1. The Process of Change:

The British rulers had given a thought to the welfare of the Tribals residing in various parts of India. The names of Hutton and Verrier Elwin are very famous. In the beginning the policy of isolation was adopted by the British Government for the Tribal Welfare. But this policy was not upheld. According to D.N. Majmudar

"Generally anthropologists are blamed as 'meddlesome busy bodies who study the primitive people for their academic pleasure, and for this reason advocate for keeping them in the primitive condition, so that the anthropologists can continue to find some materials for study. Modern Anthropologists have developed a broader outlook.... we neither confine our studies to so-called primitive people only, nor we advocate isolation of such small communities from technically advanced culture. Even Dr. Elwin, who is commonly held responsible for the isolationist policy, states like this:

"We do not want to preserve tribesmen as museum specimens, but equally we do not want to turn them into clowns in a circus. We do not want to stop the clock of progress, but
we want to see that it keeps the right time. We do not accept the myth of the Noble Savage; but we do not want to create a class of Ignoble serfs." (1)

Further Dr. Elwin has written:

"We see now that the tribal people will be of the greatest service to India if they are able to bring their own peculiar treasures into the common life, not by becoming secon- rate copies of ourselves. Their moral virtues, their self reliance, their courage, their cheerfulness are things we need. They also need the comradeship, the technical knowledge, the wider world view of the plains. The great problem is how to develop synthesis, how to bring blessings and advantages of modern medicine, agriculture and education to them, without destroying the rare and precious value of tribal life." (2)

No one has been able to prevent the 'assimilation' and 'integration' of the tribals with non-tribals. The tribals living in different parts of India are aboriginals of this country. The references about them are found in the epics of the Mahabharat and the Ramayan, the Puranas and other historic literature. They have been studied by a number of Social Anthropologists and Sociologists. We can infer from existing literature about them that a number of factors have played important roles in bringing about changes in their life.
D.N. Majumdar has rightly observed:

"We now a days clearly admit the fact that cultural changes in course of time due to inherent factors or due to contacts and that every culture has its built in mechanism to assimilate such changes." (3)

From the present study about the migrant tribal farm-labourers in support to this, it can be said that migration of tribals and their assimilation and integration with non-tribals are most important forces of social change. The nature of their migration may either be rural-urban or rural-rural, but both are equally important.

This process has made possible cultural changes among the tribals and economic prosperity among the non-tribal land owners.

The tribals in Gujarat, especially the Bhils, had come into conflict with the Solanki rulers during the Rajput period. Then the tribals who turned to robbery to get livelihood came into conflict with Muslim Sultans of Gujarat. They had to face economic, military and political conflicts while migrating to different parts of Gujarat. After the Revolution of 1857, the British Rulers had dissolved the Bhil Regiment and had left them at the mercy of nature. Thereafter the Britishers adopted new policies regarding jungles, Land and Revenue System. On the
other hand because of the entrance of the missionaries and jungle contractors in the tribal areas, construction of rails and roads, situation of famines, scarcity, poverty and starving, the tribals began to migrate to urban and non-tribal rural areas, either temporarily or permanently. This made their deep contacts possible with non-tribals ways of life and culture.

Thanks to the selfless workers, under the impact of Mahatma Gandhi, like Thakker Bapa, Harivallabh Parikh, Jugatram Dave, Ravishankar Maharaj, Babalbhai Mehta, Dahyabhai Nayak, Laxmidas Shreekant, Pandurang Shashtri etc. and a number of other voluntary Organizations like Ramkrishna Mission, Sadguru Seva Samaj, Bharat Sevak Sangh, Bharatiya Adimjati Seva Sangh, Adivasi Seva Mandal, Gandhi Seva Nidhi, Servants of India Society etc.- praiseworthy activities have been implemented for the development of the tribals in Gujarat. In the services of the tribals they included the fields of cottage industries, prohibition, co-operative activities, animal husbandry, education, etc.

The Roles of Bhil Seva Mandal (Dahod), Rani Paraj Seva Sabha (Vedchhi : Valsad), Dang Seva Samiti (Ahwa-Dang) and of some Ashram Shalas are very helpful and admirable in tribal welfare.

After independence specific efforts have been made for
the tribal upliftment by Planning Commission, Gujarat State Forest Department, Tribal Development Corporation and Tribal Sub-plans.

