

Changing Cultural Pattern and Demographic Scenario of the Mina and Bhil tribes of Rajasthan, India¹

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ABSTRACT In the present paper an attempt has been made to study the changing life structure in the light of certain cultural and demographic characteristics of Mina and Bhils of Rajasthan numerically constitutes the dominant tribal group among the scheduled tribe in the state.

In the absence of 1991 Census information on tribe wise breakdown, the present study has been delimited to 1961, 1971 and 1981 Census returns and the available literatures on these two tribes. Minas and Bhils are no more isolated as the ideal definition of tribe stands and found to be acculturated with the Hinduised cultural patterns, norms and values. Majority of them claim themselves to be Hindus as available from the Census returns. During the two decades from 1961-81 there is a slight increase in the annual growth rate among the Minas with uniform concentration in the place of their residence. While for the same period a remarkable drop in the growth is noticed for the Bhils with their concentration increasing in some regions.

INTRODUCTION

Rajasthan, one of the picturesque states of India, is widely known for its lakes, places, deserts and the princely heritage and valour of the men. Its wide range of climate and topography makes it a challenging area to live in. Within the layout of the tourist fascination for the culture and beauty of Rajasthan lies the vulnerable tribal groups who withstand the shock of life's struggle in a voiceless way. According to the 1991 census, 8.08 per cent of the tribal population of India live in Rajasthan forming 12.44 per cent of the total population of the state residing mostly in rural areas. The dominant scheduled tribes in Rajasthan are Minas and Bhils together comprising of 93.9 per cent of the state's tribal

population (Census of India, 1981). The tribes of Rajasthan as elsewhere in the country are passing through a process of socio-cultural and demographic transformation. Minas and Bhils of Rajasthan are no longer isolated. Cultural contact with the non-tribals over the years have become more deeper and intimate. The traditional bound Mina and Bhil societies which before the independence of India were almost a closed systems have now been exposed to various forces released by the Community Development Programmes, urbanization, education, technological advancement, etc. (Doshi, 1971). Due to break of certain degree of isolation the tribal social matrix is now being constantly influenced by the Hindu caste ingredients through the process of Sanskritisation (Vyas and Mann, 1980). Because of these forces and processes, their socio-cultural milieu has been disrupted to a large extent. The present study is an attempt to know the Minas and Bhils' changing life system with special insight into the demographic characteristics based on census information and existing literature on the said tribes. Keeping in view the above discussion and the availability of the data on the said community the following points in the realm of changing population dynamics have been covered:

- (i) An insight into the cultural pattern
- (ii) Population growth rate
- (iii) Concentration of population
- (iv) Sex differential
- (v) Literacy level
- (vi) Occupational pattern

METHODOLOGY

Data for the present paper were collected from Special Tables on SC and ST for 1961, 1971, 1981a Census returns for 10 districts in the arid-region (*viz.* Alwar, Sawai Madhopur, Jaipur, Bhilwara, Udaipur, Chittaurgarh, Dungarpur,

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Banswara, Bundi, Kota). Further, some additional information on the cultural aspects was collected from the existing literature on the tribes under study. In order to see the change in the characteristics simple percentages, crude literacy rates, sex-ratio, crude work participation rate were computed. Annual exponential growth rate has been worked out to understand the growth pattern of the target populations. Further, to understand the concentration of the Mina and Bhil population the Gini concentration ratio has been computed. The index measures the distribution of one variable relative to another. In the case of population and area/region the index measures how uniformly the population is distributed in relation to the land area/region. The index varies from zero which is attained when population are evenly distributed to almost one which is attained when the population is concentrated in one unit.

CULTURAL PATTERN

In most of the cultural traits and patterns, the Minas resemble the Bhils but the former profess superiority in social status because they claim their descent from the Rajputs. About the relationships of the Minas with the Bhils, controversial views are held. Some claiming a common ancestry while others expressing no link with each other (Mann, 1980 c.f. Vyas and Mann, 1980). It may, however, be pointed out that as regard some somatological features like complexion, hair colour, nasal form, etc. Minas do resemble the Bhils.

