of Mumbai & one of the largest planned cities in the world with a total area 344sq.km & 163sq.km under jurisdiction of Navi Mumbai Municipal corporation. Navi Mumbai also includes Airoli, Ghansoli, Koparkhairane, Vashi, Sanpada, Nerul, CBD belapur, Kharghar, Jui kamothe, panvel, etc. Kalamboli is a part of well planned city & it is near turning point also.

Kalamboli is nearly located towards panvel. i.e. 3kms away from panvel station. For Kalamboli taluka is panvel and district Raigad. Kalamboli is developing town. Nearby station area is well developed but some distance from Kalamboli station is Kalamboli



village where residents of varli community tribes inhabit. The villages are not developed but the city is well developed. Taloja is the nearest industrial area and Kalamboli is the center for steel authority of India. There is one creek that is called as "kamothe creek".

Kalamboli is a city in Indian State of Maharashtra, at the base of Sahayadri mountains ranges. Kalamboli is in Panvel and Navi Mumbai. That means Kalamboli is included in those cities. So there are many facilities available there like banks. Example Dena bank, IDBI bank, Manager bank of India, etc. There is establishment of Bhairavnath temple & Ayyappa temple in Kalamboli sector. Around are unidentified armed men who looted the Ayyappa temple in Kalamboli sector. There are many small-small clinics and dispensaries around city. But there's Mahatma Gandhi and Mission hospital & college famous within Panvel. There is one garden which is called "P.C Patil Tree Garden"

Which means that Kalamboli is one of the well developed area. The City & Industrial Development Corporation (CIDCO) was formed on 17 March 1971 under the Indian company act 1956. CIDCO carved out 14 parts, small townships of the land with the view to facilitate comprehensive development and give an identity to the new city. These parts are named Airoli, Sanpada, Nerul, CBD Belapur, Kharghar, Jui Kamothe, Panvel, Vihe, Pushpak, and Dronagiri, etc. So Kalamboli includes them. The newly developed part of Navi Mumbai on the south side like Kalamboli are still maintained by "CIDCO" & don't come under "NMMC" (Navi Mumbai Municipal Corporation) jurisdiction. These parts come under the Raigad district & all under "Panvel Municipal Corporation".

### **Social life :-**

Kalamboli is an establishment of various small villages and still is not developed as compared to other nearabout areas. This area in Kalamboli is called "Kalamboli Katkari Adiwasi Samaj". As per information collected from the local residents, before

40-50 years there were few (around 4-5) houses located here of “katkari adiwasi samaj” . Later on other katkari families got migrated to this area and they made their own adiwasi community called as “Katkari Adiwasi Community”.

The katkari community is located near the creek called as “Kamothe creek”. Majority of people from the community have their occupation as fishery. They catch the fishes from the creek and sell it in different markets. Thus fishery becomes major occupation of peoples residing here. Women are also actively involved in drying and selling of fish in nearby markets. Entire business and household job is managed by the womens of this area . Men are mostly involved in catching fishes.

Kalamboli Katkari Adiwasi Samaj is a small village having 40 to 50 houses and population of approximately 200 live here. Majority of people living here are from katkari samaj. The surname of most of peoples is “Naik”. The area of Kalamboli village is very large and thus houses are located at great distance from each other. The community is small but village area is quite large . Due to indigineous business ( fishing) majority of them are employed as they learn catching and selling of fish from childhood. One of the reason for self employment is the low population which ensures that each member is involved in this business.

### **Foods :-**

The staple diet of this tribal community is fish and rice. Mostly creek fishes are dried and preserved to be used in their daily diet. Most of the people are non vegetarian and vegetables are not a regular feature in their eating habits. Even today fuel used to cook food is the traditional dry wood which is collected from mangroves or jungle . Many times wood is bought from market at Rs 3/- per kg. Gas is not affordable and also not available easily. This cooking method has also affected the health of women who have contacted lung related disease. The main course of foods generally have roti or bhakari made of wheat and rice only with dry creek fish. They also prepare sweets on many occasions such as puran poli and kheer made of rice. Among the vegetables they buy green vegetables like palak, methi, shepu, pati of onion....etc.



They prefer to eat dal-rice, chapatti, bhakari, coconut, sauce, in vegetarian and among non-vegetarian they like to eat, fish (fresh or dry), mutton, egg, etc.

### **Family status :-**

In the survey it has been observed that most of Kalamboli adiwasi people live in joint family ( 60 percent) and 40 percent live in nuclear family. During the survey it was noted that most of the people living in joint family liked to live in the same way as there was major advantage of having more helping hand in their fishing business. Eventhough there were internal fights the advantage of more helping hand forced them to stay in joint family. Whereas nuclear family had advantage of less spending and less fight among relatives. In nuclear family there are only husband , wife and children where lady of the house has to manage both household work and business alone . In Marriage , birth ceremony and death ceremony the entire village takes part as the community is very small.