Because of laws regarding Land especially tenancy Act, the land owners and small farmers have stopped getting their land agricultured through tenants. If they want to continue their property right over land, they must cultivate the farms themselves. But they alone can do nothing without help of farm-labourers. They must take services of farm-labourers. They can do so in two ways: (1) by employing farm-labourers on yearly contract, (2) by taking help of casual farm-labourers. Earlier local land labourers served them. Now the migrant tribal farm labourers play this role and help those who seek their labour.

The Panchmahals district and its neighbouring area of Zabua district of Madhya Pradesh are comparatively less fertile land, scanty forests, poor animal husbandry, little irrigation facilities, scarcity and famines, poverty and indebtedness are the reasons for the migration to different districts of Gujarat from their tribal region. The Charotar area of Kaira district is rich in agriculture and farm-labour work is available in all seasons of the year. So they have continued to migrate in every season - monsoon, summer, winter.
2. Impact of Migrant Tribal Farm Labourers on the Land-owners and Other Villagers;

The impact of the migrant farm-labourers in Charotar villages of Matar Taluka have been observed with reference to local servicing-castes-cum-farm-labourers. Mainly local landowners, their agricultural activities and animal husbandry are kept in focus. The tribal migrants come to the villages in Charotar in search of work. They prefer to labour on farm because it is easier and does not require any technical skill. They get labour charge to their satisfaction. Moreover they are offered free dwelling places, firewood, water and at some places electric light, too. Instead of working as daily casual labourers, some of them have started taking money in advance and working as bound-labourers on yearly contract. To the land-owners this dealing is profitable.

On the other hand well-to-do farmers, about ten to fifteen in every village, have their own tube-well and pumps on their farms. They also have irrigation facility from the Mahi Canal. They take crops during three seasons of the year. They and other local farmers are now more and more dependent on the migrant tribal farm labourers. The latter too satisfy their needs by their seasonal migration to these villages. One can easily infer that the migrant tribal farm labourers have become a part of local agriculture and means of prosperity.
for the local farm-owners. Small farmers also have mental assurance that their farm-work will not suffer if the local farm-labourers would not be available. They will employ the migrant tribal farm labourers.

The migrant tribal farm labourers also work for those small land-owners who have kept goats and buffaloes to get income from milk selling.

There is little impact of migrant tribal farm labourers of Hindu on the members of the caste who do not follow agriculture or do not have their own land. But local shop-keeper, barbers and potters do earn money from them.

3. Changes in Life of Migrant Tribal Farm-Labourers

In any social situation groups with diverse cultures interact with each other, the result is cultural adaptation. On one hand rural non-tribal culture of Chatorar villagers and on the other hand there is culture of migrant tribal Farm labourers. Interaction among the members of these groups with different cultures results in the diffusion of culture traits between the cultures involved. The groups of migrant tribal farm labourers are observed to be influenced on some aspects by dominant rural non-tribal villagers.
While in return only a slight influence is noted on local non-tribal village people.

The families of migrant tribal farm labourers live temporarily or a few of them permanently in the Charotar villages of Matar Taluka. So the impact of their ways of life and culture is seen to more or less extent on the tribals. The process of de-tribalization can be observed on some aspects of their life. The process of change taking place in them is very slow and limited because, as mentioned in earlier chapter, most of them are seasonal migrant farm-labourers. Prof. Sachchidanand's studies of Tribals of Bihar gives support to this observation.

"In many areas and for many tribals the impact of migration has led to process of detribalization." (4)

N.N. Vyas also observes the same process in his study of the tribals of Rajasthan.

"Culturally tribals in long contact with Hindus unable to withstand their influence are on the other hand often not averse to assimilation. They actively adopt new ways of thinking and living forced upon them. The consequence is mental tension which is more severe when associated with economic exploitation and political oppression." (5)
It means that the tribals have not been able to avoid the impact of contact with the Hindus for a longer period or have not been able to escape from assimilation. They have adopted new way of life and ideas. But the result is that they have to bear mental tension, economic exploitation, political coercion and loss of liberty.

Acculturation among the migrant tribals is seen but process of tribalization is not observed as Prof. B.R. Chauhan has observed. He writes: "The poor helpless Hindus residing in hilly tribal areas have adopted tribal traits. He has also quoted James Tode and written that during the throne sitting ceremony of Sisodia Rajput Prince, the Bhil had been given the right to apply 'Tilak' by the blood of his thumb." (5)

The same type of right was given to the Dungaria inheritors in the state of Dungarpur (Rajasthan). Shyamaldas Charan of 18th century has been quoted by Prof. B.R. Chauhan and he had mentioned that the Rajput kings who married with Bhil girls had been punished for that and were coined as 'Bhils'. So that some groups of the Bhil tribe have Rajput surnames like Sisodia, Rathod, Parmar, etc.