Increased cultural contacts led many Minas and Bhils to adopt the traits of the Hindu culture which helped to raise their social status. Bhils and Minas were ex-criminal tribe. The contact with Rajputs compelled them to adopt the settled life, practice peaceful economic callings and leave their predatory and criminal activities. The Minas and Bhils who had been so far living in the wild forests stretches have now settled in plains in compact habitations. The pattern of dress has also undergone change, the semi-naked condition is, now, no more visible. The traditional animism has tended to assimilate itself to Hinduism. The 1981 census records that over 99 per cent of the Bhils and Minas are fol-

lowers of Hinduism and the remaining as Muslim, Christians, Jains, Sikhs and a few of those who have not stated their religion.

The ancient Bhils polygamous family has been replaced by monogamous structure. The incidence of polygynous unions has sharply declined on account of the formidable proportion of the bride price (Dapa). Unlike Bhils, incidence of bride price is not common among Minas (Doshi and Vyas, 1992). Pre-puberty marriage followed by Gaona existed in the past among the Bhils (Singh, 1994) and Minas (Rizvi, 1987) but most marriages are now held after the children have attained adulthood (Singh, 1994). According to Doshi (1971), most Bhil boys get married at the age of 20 years and that no Bhil girl is a maiden after 16. The usual age of marriage among Mina boys is about 18 to 20 years whereas the same for girls is 15 to 16 years (Doshi and Vyas, 1992).

POPULATION GROWTH RATE

The rugged topographic condition and the diversified population distribution is an unique characteristics prevailing in the state of Rajasthan where the population is mostly concentrated in the northern and north-western part of the state which also possesses the higher concentration of tribal population.

The annual exponential growth rate for general population of Rajasthan increased from 2.5 per cent in 1961-71 to 2.8 per cent in 1971-81 (Table 1). The increase in growth rate is found in most of the selected districts of Rajasthan. The districts of Chittaurgarh, Dungarpur, Banswara, Bundi and Kota, on the contrary, show a decreasing rate from 1961-71 to 1971-81. Taking Rajasthan as a whole, the growth rate of all tribal population is higher than that of general population. The district of Udaipur, Chittaurgarh, Dungarpur, Banswara and Bundi are showing decreasing growth rate which are located in the southern part of the state mainly along the bordering districts of Gujarat. This may be due to the inter district migration within the state as well as the out migration to the neighbouring states. The rate of change is more among the males than the females. In Jaipur, Alwar and Kota districts the population growth rate has increased.

Table 1: Annual Exponential Growth Rates in percentage for General and Tribal Population of Rajasthan in the Selected Districts