### **Economic life :-**

This tribe living in Kalamboli village are economically very backward . As their life depends on mainly small time fishing business and some what dependent on small low wage jobs on daily wage in near by vicinity. Women work as domestic servants in nearby houses. These adiwasi are not highly educated . Illiteracy also is the major cause of poor economical conditions. Being from forest land and far from the main city schooling facilities are not available. Children are involved in wood collection to be used as fuel for cooking. Majority of the people are below poverty line . They donot have electricity in their houses. Due to illiteracy and lack profesionlism people here do not get good jobs which can support their families

Kalamboli village comes in the forest area. Inspite of this there are political parties established there. Congress is one of the major political party in this area. People

here get bribed to vote in their favour . Bribes in form of kerosene , rice or money is given during election. Electricity and water facility is provided at times of election.

### **Changes:-**

There are not any major changes in the lifestyle of these people . Even today fishing is their major source of income and their whole life depends on this small business. Education has penetrated in the area but still people prefer to use children as helping hand in their family business rather than study. The dressing and eating habits has also not changed as they are not directly connected with the cities. The only major change which is visible is that major builders have started targeting this land which being near the main Mumbai city can fetch very high price. But this land grabbing will directly affect the tribe for survival and existence .

## **Karjat**

### **Introduction**

Karjat area is very far from CST railway station. Karjat area is minimum 102 Km from CST railway station. Karjat is an extended suburb of Mumbai. The population of karjat is 2,17,363. It is located on Bhorphat, Sahyadri, Western Ghats as well as the end of coastal plains of Konkan region near Deccan. It has an average elevation of 194meters(636 feet). It lies on the banks of the Ulhas river. Their main occupation is tourism, adventure, sports, higher education, film shooting, retailing, nurseries and plantations and spa hospitality. Karjat is a taluka in Maharashtra and is situated in Ashtavinayak Ganesha Belt region. As Karjat is a part of Mumbai Metro region, Mumbai Metropolitan area, MMRDA has cleared Karjat for advanced urban planning with town planning and implementation. New housing policy has removed many procedural hurdles, which will facilitate ultra modern urbanization of the area. 100 areas township are being developed under MMRDA special township provisions o Maharashtra Region and Town planning Act, amended in the year 2007 and also



under special townships projects under section 63I(A) of the Mumbai Tenancy and agricultural lands Act providing for automatic non-agricultural conversion of land of 100 acres, 40hactres. Karjat has engineering, pharmacy, medical, management, advertising, hospitality colleges and also a mass media advertising institute (AICAR) affiliated to the AICTE and University of Mumbai. And also a few other graduation colleges and oxford schools. It has several tourist attractions including Palasdhari, Matheran, Khandala, Bhimashankar, Malshejghat Lonavala etc. Karjat is a major rail terminus connected to CST Mumbai, Khopoli and Panvel. Regular Shuttle trains also run between the two cities. All long and short distance trains halt here. Pune Highway, National highways, Nashik highway, Goa highway, Mumbai-Pune express way and State highways and Raigad district and Kharghar are also connected. The under construction sea over bridge, trains-harbour link between Sewri, Mumbai, Navi-Mumbai will cut the distance between the two cities further and offer faster connectivity to Karjat also. It's proximity to many industries and holiday sports with good connectivity has made it a unique city in India. A new broad gauge railway has started between Karjat and Panvel and Harbor railway lines now stand extended up to Karjat. It is a preferred spot for weekend holidays, picnics, river rafting, trekking, hiking and Mountain climbing. It is a favored destination during rainy season.

### **Social Life**

In their daily life the adivasi people use Marathi language. The living style of the adivasi people is very simple. Lots of problems arise in their day to day life. Houses of these adivasi people are made temperory material where roof is made up off dry grass and the walls of clay and stone. Houses are very small in size with minimum height and not strong and can collapse even in case of heavy rains and strong breeze. The life of the adivasi people starts early in the morning by searching of jobs, as they mostly work as daily wage worker on construction sites. If they do not get job in the whole day they have to sit in their houses. The adivasi people mainly eat non- vegetarian food like fish, crab, dry fish and chicken. The people also eat

rice, rice chapattis, nachne chapatti and varan etc. Some people go to the forest in search of food. These people also eat wild vegetables.

This village is situated in the hilly parts and is surrounded by forests. People of this village are illiterate and mostly believe in witches, ghosts and black magic. The living style of the people is very simple. The life style and culture of these people is not very developed. The houses of these people are made of dry grass and bamboos. The dressing of these people is also different. Men wear loin cloth and waist cloth while the women wear sari. Women wear heavy jewelry and the men also wear earrings. Women are given low status. The people are mostly living jointly. In this society dowry is given to the girl's father. People are economically backward. Their livelihood depends on daily wages. They never take interest in politics.

The adivasi people of this village are facing so many social problems. Early marriage is very common in this tribe. Basic infrastructure is not available. Such as hospitals, schools and good transportation facilities. The people here still use bati for lighting their houses. Black magic is very common in this tribe. People are very superstitious and resist change in their daily life. Children are not at all encouraged by the parents to go to Ashram school which makes them illiterate. Due to illiteracy they do not get good jobs. Thus lack of education is the root cause of majority of problems faced by this tribe.