It is reported in Dungarpur Gazetteer that for peaceful administration the Rajput kings constantly remained in contact with the Bhils. It was difficult for them to cope with the Bhil
robbers. In Gujarat there was a state of Asaval Bhil near Karnavati. The name of Asarwa is said to be derived from it.

In brief, one can say that in the past cultural contact between the tribals and non-tribals has created two way process of acculturation.

F.G. Bailey's observation is different:

"The aboriginal inhabitants in the process of receiving new values and morals are somewhat unable to resist the incursion of the exogeneous traits. Their culture and society are thus placed in a position of "inferiority", their contribution to the culture of outsiders being only in terms of land and in unprocessed farms... On the whole they are recipients of culture and donors of labour."

Thus the tribals coming into close contact with and unable to resist superior cultural values and ideas of non-tribals, in return supply labour only.

The migrant tribal farm-labourers work for the local land-owners. They feel jealous of their richness. Their overt or covert hatred for them is seen in their behaviours. They want to come up from their poverty. The keen desire to earn much money, to wipe out or to avoid debt may be considered as economic consciousness among them. It is a sign of change N.N. Vyas has noted this fact. In his words:
"The tribal communities when confronted with the superior caste society became aware of their abject poverty and began to feel the desire to alleviate it. This is the result of a clash (overt or covert) between two cultures—one vastly superior and the other retarded."

The tribals are the customers of the non-tribal shopkeepers in the weekly markets in their area. The 'Bania' living in a tribal village or in a town having tribal villages around have become a reference group for the tribals. They lent them money at any time. So the tribals consider them their "own persons" and seldom rob them. For them a 'Bania' played multiple roles—a banker, a warehouse keeper, a reliable friend, a person of contact in the village or town. In their eyes he is honest and so highly respectable. So they used to send their sons and daughters to the house of Bania to fetch water on the occasion of marriage in his family.

In this way as the contacts of tribals with non-tribals increase, on one hand they try to maintain their social differentiation and also are careful enough to accept some of the ways of non-tribals' life and change themselves. So that the non-tribals may not look at them with hatred or may not insult them considering inferior to them.
The tribals in search of work migrate to different non-tribal regions and accept different types of work in towns, cities and villages.

The heads of the migrant households in the villages under study informed that they and their fellow brothers do not work as farm-labourers only. They also have worked as assistant to masons in building construction, polishing diamonds, loading sacks of grain in trucks, carting load in hand-carts or camel carts, in construction and repairing of rails and roads, driving tractors (of course without a license), etc. They have visited cities and towns like Ahmedabad, Idar, Prantij, Amreli, Kodinar, Junagadh, Surat etc.

4. Trends of Modernity Among the Migrant Tribal Farm-Labourers:

The migrant tribal farm labourers earn money and spend it in purchasing daily necessities from either local village shops or from the markets in nearby towns or cities. Usually they buy ready-made clothes, foot-wears, sweets and other tasty instant food items and pan-masala. In each village under study, a few tribal labourer youths have bought old wrist watches from the land-owners. Most of those who have settled to work as bound-labourers on yearly contract have purchased old second-hand bicycles. They have done so to go to nearby cities.
The tribal young women imitate non-tribal women in putting on full saris, glass bangles, applying spots on their foreheads and combing their hair. They have started taking bat daily.

They do not dance and sign here as they do in their native places. They feel shy. They do not bring musical instruments with them. Instead they go to watch television programmes on village panchayat T.V. sets or at the house of the land-owners living on the farm. They try to get entertainment by enjoying film songs. It does not matter that they can not follow Hindi language.

While keeping the rooms or houses of the bound or settle tribal families, it was seen that along with their traditional utensils, they also had utensils made of brass, steel and alluminium. They have started using dry-cell torches. They can understand and speak Charotari Gujarati easily. Of course, when they talk among themselves they speak in their own dialect. Those who work with Muslim families in Undhela and Sandhana have adopted some words from them too.

When inquired about alcoholism, the local villagers and landowners informed that the migrant tribal farm labourers easily find out where liquor is sold secretly in the village. Out of habit, they can not control themselves and drink it at
night while going to bed. Of course they do not drink it while on farms, working. Their employers do not like it. They are afraid of police, too.

Under the preachings of Swaminarayan sect, Pranami sect and Pandurang Shashtri Athavale's teachings, some of them have taken the oaths not to take wine.