State/District	Period	General Population			All Tribes			Bhils			Minas		
		T	M	F	T	M	F	T	M	F	T	M	F
Rajasthan	1961-71	2.5	2.4	2.5	3.0	3.0	3.0	4.6	4.5	4.7	2.8	3.0	2.8
	1971-81	2.8	2.8	2.9	2.9	2.8	3.0	2.5	2.4	2.6	3.1	3.0	3.1
Alwar	1961-71	2.4	2.5	2.4	2.3	2.4	2.2	9.1	9.6	8.0	2.4	2.8	2.3
	1971-81	2.4	2.4	2.4	2.6	2.6	2.6	7.1	4.5	11.1	2.6	2.5	2.6
Sawai	1961-71	2.3	2.4	2.3	2.5	2.6	2.5	8.5	7.0	10.2	2.5	2.7	2.4
	1971-81	2.5	2.5	2.5	2.5	2.5	2.5	-2.4	-1.8	-3.0	2.8	2.7	2.8
Madhopur	1961-71	2.7	2.7	2.7	2.4	2.4	2.3	4.0	6.3	0.2	2.4	2.8	2.4
	1971-81	3.2	3.2	3.2	3.2	3.1	3.2	6.9	4.3	11.0	3.1	3.0	3.1
Jaipur	1961-71	2.0	2.0	2.0	2.0	2.0	2.0	2.2	2.1	2.3	1.7	1.8	1.6
	1971-81	2.2	2.0	2.3	2.1	1.9	2.3	1.5	1.3	1.7	2.9	2.7	3.1
Bhilwara	1961-71	2.1	2.0	2.2	3.2	3.1	3.2	3.2	3.2	3.2	3.7	3.6	4.0
	1971-81	2.7	2.6	2.8	2.9	2.8	3.0	2.2	2.1	2.3	3.9	3.9	3.9
Udaipur	1961-71	2.9	2.9	2.8	3.6	3.6	3.5	4.0	4.1	4.0	3.3	3.4	3.3
	1971-81	2.7	2.5	2.8	1.9	1.8	2.0	1.7	1.6	1.7	1.9	1.8	2.0
Chittaurgarh	1961-71	2.6	2.5	2.8	3.2	3.1	3.3	3.0	2.9	3.0	3.9	3.6	4.3
	1971-81	2.5	2.4	2.7	2.7	2.4	2.9	3.1	2.9	3.3	1.9	1.7	2.1
Dungarpur	1961-71	3.2	3.2	3.2	4.7	4.7	4.8	7.7	7.6	7.7	9.9	9.1	10.8
	1971-81	3.0	3.0	3.1	3.0	2.9	3.1	2.9	2.7	3.0	-1.8	-1.1	-2.4
Banswara	1961-71	2.8	2.9	2.8	3.7	3.7	3.6	8.3	7.7	9.0	2.3	2.8	2.1
	1971-81	2.7	2.7	2.7	3.1	3.2	3.0	0.3	1.7	-1.0	4.1	3.6	4.4
Bundi	1961-71	3.0	3.1	2.9	2.9	2.9	2.9	5.9	5.9	5.9	2.4	2.5	2.0
	1971-81	3.1	3.1	3.1	3.3	3.3	3.3	2.5	2.4	2.5	3.4	3.3	3.5

For working formula refer to appendix

Growth rate of Bhil population, in general, decreased during 1971-81 in comparison to 1961-71. In Sawai Madhopur, Banswara and Bundi the decline in the growth rate is quite significant. Jaipur is an exception in this case, where the growth rate of Bhils increased from 4 per cent to 6.9 per cent. It is interesting to note that in Jaipur the growth of males in the Bhil population decreases from 6.3 per cent in 1961-71 to 4.3 per cent in 1971-81, whereas females increases remarkable from 0.2 per cent in 1961-71 to 11.0 per cent in 1971-81. The tremendous change in the population combination over the census period among the Bhils may be attributed to different reasons:

- (i) Bhil population is subjected to definitional problem over the period of time.
- (ii) The economic deprivation of Bhils force them to migrate for better wages to other states.
- (iii) An increasing rate of female participation in work force lead to the movement of this community which, in turn, increases the population in mainly those districts where large cities are located, *i.e.* Jaipur district.

Among the Minas, the rate of increase from 1961-71 and from 1971-81 are more or less static. The districts of Chittaurgarh, Dungarpur and Banswara which show declining Bhil population also experiences a decline in the growth rate of Mina population over the period. The probable reason for such a decline in the Bhil-Mina population in these districts may be accounted for group out migration from these districts to comparatively developed districts of the Rajasthan or to the neighbouring states.

CONCENTRATION OF POPULATION

The computed Gini concentration ratio in table 2 suggests that concentration of Bhil population is more on certain districts and its concentration is increasing though slowly but surely in the districts which are already having higher number of its members whereas Minas on the other hand were spreading towards evenness in the districts under study.

SEX RATIO

Sex ratio measures the balance between males

Table 2: Results of Gini Concentration Index

Tribe	Years		
	1961	1971	1981
Mina	0.38	0.35	0.38
Bhil	0.61	0.63	0.64

Note: Range varies from 0 to 1

For working formula refer to appendix.

and females in human population. Large imbalances in this respect, differentially affect the socio-economic and community life of any population. Sex ratio in Rajasthan is showing improvement over the period 1961 to 1981 (Table 3).