This village is situated in the hilly parts of the Karjat area. The approach road to the village is kachaa road. Therefore vehicles like auto rickshaws and S.T. buses do not go to this village. Many a times the Government constructs this road but in the rainy season the roads get damaged due to basic fault with the rock structure in this area. Most of the rain water runs off to the sea due to fractured basalt rock geology. Due to this the road constructed by the Government is once again damaged. This creates a problem of transportation. Most of the tribals have sold their land to the builder or to city people and are now working as construction labour in that area. Childrens work in rice fields and construction site to supplement the family income.



Having no land of their own they are forced to work as daily wage workers in most of the cases.

### **Changes**

In this village the government is playing a very important role. In this village the government started 'Tanta Mukti Abhiyan'. The members of this committee are chosen from the 'Gram Panchayat'. This committee works as a problem solver without taking any salary. The Tanta Mukti committee solves all types of problems of this village and aim to bring compromise between two conflicting parties. They do not allow people to register small cases in police station. This village got 3rd rank in this Abhiyan and they also received 5lakh rupees in reward. Now in this village no body registers a police case. Now the government has started 'Rojgar Hami Yojna' and other schemes. Thus the government is playing a very important role in solving the problems of this Tribes.

In this village Non-government organizations are also involved. In this village NGO's are playing an important role. 'Karjat Farm Houses' and 'Karjat Rotary Club' these are some of the active NGOs working for the benefits of this village.. Since the adwasi here donot have their own land they take up any job which is available. They never go for cultivating of land as they donot own any land. Sangatna's like 'Jagrut Bhauband Sanghatna' also help these adivasi people by providing them with clothes, pots, grains etc. The NGO in karjat are working very nicely and in coming years the Tribal people in that area will see and also get changed.

To decrease the poverty level of this village the government will have to provide strong support by introducing good and friendly schemes which will help financially to these tribals. Organizing camps related to topics such as hygienic factors , health related awareness and medical facilities to be provided free of cost will help in developing these areas and villagers . Education through ashrams or school will help in making the people of this tribe literate. The government can also organize job

facilities to these people to earn and save money. Government will have to try to solve the issues in urgent needs like water, toilet, transportation, jobs and hospital facility also. In these villages the government will have to start schemes like 'Rojgar Hami Yogna' and 'Gharkul Yojna' and other different schemes also. If the government provides this facility to the villages it will help them greatly to decrease the weaker section of these villages. If the NGOs in this area help the Tribal people by putting fore on Government and also by highlighting the problems to the society, basically to solve the problem. Then the problems will be solved sooner.

## **Kurla East**

### **Introduction :**

Researcher has studied the weaker group explaining and knowing about their social, religious and political life that they go through and how they accept the changes that take place in the society through the process of globalization. Through this researcher has picked up a suburb locality of Kurla (east) where a wide range of weaker section who are typical Rajasthan's exists who are migrants from Bhils, Udaipur, Jaipur, Sawai, Madhopur. Researcher has found out that in spite of being a migrant from another state the respondents are well adjusted to the busy life style. Respondents who belong to a weaker group earn their living by making the artistic art work on rajastani mojadis and chappals. These people are located in Kurla (east) where a small area known as the Thakkar Bappa colony come along with these people who have a beautiful skill and a sharp mind work. In spite of having a good art and working skill the respondents are not at all settled in their real life they don't have a fixed income. Respondents' income is based on daily wages depending upon the work load. Researcher has found that the respondents work all throughout the day, but it has been observed that neither they have a satisfactory income nor they have a house of their own. Researchers have found that majority of the respondents are not literate. Lack of knowledge has kept the respondents away from the social world.



Researchers have found that education does not play an important role in their life. Through the case study found that worries and sufferings have become a part of their life. Researchers have also made a point to know that in spite of having a very low unsatisfactory income range there exists a larger family ranging from 5-6 children existing in each family i.e. it was found or noted that lower the income group larger is the family. Researchers also found that even if the income is based on daily wages there is incapability of having a systematic money management. They (respondents) have hopes with life but in vain. Respondents want their children to have a bright future but according to them dreaming about that is not their cup of tea. Respondents reply the way that for following their dreams money plays an important role. According to the respondents money speaks. Researcher found that if globalization has affected their business the reply that majority of the respondents gave back was 'yes'. According to the respondents profit depends on during the days of festivals which the respondents say brings a lot of happiness to them. Researchers found one thing touching to their heart i.e. even if the people (respondents) are tribals and earn a handful of money they have a good heart which makes them the best people in the world because the traditionalism that they brought with them from their village has been maintained even in a city in which they live is metropolitan and modern. Love, affection and respect are the main things which the researchers received from the respondents.

### **Social life : -**

Researchers studied how these Rajasthani people cling to their culture. As majority of the respondents are migrants researchers made an attempt to find out whether even if the respondents work in a busy city has there been any change in their way of living. Do they follow their own traditional culture which they brought from their villages? Or have they left it behind. But according to the researchers people or the respondents are traditionally bound. Even though living in a metropolitan city like Mumbai, culture traditional lifestyle and dignity remain the same. According to the study carried out by the researchers the Thakkar colony majority of the Rajasthani

belong to Bhils, Gauduliya, Lohars and the Mina tribes are the traditional respondents from Rajasthan. It is noted by the researchers that the Gauasia tribes of Rajasthan are known as fallen Rajputs and it is believed by the respondents that they are the back lineage to the Chauhans of Rajasthan.