They do not cook or eat any non-veg food. According to them their local land-owners of Charotar villages hate and scold them.

Though the tribals are fond of dancing and singing, they are not seen here doing so. Here they feel ashamed. They find here different culture. Sometimes they have been seen sitting in a group and singing only bhajans at night.

They have adopted some good habits. They take bath every day, even late at night after coming from work they do take bath to become fresh and to keep their bodies clean. Those who did not use water after attending a natural call, have started taking it.

Inquiring about their political consciousness, they frankly accepted that they went for voting, but they did not know for whom they voted. They put 'X' sign looking at the picture on the ballot paper. They are advised to do so by their
Falia-chief or tribal chief or village Bania. They do not get money for voting, but they do get wine to drink. They have no knowledge regarding political parties. They do not know why elections are held. Really speaking they know nothing about democracy and Panchayati Raj. They are unaware of their political rights and benefits given to them.

It is interesting to note that the respondents were pleased to inform that those who have their land in their native place, and have learnt about the uses of chemical fertilizers, high breed seeds and insecticides and they have put into practice this knowledge. They have succeeded in taking three fold of crop-production e.g. instead of 4 maunds of paddy per bigha, they can produce now 12 maunds of paddy.

Debt and Lending:

The tribal migrant respondents expressed their desire to earn maximum and to collect money. Those who have debts want to wipe out. They also want to raise their status from poor to middle economic class. About 5 per cent of them are able to do so. They have started lending money to other needy fellow tribals of their villages at the rate of 10% to 12% per month on security of ornaments or getting land on mortgage. They also lend grain as mentioned earlier. They take interest on it. They charge \(1\frac{1}{2}\) maunds for 1 maund of grain for four
That means yearly interest of grain is 4\(\frac{1}{2}\) maunds for
1 maund. Really too high!

A Trap of Advance Withdrawals:

Instead of borrowing money from Banias, Bohras, shop-
keepers or tribal chiefs, these migrant tribal labourers have
started borrowing money from the land-owners of the Charotar
villages under study. They have not to pay any interest but
they accept to work for the whole year as bound labourers till
their debt is repaid. They consider such dealings profitable
as they get money without any security or paying interest. But
occasions of taking advance amount come often. They go on
borrowing on one hand and continue to work as bound labourers
on the other hand.

Religion:

Those migrant tribal farm-labourers who have settled
permanently or have accepted to work on yearly contract base
as bound labourers in Charotar villages of Matar Taluka have
begun to imitate their land-owners in religious matters. They
have started pasting or hanging pictures or photographs of
Hindu Gods and Goddesses on the walls of the rooms, given to
them to live by the land owners. They light oil-lamps or
incense sticks in the morning after taking bath.
Vast-world View:

The migrant tribal farm-labourers come into close contact with the non-tribal society. The effect of modern means of mass communication on them is notable. Their observation and active participation in improved agricultural method, their interactions with non-tribal shopkeepers and the family members of the land-owners, local village farm-labourers, farmers, potters, barbers, seeing advertisements and watching programmes on TV, and seeing films—have helped them to widen their world view getting knowledge and information. The result is that changes are observed in their material culture.

5. The Impact of the Presence of the Migrant Tribal Farm Labourers on Traditional Local Farm-Labourers:

The migration of the tribal farm labourers to the Charotar villages and their permanent or continuous presence have changed the equation of local traditional labour system.

In all five villages of Charotar prevailed traditional jajmani relations based land-labour system. There was solid mutual interdependence, between the land owning castes and the local farm-labourers. Both were happy. The labourers were paid in cash and kind.
The new approach of local land labourers towards working on farm has created a new situation. Old values of loyalty have disappeared. They are not particular about time, their acceptance of working and presenting themselves on the farms as well as quality of their work. They do not pour their hearts in their work. They do not show respect for the land-owners. Really speaking most of them are not interested in continuing their work as farm-labourers. This type of their negative attitude towards farm-labour-work has created a vacuum in the field of agriculture. Just to fill up this gap, the land-owners started employing landless labourers from nearby villages. They too were replaced by the migrant tribal farm labourers from Panchmahals, Baroda and Broach districts. They proved reliable and trust-worthy. So now the landowners from Charotar villages go to their area to invite them and get labour force giving them some amount as advance payment.

Now more and more tribal labourers come in groups to work on farms willingly in every season. They supply the needed labour force. They have created goodwill among the local landowners. They also have succeeded in convincing and getting the amount as personal loan and as a mode of repayment, they accept to work as bound labourers. It has made the farm and land-owners safe and free from tension of labour problem. They
have also proved useful hands in their prosperity.