District wise analysis of sex ratio shows a declining trend in the district of Alwar, Sawai Madhopur, Bundi and Kota among the general population as well as tribal population of

be attributed owing to the improvement in the socio-economic status of the women in the rural areas in these regions.

LITERACY LEVEL

The spread of literacy is undoubtedly one of the most important parameters of social and cultural development among the tribal societies. The socio-cultural changes among the tribal groups can be understood in the light of the levels of literacy and education. The lower the level of literacy of the tribal group, the lesser is the interaction with the non-tribal groups and lower is the socio-cultural development (Ahmed, 1982: 6-7).

In Rajasthan, during ten years period from

Table 3: Sex Ratio of General and Tribal Population of Rajasthan in the Selected States of Rajasthan

State/Districts	General Population			All Tribes			Bhils			Minas		
	1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981
Rajasthan	908	911	919	926	930	945	942	962	981	903	904	912
Alwar	892	887	892	892	875	881	553	472	912	904	874	880
Sawai Madhopur	870	864	867	878	864	866	716	982	876	871	857	866
Jaipur	890	890	894	883	879	888	834	456	900	883	878	888
Bhilwara	906	910	942	886	886	921	906	924	964	854	836	867
Udaipur	939	957	977	960	969	990	961	963	980	953	1005	1002
Chittaurgarh	935	930	951	942	938	951	943	928	938	944	943	961
Dungarpur	991	1015	1045	979	999	1040	997	1001	1043	938	1006	1048
Banswara	971	978	984	972	979	996	962	970	1000	942	1108	973
Bundi	897	885	887	898	891	882	1026	1169	897	872	810	878
Kota	897	884	888	898	893	898	898	897	904	895	853	876

Note: Sex Ratio is the number of females per 1000 males

Rajasthan. Bhilwara, Udaipur, Dungarpur and Banswara show a substantial increase in the sex ratio in all the censuses 1961, 1971 and 1981. In most of the districts sex ratio declined from 1961 to 1971 but in 1981 it started increasing again.

Taking Rajasthan as a whole, sex ratio is higher among the Bhils in comparison to Minas over different census periods. Looking into the data of 1971 and 1981, a sudden increase in the sex ratio for Bhils has been noticed in the districts of Alwar, Jaipur and Dungarpur, whereas a sharp decline has been noticed in the districts Sawai Madhopur and Bundi. Districts of Dungarpur and Bundi show a sharp increase in the sex ratio for Minas whereas Banswara shows a significant decline while comparing 1971 and 1981 data. However, for most of the districts under study, for both the communities the sex ratio is improving in favour of females. This may

1971-81, the literacy condition seems to be improving as revealed from table 4.

Table 4: Literacy Level among the Tribes of Rajasthan

Tribe	Period	Illiterates (%)			Literates (%)		
		T	M	F	T	M	F
All Tribes	1971	93.5	88.0	99.5	6.5	12.0	0.5
	1981	89.7	81.1	98.8	10.3	18.9	1.2
Bhil	1971	95.3	91.2	99.6	4.7	8.8	0.4
	1981	93.4	87.7	99.2	6.6	12.3	0.8
Mina	1971	91.7	84.7	99.4	8.3	15.3	0.6
	1981	86.1	74.7	98.5	13.9	25.3	1.5
Others	1971	95.1	91.2	99.3	4.9	8.8	0.7
	1981	93.1	87.8	98.7	6.9	12.2	1.3

Note: "Others" consists of Bhil Mina, Damor, Damaria, Dhanka, Tadvi, Tetaria, Valvi, Garasia, Kathodi, Katkari, Dhar Kathodi, Kokna, Kokni, Kukna, Koli Dhar, Tokre Koli, Kolcha, Naikda, Nayaka, Patelia, Seharla, Sehria, Sahariya.

For working formula refer to appendix.