### **Eating habits : -**

Researchers found that the personal preferences of food are varied. The Marwaris are vegetarian. Gram-flour is a major ingredient and is used in making delicacies like Khata, Ghatta-ki-sabji and Pakodi. Bajra and corn are the staple grains and are used to make rotis, rabdi, kheecdi, and various chutneys are made from locally available spices like turmeric, coriander, mint and garlic. Dal-bhatti (dumping with a filling of roasted among hot coal) and choorma made with dry flakes. The non-vegetarian dishes include soola(meat) marinated with local vegetable. Besan-ki-misipuri, lachha paratha are the two dishes special among the respondents. Generally Rajasthani respondents replied that the curries prepared by them are brilliant red but they are not as spicy as they look. Researchers saw that the respondents use ghee in most of their cooking but ghee is used by only those respondents who are economically stable such as the entrepreneurs working in the Thakkar colony. Researchers found that inspire of having these many mouth watering dishes the respondents are very much having a sweet tooth. A favorite dish called Lapsi is prepared with broken wheat known popularly as dalia. It is sautéed in ghee and is sweetened. This sweet dish is not only prepared by the stable entrepreneurs but also by the local respondents.

### **Festivals : -**

Researchers tried to find out whether respondents know what kind of festivals were celebrated in their villages because Rajsthan is famous for its festivals according to the researches. Respondents who belong to Jaisalmer, Jaipur, and Udaipur have migrated recently so they are comfortable in revealing their festivals.



Nagaur Fair[Jan-Feb]:

According to the respondents it is essentially an animal fair, it provides an opportunity to participate in some of the local sports.

Desert Festival Jaisalmer [Jan-Feb]:

According to the respondents it is the most popular of all the festivals. This festival was listed by an entrepreneur who recently visited this fair in Jaisalmer.

Bhaneshwar Fair Bhaneshwar [Jan-Feb]:

According to the respondents it is a religious festival with simple and traditional rituals. According to the researchers the respondents reveal that this fair is the centre of attraction of a large number of people who offer prayers to Lord Shiva.

### **Changes :-**

During the research it was noticed that this tribe staying at Kurla has undergone a lot of changes in their thinking and behaviour ways. Also their eating and dressing habits have undergone drastic change. First and foremost is the education area where people have started realizing that education is a very important factor in the growth of any person or society. This brings about an increase in job opportunities and more and more people get better jobs. Awareness of starting their business in a more professional way helps them economically.

## **Yeur**

### **Introduction : -**

The tribal man in the Yeur area is simple, humble and possesses a great amount of feeling for his co-villagers and kinsmen in particular and community members in general. He grows in the intimacy of the social atmosphere of his community. His close

association with nature inspires him to lead a care free life. He feels pleasure in roaming about in the hills, forests and fields. Nature makes him intimate with the environment. He often meets friends and visits his own relations on festive occasions and periodical markets to minimize his nature isolation. This again paves the way for new relations and associations with his people. The warlis are classified as Tribals and are the original inhabitants of this area. Today they are both marginal farmers and landless laborers. Men and women work on landlord's land as wage workers. Family, marriage, kinship, occupation these terms are considered to be inter related, mainly because these refer to the wide network of social relations present in a particular society. The close study of these institutions of a society reveals many astonishing facts about it. The institution of marriage is most widely studied and improperly interpreted institution of all among the Tribals the world over. Family is the most primary group which has undergone several changes over a period of time. Kinship plays an important role in all human societies world over, irrespective of their technological level.

### **Social life : -**

The marriages are negotiated by the elders now a days. They do not have horoscope telly etc traditionally. Instead, 'Bhowmika' plays an important role. He decides through the method of joining paddy grain in water by the name of the prospect spouses and their in-laws. Now-a-days gradually the 'Bhowmika' is being replaced by pundits and Brahmins. But still the traditional type of marriages are also found like the wife or the deceased elder brother is married to his younger brothers wife even if the later is married already. Similarly serrate type of marriage is also present where husband marries deceased wife's younger unmarried sister. Dowry is a newly acquired custom among them. It is not in cash but kind and here again there is no minimum or maximum limit only few items of day to day need like bedding, clothes, few ornaments, utensils etc. are gifted to the girl by her parents all of her relatives could contribute according to their capacity. This is called dowry. Traditionally 'marriage-by' service or 'suitors service and bride-price'. Were in vogue



in fact suitors service is the compensation in return of taking away the earning hand of a group in the form of bride. If the wife is adulterous and wants to marry the man of her choice then the bride-price paid by the first husband is re-paid to him by the wife's second husband. It could be doubled or as settled by the village panchayat.

### **Economic Life:-**

In Yeur tribal people's main occupation is agriculture. Small farmers are no better than marginal farmers have to go cut to as wage labor in wadis or grass cutting. If they have irrigation facility they manage to cultivate their own with the help of family labor and one or two laborers.