On the other hand, the tribe of the permanently settled farm-labourers has achieved the status in the local caste-hierarchy above the Scheduled Castes in Undhela village.

6. Emergence of a System Like Bonded Labour:

As mentioned earlier, the local land-owners of the Charotar villages of Kaira district in general and of Matar Taluka in particular have managed to get the tribal farm-labourers to fill the gap created by the local traditional farm-labourers. The migrant tribals began to get work on the farms in these villages regularly and continuously. They cultivated personal relations with the land-owners who have been impressed by their praiseworthy qualities. They also found in them the new source of getting money in the form of advance payment without paying any interest or security. They were only expected to return the amount by working for them on their farms. So they have started staying here and working as bound labourers.

Under this new situation, the presence of tribal farm-labourers as bound labourers, with their wives and children and their attachment to the land-owners as employers, money-lenders, benefactors and well wishers, new type of socio-economic relation
are crystalizing between them.

From general talks with the local land-owners of all five villages—Radhvanaj, Undhela, Sandhana, Vansar and Sokhada as well as the migrant tribal/bound farm-labourers, the following facts can be traced out.

i) The socio-economic relations between the land-owners and farm-labourers have been continued in these villages for years.

ii) The local landless and poor farm-labourers have continued to work on the farms of the landowners from generation to generation.

iii) After independence these local farm labourers changed their approach to farm-labour work. Occupational mobility is observed in them.

iv) The migrant tribal farm-labourers have taken the place of local landless farm-labourers.

v) Some of them borrow interest free advance money up to Rs.5,000/- from the local land-owners.

vi) Those migrant farm-labourers who have taken advance payment against their labour and have accepted to work as 'bound-labourers' on yearly base on unwritten contract supply cheap labour losing their liberty and self-respe
vii) These bound-labourers working on yearly base are given clothes, shoes, rent-free rooms, tea, breakfast, bidis meals, free medical treatment on illness and a salary of Rs.5,000/- to 6,000/- to each of them a year.

viii) They are supposed to do almost all types of farm-labour work. Moreover they have to attend the work allotted to them on the social occasions like marriages.

ix) Hours of their work are not fixed. They have to work on the farm at any time they are wanted.

x) The bound labourer's wife does household work at the house of the landowner e.g. sweeping, cleaning, washing, fetching water, keeping the cattle yard clean, giving grass and water to the cattle, etc. when the land-owner's wife is ill, she nurses her. She combs her hair, presses aching parts of her body. In return she gets extra cooked food, second hand clothes for herself and her children. On the marriage occasion, she gets a gift of a stainless steel utensil e.g. a tiffin box, a small bucket, etc.

xi) The eagerness of becoming free from debt of the landowners is rarely found in them. They go on getting money for one reason or other and continue to work as debt servants.
Perhaps there logic behind this attitude is like this: to get interest-free money without any security of silver ornaments, to secure employment at one landowner's place, to be safe against unfavourable natural circumstance like drought or little rain, to be free from worries of finding labour-work or to stop migrating village to village in search of farm-labour work.

(xii) The local well-to-do land-owners always plan to get more and more crop-production in every season and to become more prosperous spending less on farm-labourers. To get continuous labour supply at moderate rate, they have taken benefit of poverty, illiteracy and helplessness of the migrant tribal farm-labourers. They have made them debt-servants (i.e., farm-labourers). They want them always to be with them by keeping them under personal obligations. The reason is that tribal farm labourers like to stick to one land-owner and to migrate to the same village willingly every season under normal circumstances.

(xiii) On the long run, the relations between these tribal farm labourers with the land-owners become informal and like that of family-members. While casual
farm labourers on daily wage can not develop such relations.

Thus new type of socio-economic relations are taking place in the Charotar villages where tribal (bound-labourers) are found. Such type of relations have been observed by Jan Breman in his book "Patronage and Exploitation (1974)". He studied Chikhli and Gandevi villages of Bulsar district in South Gujarat. He found such relations between migrating Dubla farm labourers in search of farm labour work and land-owner Anawil Brahmins. To narrate such relations the word "Bonded Labour" (Hali-system) is used.