It is found that literacy level was in favour of males for both the tribal communities, *i.e.* Bhils and Minas, as well as all tribes of Rajasthan in general. The literacy condition of the Minas (13.9 per cent in 1981) is better compared to Bhils (6.6 per cent in 1981) and other tribal population (6.9 per cent in 1981) of the state. Even the sex-wise differentiation in the literacy condition is found to be better among the Minas.

Unlike males, among the Minas, there exist very less differences in the literacy condition among the females in all the tribal communities in the state. It is found that during census period 1971-81, literacy condition has sharply improved among the males of Minas, *i.e.* 15.3 per cent in 1971 to 25.3 per cent in 1981. However, very less improvement has been taken place among the females in all the groups.

Over and above the literacy condition is in poor health among the tribal population of Rajasthan. Around 80 per cent to 90 per cent of all the tribal communities is found to be illiterate. It is not that government is not spending adequately to uplift the tribal education level, but proper channelisation of the programmes were not made. The low level of literacy among the tribals specially among the females may be attributed to the following reasons:

- (i) Lack of exposure among the villagers.
- (ii) Lack of educational infrastructure at accessible distance. Even, if the school buildings are available, many of them are not functioning due to lack of fund and teachers. Moreover, most of the school are for boys only.
- (iii) Poverty force them to enter into the economic pursuit immediately rather than studying at school. They are not bothering about the quality of life, but concern about arranging square meal a day and survivality.
- (iv) Faulty educational curriculum. Whatever teaching are imparted to the tribals they are not finding its immediate relevance to the girl students in the village areas. Thus, girl students are reluctant to study under such conditions.

OCCUPATIONAL PATTERN

The Mina economy is predominantly based

on agriculture. There is a prevalence of share cropping among them. In the recent past, agricultural mechanization has been taken up by them. Most of the Minas have their own agricultural land. On the contrary, most of the Bhils, being landless, work as wage labourers, Minas are economically better off than Bhils (Singh, 1994; Doshi and Vyas, 1992). Because of the emphasis given on the education, both liberal and professional, Minas are relatively getting more variety of jobs in government and other sectors.

The estimated crude work participation rate shows interesting results as revealed from table 5.

Table 5: Crude Work Participation Rate among Tribes of Rajasthan

<i>Tribe</i>	<i>Period</i>	<i>Total</i>	<i>Male</i>	<i>Female</i>
All Tribes	1971	32.7	54.3	9.5
	1981	44.0	53.6	33.8
Bhil	1971	31.9	53.8	9.2
	1981	45.7	54.6	36.7
Mina	1971	33.5	55.1	9.7
	1981	42.7	52.8	31.6
Others	1971	32.2	52.1	10.1
	1981	42.4	53.8	30.4

Note: "Others" consists of Bhil Mina, Damor, Damaria, Dhanka, Tadvi, Tetaria, Valvi, Garasia, Kathodi, Katkari, Dhar Kathodi, Kokna, Kokni, Kukna, Koli Dhar, Tokre Koli, Kolcha, Naikda, Nayaka, Patelia, Seharla, Sehria, Sahariya.

For working formula refer to appendix.

It is found that during the period of two censuses 1971 and 1981 crude work participation rate increased for Bhils, Minas and of other tribal communities of Rajasthan. This increase in the work participation rate was mainly due to sharp increase in the female work participation rate and the increase was more than three times during 1981 in comparison to 1971 census. One of the possible causes of this increase in the female work participation rate was the withdrawal of some traditional beliefs by these communities. Among the Minas, the crude work participation rate for male decreased from 55.1 per cent (1971) to 52.8 per cent (1981). However, slight improvement in the work participation rate is noticed among the males in Bhils and other tribal communities. Further, it is also noticed that work participation was higher among the Minas during 1971 compared to tribal groups placed in the

"others" category in table 5. However, the situation takes a different turn during 1981 when the work participation rate inclined in favour of Bhils.

From table 6, it is observed that from the census period 1971 to 1981, the proportion of workers engaged in primary sector among Bhils, Minas as well as tribal groups placed in the "others" category decreases substantially, whereas, there was an increase in secondary and tertiary sector.