### **Landless labourers : -**

There are three major types one type is permanent labor on wadi. They are completely bonded to the owner. The other is free labor, which will work for anyone who pays maximum. The third type is temporary labor is bonded for a season. It appears from our observation that landless are economically better-off than marginal and small farmer, but this observation needs further investigation they are better off the sense that they get rations through-out the year which is denied in the harvesting season, to anyone who holds even a small piece of land. Besides they do not have to borrow for seeds as they do not have land, and therefore they do not get so much tied up to the landlord or wediwals, besides one or two family members may be employed in non-agricultural activity permanently but on daily wages. Few capitalist relations do not exist in the progressive sector. The relations may be typed as semi-feudal relations. In an attempt to avoid bondage paddy land is transformed to grass land by small and marginal farmers. Tenancy is still practiced illegally. Many of the adivasis have praised the role of CPIM in increasing the wages quite a few of them do not like to give voluntary labor for cutting the on laborers land because this means a loss of one working day for them. A general consciousness is developing against the various form of exploitation bondage but the marginal and small farmers and landless laborers are still unable to fight against it because of lack of availability

of alternative employment in industry. Very few permanent labour as most of their land is not cultivated. Hence, they need temporary labor especially during grass cutting which is seasonal at this time the rates of labor are high. So the grass merchant uses various devices to bind up the laborers by giving them various types of loans. In other words the labor force in this area is deprived of its freedom to choose and thereby deprive him of his bargaining power.

### **Religious life: -**

Warlis belief in supernatural powers, they have established a kind of close relationship between themselves and this power by adjusting themselves to it in two ways, first by controlling or overpowering the spirit by enchanting or practicing some techniques and analyzing the power for good or bad and secondly by offering puja or worship to propitiate the superhuman power for acquisition of the thing or object desired. We call the former magic and the latter religion. In the tribals magic is actually an integral part of their religion and magical practices may be included as a method of propitiation. Supernaturalism includes magic in religion. The tribal world picture presents the Supreme Being or sings bongo or bhagwan or dharmesh as the creator of this earth and of the mankind.

### **Changes:-**

Due to education and continuous contact with city people and restriction to use forest property without permission, lot of force changes has occurred in the lifestyle of your tribes. Their children have started going to schools and colleges. More people are opting for technical and vocational education which has helped them to start their own business and become self reliant. Due to strict government forest policies no land dealing is considered as valid if done outside the tribe.

Government policies play an important role in development for the tribal people Primary education facility (We found the primary level education in the tribal area located in thane district at Yeur) Government is providing them mobile hospitals (van



which moves from one area to another with medical facility) as their medical problems solved by the government but that facility is not well developed in that area. Government has also provided transport facility from Thane to Yeur.

### **Role of NGO's : -**

NGO (Non Government Organization) plays a very important role for the upliftment of Tribal people. As they help them in various ways such as Educating them, solving their problem, teach them agriculture, Educate them about the about the Malnutrition problem in children, Explain or inform them about the rights or benefits that they can get through government etc. One of the main aims of NGO's is to highlight the problem of the Tribes to the Government. Despite being Indian citizens by birth, nomadic and denotified communities in the country do not have any constitutional rights. But all 2011 population census as a city-based NGO is trying to spread awareness among tribe members of the benefits of joining the "mainstream". A large section of these communities has remained out of census list for last 60 years as they are not registered as primary residents. However, if all goes as planned, the nomadic and denotified communities of the state may enroll their names in the population census after the 1931 census. City-based NGO ECONET took a step ahead in this regard on Saturday when it conducted a workshop for representatives of nomadic and denotified communities. The workshop was organized to guide these communities towards making a conscious and well-informed decision and make them aware of the census procedures. The workshop was organized jointly by the Gokhale Institute of Politics and Economics and ECONET.

"Representatives from as many as 12 districts of the state participated in the workshop and will now educate the members of their respective communities. We hope that such workshops will help these communities become a part of the mainstream and enable them to enjoy their constitutional rights," said Krishna

Srinivasan of ECONET. Elaborating on the need for the members of these communities to enroll them as primary residents, Krishna said, "Nomadic and denotified communities have been facing peculiar problems because they are not a part of the census and hence have no identity cards or citizenship rights. They have no ration cards, voters' identity cards and caste certificates. Also, the NT-DNT communities are not included in our constitutional schedules. Therefore, we, and various other NGOs and forums, are working towards ensuring that all these communities enroll for the 2011 census.

"He added that the participating community members have been briefed to give proper information about their mother tongue at the time of census. "This will help in identifying areas with nomadic and denotified tribes," he said. "The last community-wise census of these tribes was done in 1931, and since then only projections have been used to arrive at an estimate of their population. There are 42-44 different nomadic tribes in Maharashtra, with a lot of diversity even within the community. These communities constitute 9 to 12 per cent of the state's population," added Krishna. An official from the census department said, "We request people to remain present at their houses during the census time period. It will be difficult for the officials to register people, if they remain absent from their homes." The word Nomadic Tribes refers to the people, who were forced to live a wandering life by the Indian Caste System. The Nomadic and Denotified Tribes constitutes of about 60 million in India, out of which about five million lives in Maharashtra. There are 313 Nomadic Tribes and 198 Denotified Tribes.

The researcher has visited one of the NGO's who work for the welfare of the Tribes. Researcher wanted to practically learn and understand about the works of the NGO's. So he had visited a NGO in Maharastra in a place called Malpada that is in Vikramgarda which is in Thane district 109km away from Mumbai. The Name of the NGO is Navdrushti which was formed in 1996 and the sole and sole of this Ngo is '*Dr. Nagesh Tekale*'. The NGOs Registration number Under Society Registration No.