As Anavils welcomed the Dublas and employed them as farm-labourers and made them settled on their farms as bound labourers. In the same way the rich land-owners of these five villages have behaved with migrant Bhil and Rathwa farm-labourers from Panchmahals and Baroda districts. Of course their relations can not be exactly narrated as 'Hali' (Bound labourers) and 'Dhaniana' (Land-owners), but they are taking turn definitely to that direction. The tribal farm labourers have migrated willingly and have become 'bound-labourers' by accepting debts in the form of advance payments. There is a possibility of increasing their numbers in future for two
reasons: (1) The land owners in Charotar villages need them, (2) The economic condition of the migrant tribal farm-labourers has not improved. They are still poor, illiterate and always in search of employment (work) and money. Such conclusion is based on data from Charotar villages of Matar Taluka and other talukas of Kaira district as well as other districts of Gujarat where migrant tribal farm-labourers are employed.

Summary:

Every society changes. Change is a distinguishing feature of human society. During the decolonial period urban, rural, and tribal society are undergoing through changes due to a number of factors.

In the present study the trends of changes suggest that the rural land-owners in Charotar villages have begun to live on their farms with their family members in order to supervise farm-work all twenty four hours of the day. They have built houses with big store-rooms and granaries to store grain, tobacco, potatoes, etc. They have also constructed cattle-sheds beside their houses. They have built rooms with bricks and mortar or verandahs covered from top and two sides keeping the front side open, just near their houses for dwelling for the labourers.
In these Charotar villages, many farmers and landless farmlabourers have turned to keeping milk giving animals as main or secondary source of their income. Old labour system and jajmani relations are vanishing from the traditional structure of these villages.

The geographical mobility of the tribals in search of labour work continues to increase. They prefer to work as farmlabourers in the prosperous and fertile villages of Kaira district. They easily can adjust themselves with environment and work without any stress or strain. They do not require any special skill or training.

The sources of getting grain or money for the tribals were the money-lender Banis, Bohras, shopkeepers, their tribal chief, Chief of their street or relatives. They charged very high rate of interest after taking away ornaments or land as security from them.

Now the migrant tribal farmlabourers have started borrowing money from the land owners for whom they work. In this way they try to solve their economic crisis by getting interest free loan. Just to wipe out this debt, they have agreed to work as debt servants. From bound-labouring work, they are slowly plunging in bonded-labour system.
The local land-owners and small farmers are now more and more dependent on the migrant tribal farm-labourers instead of local farm-labourers only.

Those rich land-owners who can afford to pay money in advance as interest free loan to these migrant/farm labourers, make them work and feel secured. Thus they have found out the way to purchase labour from their debtor tribal-labourers.

The migrant tribal farm-labourers who earn grain or money by working very hard in the villages under study have themselves become money-lenders or grain lenders to their fellos-tribesmen in their native places and have raised their status by that way. That means the tribal farm-labourers not only borrow money in advance from the land-owners to face crisis but also to bring other tribal-fellows under their dominance.

The migrant tribal farm labourers have become the prey of the land-owners of the Charotar villages. They have been caught in a cage of interest free advance loan. They have become bound labourers. It is a moderate form of bonded labour. On one hand the government tries to make the tribal free from any sort of slavery. On the other hand they themselves migrate to the non-tribal areas like Charotar and plunge in slavery by borrowing rupees as loan.

The tribal farm-labourers living in non-tribal area of
Charotar villages of Gujarat have tried to Sanskritize themselves. So they are being accepted/absorbed in the local social structure of caste hierarchy. The name of a caste is being given to their tribe e.g. 'Bhil Caste' to 'The Bhil Tribe'. They have got the position in the hierarchy just above the traditional scheduled castes.

The migrant tribal farm labourers learn improved methods of farming, and then they try to implement them in their farms when they return for their own farming to their respective villages. They have started using fertilizers, insecticides, high breed seeds and begun to grow more corn.

The tribal migrant labourers try to adopt changes in their material culture. But so far as their customs, values, norms, religious beliefs, blind-beliefs, superstitions, justice, fine, punishment, etc. are concerned, they have still remained traditional and unchanged.

As the tribals are exposed to outside world, their expectations have increased with the widening of their world view. Their keen desire is to be free from poverty. They want irrigation facilities. They unwillingly migrate to non-tribal areas in search of employment.

The welfare schemes and tribal sub-plans are made for
them. But majority of them are not aware of them. The tribals leaders only take benefit of the Government schemes and they exploit their backward and ignorant fellow tribesmen. The main reasons of their backwardness are poverty, illiteracy and imbalanced use of ecology. They try their best to improve their economic condition. So they migrate to non-tribal areas every year from season to season and get agricultural labour work of the fourth category on farms.