The increase in tertiary sector was remarkable. Mention may be made of Bhils and other tribal communities which increased from 3.4 per

cent in 1971 to 13.4 per cent in 1981. This increase in tertiary sector may be attributed to

- more involvement of females in the construction activity due to economic pressure.
- a substantial number of women were engaged in the tertiary sector on fourth class post in different public and private offices.
- a large proportion of them were also engaged as maid-servants mainly in the urban areas.

The tribals, by tradition, are cultivators but the tribal agriculture is still in a backward stage.

Table 6: Work Participation Rate among the Tribes of Rajasthan

Tribe	Period	Primary Workers			Secondary Workers			Tertiary Workers		
		T	M	F	T	M	F	T	M	F
All Tribes	1971	95.5	95.4	95.9	1.1	1.0	1.3	3.4	3.5	2.8
	1981	92.4	90.7	95.4	2.1	2.6	1.3	5.4	6.7	3.3
Bhil	1971	95.3	95.5	93.7	1.3	1.2	2.1	3.4	3.3	4.2
	1981	87.0	95.5	74.2	2.6	3.1	1.8	10.4	1.4	24.1
Mina	1971	95.8	95.5	97.9	0.9	0.9	0.6	3.2	3.5	1.5
	1981	92.1	94.3	88.1	1.5	2.0	0.6	6.4	3.7	11.3
Others	1971	94.0	93.5	96.5	1.1	1.1	0.8	5.8	6.3	2.7
	1981	83.3	90.0	71.2	3.3	3.5	3.0	13.4	6.5	25.8

Note: "Others" consists of Bhil Mina, Damor, Damaria, Dhanka, Tadvi, Tetaria, Valvi, Garasia, Kathodi, Katkari, Dhar Kathodi, Kokna, Kokni, Kukna, Koli Dhar, Tokre Koli, Kolcha, Naikda, Nayaka, Patelia, Seharla, Sehria, Sahariya. For working formula refer to appendix.

cent (1971) to 10.4 per cent (1981) and 5.8 per cent (1971) to 13.4 per cent (1981) respectively.

During 1971 the proportion of males and females in the primary and secondary sector was almost equal. It was found that during 1981 census, there was a decrease in the female work participation rate in both the primary and the secondary sectors and thus male workers domi-

nated these sectors. On the contrary, female workers out-numbered the male workers in large number in the tertiary sector. The large proportion of female participation in tertiary sector in 1981 may be attributed to

- Further, the table suggests that most of them were engaged in the agrarian economy. During the two censuses, it is observed that over 80 per cent of the primary workers of tribal population

Table 7: Occupational Classification of Tribes in Primary Sector-1971 and 1981

Tribe	Period	Cultivators (per 100 primary workers)			Agricultural Labourer (per 100 primary workers)			Other Workers (per 100 primary workers)		
		T	M	F	T	M	F	T	M	F
All Tribes	1971	85.5	89.0	63.9	12.0	8.8	31.4	2.5	2.1	4.6
	1981	84.8	89.3	77.7	12.7	8.2	19.8	2.6	2.6	2.6
Bhil	1971	82.1	86.6	54.0	15.6	11.5	14.3	2.3	1.9	4.6
	1981	85.2	81.7	92.2	12.1	16.0	4.6	2.6	2.4	3.2
Mina	1971	89.6	92.0	74.6	7.8	5.7	21.0	2.6	2.3	4.4
	1981	91.0	89.9	93.1	6.7	7.7	4.6	2.3	2.3	2.3
Others	1971	75.3	80.6	46.0	21.8	17.0	48.0	2.9	2.4	6.0
	1981	80.0	79.1	81.9	14.6	16.9	9.2	5.4	3.9	8.9

Note: "Others" consists of Bhil Mina, Damor, Damaria, Dhanka, Tadvi, Tetaria, Valvi, Garasia, Kathodi, Katkari, Dhar Kathodi, Kokna, Kokni, Kukna, Koli Dhar, Tokre Koli, Kolcha, Naikda, Nayaka, Patelia, Seharla, Sehria, Sahariya. "Other Workers" include Livestock, Forestry, Fishing, etc.

in Rajasthan were engaged in cultivating their own land. Little more than 12 per cent were engaged as agricultural labourers. This table further reveals that Minas were better off compared to Bhils and the other tribal groups in terms of possession of their own land. Again, in the primary sector, for all tribal groups including Bhils and Minas, females mostly engaged in the cultivation of their own agricultural land, whereas men served as landless agricultural labourers.