1618 GBBSD, 9<sup>th</sup> December 1996 and Under Charitable Trust No. 19103 (M), 23<sup>rd</sup> may 1997. But '*Mr. Deepak Balerao*' is the person who is running this NGO at present Dr. Nagesh Tekale helped him as he is the founder of this NGO. Mr. Deepak Balerao and his wife have their own home at Malpada Just opposite to the NGOs Workshop. He has purchase this house in Malpada so that he can help the Tribes even better and can give more and more time to them.

This NGO only work for the welfare of the Tribal People. Their main aim is to uplift them so that they can have a better life. The meaning of Pada is the group of houses that is a part of the village but is spread to some distance to each is called pada. Cast that is fallowed by the Tribal people in Malpada is Warli. Few more things that this people fallow are that they have many gods which are very different form any other religion or Hindu religion. The gods are all superficial gods and are artificially made by using wood of a special tree. Women have been given a special position and very different thing and a surprising thing is that women get dowry. Dowry is give to her at the time of marriage by the male Tribe. This is a very old practice that they fallow. They eat chicken but don't eat egg as they think they are kill a unborn Chicken which has not seen this world and they eat meat but Drink milk of cow because they think that milk is for the child or calf of the cow.

The problem of Tadi drinking is that ,Tadi is a drink that which is used as cheap bear. This Tadi was made by the tribes them self by using a fruit name Tardgola which we get from Tard tree. This place has lot of Trad trees so this Tadi making was very common. The main problem was that all most every male that stays in this pada was addicted to this and had stopped doing their house old duties. They had stop earning and their condition had become very bad. This problem was noticed by Dr. Nagesh Tekale while doing a research study in that area so he had taken some major steps to solve the problem and helped them get read of this bad habit and he had succeeded in his work.

This NGO had also tried to explain the importance of education for their children and how can it help them in future. Even though there were schools in this village and each pada had one school for that pada children so that they do have to travel. But still the number of students were very less if it is compared with the population of children in the pada. This was because of lack of understanding. The other important work that is done by this NGO is that they have also explained the Tribal people the rights and benefits that they can get from the government and through which their problems can be solved and they can uplift their current condition. Some of the benefits like they have various reservation facilities that are only for Schedule Cast and Schedule Tribes, that basic are for the people who belong to weaker section in the society. Lastly they have also started a workshop in that same pada where they teach women and men typing, stitching cloths on machine, make handicrafts like making small statues of god and goddess by using wood, by painting, writing, drawing etc.

NGO's get funds from Caritas India, Pratham, Prayas, Sankalp, USA, Godrej Foundation to develop education. Government of India has also given funds for training the youths. Countries like Switzerland have also sponsored NGO for vitamin 'A' Distribution Program for improvement of health and hygiene awareness in tribal areas. There are also many future programme planned by NGO's to help the Tribes in better and systematic manner. Some of the future Programme planned are 'Mother Child care centre for Tribals', 'Mobile Health clinic concept of Barefoot Doctors in inaccessible areas of Tribal belt', 'vision to all', 'sustainable Development of Tribes', 'protect and conservation of endangered medicinal herbs used by Tribal', 'Cultivation of fruit crops and promotion to Horticulture', 'Enhancement of Agricultural output through collective farming', 'self employment' and 'overall productive development of hamlets'. There is still lot to be done but the funds that are needed is not sufficient to help them solve the problem of the Tribes.



## **CHAPTER IV**

### **Tribal Problems ( General)**

The Tribals of India are faced with number of problems as was evident in the study. The researcher has made an attempt to understand the dynamics of tribal community in India and in the society as a whole. For study purpose research was conducted on five tribal community situated in different part of Mumbai and near vicinity of Thane. During the study aim of the researcher was to identify the areas of problems faced by the tribals of todays society and to see where their growth is getting stunted.. So through this study the researcher has given and tried to mention all the problems of the tribal community related to economic, social, political, cultural, educational, health, ecological and family problems which has been elaborated and given below.

#### **a) Economic Problem :**

The Tribal people are economically the poorest people of India. Majority of them live below the poverty line. The Tribal economy depends on agriculture. The Tribals follow shifting cultivation which is highly uneconomic. Many of them live in debt. In order they often sell or mortgage their land to the money-lenders. Lack of awareness among the Tribals of the legislature provision prohibiting transfer of land has also made them lose their land. This forces them to take other jobs which ever is available and anywhere in the country. Money-lenders, contractors and pretty business people exploit them in many ways. Factors such as low productivity of land, the primitive mode of agriculture and continued exploitation of the Tribals by others, and non-diversification of the Tribals by others and non-diversification of Tribal economy have worsened their plight. In addition very often people migratiatng from other state fall prey to jobs which are labour intensive and low wages. Which does not require highly skilled person or highly educated person? They are forced to look out for daily wages job or self employed jobs such as rope selling , ear cleaning which again does not give more money. It was observed that financially the tribal

community is very backward and is struggling to stay alive. This is one of the major reason that we are finding this community is slowly and steadily diminishing.

