



'THE PROBLEM OF THE TRIBES OF BHILODA TALUKA' (Special reference to Bhiloda taluka)

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ABSTRACT

The tribal number about 200 crore in the world of their own cultural, social, natural identity the geographical population of the tribal then there are more tribes in Africa, Australia, Afghanistan, Sri Lanka, India, the history of when and where tribes originated in India paintings, stone hunting traces, fossils, and fact from ancient skeletons. The problem of the tribal of Bhiloda taluka are agriculture problem, illiteracy, problem of ignorance of political rights, customary social structure, etc. thus obstruct development in tribal area due to various problems.



KEYWORDS : *ancient skeletons , obstruct development , customary social structure.*

INTRODUCTION

At present the world and country progress in the field of technology, economic, educational and political. After the economic crisis in India in 1991, India gave economic reform, liberalization, privatization. And globalization but the economic sector has made a lot of progress.

But in the country of India due to lack of inclusive development, problem like inequality Poverty, unemployment are also present there are countless communities in India, which are still deprived of the mainstream of society which also has tribal society.

If tribal society is to be mainstreamed of society then it is necessary to know about some of its problem, e.g. superstition problem, agriculture problem illiteracy, problem of ignorance of political rights, customary social structure etc. thus abstract development in tribal area due to various problem.

In past and present, the government has made numerous efforts to bring development in the social, economic, educational political and political spheres of the tribal e.g. to promote development programs for poor backward tribal, Vanabandhu Kalyan yojana, Ekalavya model residential school, TRIFED to provide fair prices of tribal people from the field of education, recruitment of public spaces and in panchayatiraj convenience and so on. Thus the tribal area has been developed through these various schemes programs, but some problems still remain today.

SELECTION OF RESEARCH TOPIC

The first step of the research work is to consider and select the research topic the researcher chooses from among his many question the researcher with the intention of finding the answer through scientific

examination of a single question. There are mind at this selection time first of all he has to formulate a research question.

PURPOSE OF STUDY

If any task is undertaken with a specific objective in mind the ease and precise direction of the task is clear.

- ❖ To check the status of the tribal people.
- ❖ Investigate the various problems of tribal society.
- ❖ To examine the challenges facing the development of tribal reimage.

SELECTION OF STUDY AREA

There are two types of research field, in a confined area in which a community is being studied, the researcher has also chosen bhiloda taluka of Arvalli district, which is not too large, some basic information in view of the study material presented.

SAMPLE CHOICE

Examples are a part of certain unit process of selecting an ideal is called a demonstration is to know the characteristics of a society by studying some of its unit as a sample therefor, this will be taken into account in the presented study.

The Method of study

There is a certain methodology to social research. A specific method has to be chosen to collect information about the research. The information the information needed for the research will be found to be appropriate and reliable, the researcher select the application with respect to the source of the information, there are several methods for collecting information for research such as observation, interview, questionnaire and case study method etc. the main basis for collection, research topic information depends on method of selection.

The finding of the study

The study presented selected 20-20 respondents from Bhiloda taluka of Aravalli district, according to the respondents. Information has been collected on some of the current problem in tribal society which are as follow.

Debt problem debt problem is the main problem in tribal society when it comes to marriage expenses drug related expenses or other expense, the tribes account for 5% or 10% of their debt to the nearest lender which traps them in debt trap. Tribal people have to borrow money from another lender to pay for a loan.

Various efforts have been made by the government as well as civil society to solve the above problem. E.g. pradhan mantri jan dhan yojana bank at low annual interest rates on agriculture, free marriage by group members etc., can be consider appropriate steps

They believe in superstitions because of the problem of blind faith, lack of education in technology and technology in tribal society. Many time local tantrik makes a large number of tribal a source of permanent income without creating the danger of various problems such as jogan, ghost etc., so the tribes have to lose money, time and lives. At present education, technology, media, various scheme related to health, panchayati raj etc. have played an important part in eliminating such problems. However the need of a systematic law on superstition by the state government becomes necessary for the development of tribal. The law which pertains to the superstitions in some states of India

Agriculture problems According to the respondents, the tribes inhabit a large number of sloping lands, forest, so that the fertility of their lands is very low they invest in agriculture and they do not get the right market price for the crop they produce.

They have to distribute their farm produce to the nearest lenders, shopkeepers at lower prices several attempts have been made by the government to address the problem of agriculture e.g. plans subsidy for seed-fertilizer, facilities for tubewells, pm's kisan samman nidhi scheme, credit from banks at low interest rates for cultivation etc., can be met with tribal farming problems if proper implementation of this scheme.

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