CONCLUSION

The foregoing analysis points to the fact that the Minas and Bhils are no more isolated, but acculturated with the sanskritic norms and values of Hinduism. By and large, the variation in the growth rate among Minas and Bhils shows a significant change, where most of the southern districts of Rajasthan are showing a declining growth rate, whereas in the north-western districts an increasing trend is visible for both the tribal communities of Rajasthan. As per concentration of Minas are concerned, they are more or less evenly distributed whereas Bhils are growing on certain regions of the state. Sex ratio is found to be higher among Bhils compared to Minas over the census periods under study. On the whole, sex ratio seems to be improving in favour of females.

In response to the different literacy missions, the educational levels is in a dilapidated condition among them which prevents the developmental spurt in their stagnant socio-economic and demographic conditions. For both the communities, work participation rate inflates sharply during the decennial period 1971-81. This can be accounted for the sharp rise in the work participation among females. However, most of them are confined to the primary sector as their only means of subsistence. The work participation is slightly more among the Bhils than Minas owing to the fact that Minas are economically better off than the former in terms of possession of own agricultural land.

In spite of the ongoing Tribal Welfare Programmes their socio-economic and demographic life is far below the desired level. The need of the hour is that the said tribals should not be treated as a homogeneous group for planning purpose and differential approaches and treat-

ment need to be adopted based on their socio-economic and geographical situation. Special thrust should be given to uplift their educational condition with special emphasis on females.

We understand that the study is narrow in the sense that it is unable to capture the changes in a holistic purview in tune with the recent developments in their social life due to the limitations of the data. However, it provides a baseline for the future course of experimentation in this direction and demands micro-level first hand data to understand the underlying mechanism, may be small but crucial for any social change to occur.

NOTES

- As reported in the Census of India 1981, Special Tables for SC/ST, series-4, part IX (iv), pg.XI that the present data for SC/ST have been generated on cent per cent basis, there may be some marginal differences in the totals which are mainly due to different methods adopted in tabulation and rounding off. So the sub classifications for different characteristics in 1981 does not add upto to total.
- The definitional change in the concept of worker in different censuses makes it difficult for comparison of the work participation rates. The commissioner of the 1971 census writes that the concept of workers employed in the 1961 census tended to inflate the number of workers even though their participation was marginal. In 1981 census, the entire population is divided into main workers, marginal workers, non workers and job seekers. Crude work participation rate (CWPR) has been estimated by dividing total workers by total population multiplied by 100. However, for 1981 census marginal workers are also included with the main workers in the numerator.

APPENDIX

Exponential growth Rate:

$$P_t = P_0 e^{rt}$$

where, P_t is the current population, P_0 is the preceding population, r is the rate of growth and t the time interval between the two populations.

Gini Concentration Index:

$$G = \frac{\sum_{i=1}^n X_i * Y_i + I}{\sum_{i=1}^n X_i + I * Y_i}$$

where, X_i and Y_i are the respective cumulative proportion of the target population and districts and n is the number of districts under study.

Sex Ratio

$$= \frac{\text{Number of Females}}{\text{Number of Males}} \times 1000$$

Crude Literacy Rate

$$= \frac{\text{Total Number of Literates}}{\text{Total Population}} \times 100$$

Crude Work Participation Rate

$$= \frac{\text{Number of Workers (Sex Wise)}}{\text{Total Population (of Similar Sex)}} \times 100$$

Work Participation Rate

$$= \frac{\text{Number of Workers (of Particular Sector)}}{\text{Total Workers}} \times 100$$

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