**b) Social Problems :**

The Tribal have their own social problems also. They are traditional and custom-bound. They have become the victims of superstitious beliefs outmoded practices and harmful habits. Child marriage, infanticide, homicide, animal sacrifice, exchange of wives, black magic are still found among them. They believe in ghosts and spirits. They have a keen desire to maintain all these practices in general and their individual Tribal character. Being firm believers of rituals and norms followed by their tribes and less education is actually hampering their growth in today's society. In addition in today's highly mechanized world where machine does all the job their traditional skills are getting lost and they believe in preserving the same. Hence it is said that the Tribals are the Tribesmen first, the tribesmen last and the Tribesmen all the time.

**c) Cultural Problems :**

The Tribal Culture is different from the way of life of non-Tribal people. They cling tenaciously to their customs and traditions. The influence of non-Tribal religions, customs, food and lifestyles have led to cultural disintegration of Tribal Culture to some extent.

**d) Educational and Health Problems :**

More than 85% of the Tribals are uneducated. Literacy among them has increased from 0.7% in 1931 to not more than 14% in 1981. This shows only about one-tenth of the Tribals are literate. They have faith in formal education. Many of them are ignorant about education, schools, colleges, courses of study, careers etc. Establishing schools in the Tribal areas is also difficult due to the distinct languages spoken by Tribal people. The Tribals do not have the modern concept of health and sanitation. They do not take much care pertaining to their own health. They believe that diseases are caused by hostile spirits and ghosts. They have their own tradition



means of diagnosis and cure. Many of them fall prey to skin diseases, typhoid, Tuberculosis, dengue, leprosy, malaria, sexually transmitted disease which leads to loss of lives in the Tribal community. Children are most effect to diseased like Malaria, jaundice, Polio there are many other kids who face the problem of mall nutrition. Many of the tribal women are not aware about the food and medicines that has to be taken when they are pregnant even today ageold treatmet and methods are used by these tribes. Going to a recognized doctor is highly uneconomical and costly and also is against their culture. Hence even today black magic and supertious beliefs are very much alive in these tribes.

**f) Ecological Imbalance :**

Nature has more or less permanent influence on life of the Tribals. In fact, forms of Tribal economy have evolved out of natural resources around. However, on account of a variety of factors, ecological balance has been disturbed in many forest regions. This has been adversely affected their standard of health and comfortable mode of living in their natural habitats. This is also due to increase in urban area and also cutting lot of trees for development. Has only added to the miseries of tribals.

**g) Family Problems :**

This is a very common problem that is face by the Tribes. This is because in Tribes equal states is given to both males and females and in some community the Tribal women are given a better or bigger status. Many Tribal men are not happy with this problem and this situation lands up in a big fight or family problem as both of them try to dominate each other. Family problems are also most related to share in the wealth.

**h) Other Problems :**

Other problems like believing what is not real like super natural powers. This is also a big problem because Tribal people believe that all the natural calamities happen

because the nature is unhappy and has accrued to punish them. So the Tribal people thinks that to make them happy they give sacrifice of animals and in extreme cases sacrifice human also to please gods or to avoid natural calamities.



## **CHAPTER V**

### **Suggestions and Conclusion**

#### **Suggestions**

The researcher has analysed the study and has come out with various suggestions which will help in safeguarding the existence of the tribals in our country. This will also safeguard our country's rich tradition and culture for years to come without compromising the actual growth of our country. Suggestions which will enhance the literacy level in tribal community and in turn will also decrease the poverty level of the tribals.

First and foremost to increase the literacy level government should implement new and effective ways to ensure that each and every new member of the tribal community is educated. For which incentives through various schemes should be implemented which will force parents to ensure that their children get proper education. Even today there are certain schemes wherein free education is given to children who are of certain tribal community. Different NGO's should come out and take up various work where parents are forced and motivated to send their children to schools. Government will have to organize camps in areas where there are more tribal community to bring about awareness among people to force their children to get themselves educated. For providing knowledge about the world, society and importance of education government will have to start 1<sup>st</sup> to 10<sup>th</sup> standard schools.

The government will have to play the role of father where like a father they will have to provide all the necessary infrastructure for growth of tribals in India. E.g. schemes for employment to tribals. To provide free education and provide also provide notebooks, books, clothes, school bags and shoes also. Government should have schemes and legal laws safeguarding the interest of tribals in our country. It should have self employment schemes for persons to utilize and develop traditional skills. It should give ample of opportunities to showcase the traditional skills and promote

small scale industries for tribals. Government will have to try to solve the issues in urgent needs like water, toilet, transportation, jobs and hospital facility also. In these villages the government will have to start schemes like 'Rojgar Hami Yogna' and 'Gharkul Yojna' and other different schemes also. If the government provides this facility to the villages i.e., train and guide these people to manage their own business in good profitable way.

Financial institution and NGO's should come forward and help these people to manage their own funds. For new entrepreneurs easy loans with low interest rates should be provided which will help them not to fall prey to local money lenders. In the city like Mumbai, there is a vast population and everybody try to do something for his livelihood. Some people are engaged in their own business and some who are uneducated and unemployed. Some of these uneducated people earn the livelihood by selling rope to earn money. These rope sellers who sell their ropes are an integral part of cities. These sellers face lots of problems and difficulties while performing the routine jobs. In such case NGOS should come forward and educate these people who are very poor and belong to poverty stricken class.

Political parties should also come forward and solve the major problems faced by these tribal people. Like in other places / areas how each and every problems , be it social or economical or providing medical facilities or providing necessary infrastructure to these tribals , all should be taken with same eagerness as in case of other groups. These tribes should not be neglected by the society on the whole.

The basic necessity should be made available to the tribals of any community. Laws should be very stringent and in favor of growth of this weaker section of the society. Basic needs like electricity, good food, good medical treatment correct education and other necessary infrastructure which are part of basic human rights should be provided to these weaker section. Law should be enforced and protected by the police and should not be neglected.



## Conclusion

Research study is not an easy job, because though it was a field study knowing society was really a big deal because human behavior is a complex behavior. Respondents should be co-operative is the main motive of the researcher. True thing is that social research deals with its search for knowledge. Studying society was a great experience even if the researcher faced a lot of trouble while field work dealing with the changes in the society seeing and looking if the emotions of the respondents should not be hurt was quite a bit stressful. Through this study, experience and confidence to deal and know the society in a better manner has built strong pillars through which we can go (researcher) and can do the impossible thing possible. In short becoming a researcher and questioning and highlighting the predictions and finding different people in the society and knowing and studying their life style was great fun. This village is situated in the hilly parts and surrounded by forests in Kalamboli. People of this village are illiterate and mostly believe in witches, ghosts and black magic. The living style of the people is very simple. The life style and culture of these people is not very developed. The houses of these people are made of dry grass and bamboos. The dressing of these people is also different. Men wear loin cloth and waist cloth while the women wear sari. Women wear heavy jewelry and the men also wear ear-rings. Women are given low status. The people are mostly living jointly. In this society dowry is given to the girl's father. People are economically backward. Their livelihood depends on daily wages. They never take interest in politics. In this village there are uneducated and unemployed people. They are superstitious. By observing the various situations of Kalamboli we can say that Kalamboli is a typical village as we see in other parts of India. The people are economically backward.

Their dressing styles, eating styles, talking styles are not different from each other. The women and men have same status in this village and have very busy life and do their own daily work. In India where unemployment and under employment are rampant and where national planning viscose job creation as a priority employment



generating actually should be encouraged. In this contact rope seller create their own employment to the extent permitted by the meager capital and the skills they posses without any government help. Rope sellers have not only survived over a long period but some of them have shown economic improvement despite repressive legislation and administration. This only goes to the important contribution of selling to the distribution system on goods. And therefore selling should be actively promoted. Rope seller premise have developed in Indian cities over fifty of years. This present location has evolved under the combined effects of the various courses like the population density, land as pattern, pedestrian, circulation, location of the market in the city, location of major transportation stop. Efforts should be made to maintain these existing locations where possible. If relocation is necessary particularly in the inner city center it should be well throughout and comprehensive and after consultation with the rope sellers because they would have a feel on urban space which planner would have no experience of. If we talk about Rope sellers provide an important market distribution service in urban economy in India. Seller's premises have evolved whether or not they are included in the planning programs. They police act should be amended so that the police commissioner do not arbitrary right to harass rope sellers. Furthermore rope sellers are viewed as a "nuisance" on the public streets by the upper class people and sometimes even by the middle class people who often use their service. Sellers earn the livelihood by adopting labours intensive technique to provide their goods and service at on affordable price to the urban poor. So rope sellers deserve a positive and sympatic image. At present a very students have done on rope sellers. Neither at micro or micro level studies should be conducted to understand the location, implication and social. In one sense the term "weaker section" refers to social categories which suffer from educational backwardness. Indian society has long head people who were denied assist to education. They have no access to school. they were illiterate and ignorant and continued to remain so. They are those people and communities which are politically and economically backward. To conclude though there are many thinks done for the Tribal people but slow improvement in seen in them. This is because the problem of



Tribal people is taken very lightly by everyone. Though there are so many reservations for Tribes in Education University, Government jobs and many more places but they are not openly declared by the government. All this reservation made by the government are only on papers only few of the Tribes get this facility properly all rest are left alone with their problem. The rules and regulation made by the government so that the Tribes don't face any problem are again on papers. The funds raised by the government get in to wrong hands and they do not reach the Tribes. Tribes are exploited this should be stopped but then nothing is done to stop it. It is the Tribes itself who don't want to change many a times. So it becomes difficult for the government and NGOs to help them as they don't want any help. Even if the tribes are given jobs they are given low grade jobs.

This research has given an insight as to where things are going wrong in the growth of tribals of India. It also gave a new dimension to the study of our Indian society where tribal communities are found to be of an very important and integral part of our society , tradition and culture. We cannot underestimate or neglect this area. Growth of tribals and villages of India are the pulse of our countries overall growth and health. Our government cannot for long neglect this area . Education awareness and providing of basic amminities are the basic duty of our government and today eventhough schemes and laws are there on papers but in actual sense is absent. The silverlining is the part that government and various other institution are now putting more effort on the implementation side which slowly but surely is visible today.

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