

**GEOGRAPHICAL ANALYSIS OF TRIBAL COMMUNITIES OF  
QUEPEM TALUKA, GOA: ISSUES AND CHALLENGES**

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BY

ULHAS B. GAONKAR

Department of Geography and Research Centre

Parvatibai Chowgule College of Arts and Science (Autonomous)

Margao, Goa

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## **Declaration**

I, Ulhas B. Gaonkar, hereby declare that this thesis represents work which has been carried out by me and that it has not been submitted, either in part or full, to any other University or Institution for the award of any research degree.

Place: Taleigao Plateau

Date: 30<sup>th</sup> December 2022

Ulhas B. Gaonkar  
Research Student

## **Certificate**

I hereby Certify that the work was carried out under my supervision and may be placed for evaluation.

Research Guide

Prof. Nandkumar N. Sawant

Department of Geography and Research Centre

Parvatibai Chowgule College of Arts and Science (Autonomous)

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# Chapter I

## Conceptual Framework

### 1.1 Introduction

India is a country of rich diversity in terms of culture, religion, and people (Singhal, 2021) and tribals are part of this spectrum. Historically, these indigenous people known as “*Adivasi*” have been living in varied geographies, practising their primitive occupations and traditions. Therefore, they form a unique group in the gamut of Indian cultural diversity (Shah, 2007).

As per the Census of 2011, the tribals constitute almost 8.6 percent of the country’s population distributed across the States of India. (Census, 2011). A cursory glance at these tribals indicates that their settlements can be found in plains, forests, hills, and inaccessible regions with a variety of ecological and geo-climatic conditions (Shelly, 2017). These distinctions can be seen between hill tribes and plains, between those who work as settled agriculturists and those who are involved in forest-based economic activities, or between those who practice Hinduism or who have been converted to Christianity and those who maintain an unaltered tribal way of life. (Ambagudia, 2011). For example, the *Bhils* of mountainous range of Aravali, speak the *Bili* language and are known for the “*Ghoomar*” dance while the Gonds spread over the central part of India, precisely in the States of Maharashtra, Madhya Pradesh, Chhattisgarh, Odisha and Andhra Pradesh, who are primarily agriculturists and speak *Gondi* dialects. Likewise, the *Mundas* found in the central and central-western region (Chhattisgarh, Bihar, Odisha, and West Bengal) are historically hunters but lately have taken up farming. The *warli* tribe of Maharashtra and Gujarat are basically agriculturists but are known for their famous “*Warli Art*” (Doshi, 2019). This is indicative of their varied culture and occupational practices across the regions.

Further, various levels of social, economic, and educational development exist amongst the tribal. While some indigenous tribes have embraced a modern way of life, (Chithra, 2020) on the other hand, some are yet to see the light and pathways of progress. Over the centuries, they lived in their habitat and developed an ecosystem (Semlambo, 2018). However, with the development and further argumentation of new policies of liberalization, Privatization, and Globalization (LPG), the tribals are posed with challenges and issues (Cook, 2011). To cite examples, the Santhals of Birbhum district of West Bengal are in conflict with the authorities for their land ownership and undergoing economic issues (Paul, 2005) while the *Bhils* in certain districts of Madhya Pradesh are struggling for their livelihood means, as their milieu is declared as reserved forest. The *Jawara* tribes of Andaman Island face the threat of the livelihood and identity in the postmodern developmental policies (Gautam, 2011).

Nevertheless, it is noticeable that during the last seven decades of independence, the tribal development scene has undergone transformative changes (Lessem, 2014). This developmental impact has been outcome of various developmental and promotional measures initiated through government and allied organizations, coupled with technological advancement. The ramifications can be visualised through the lens of marketisation, to secure their integration with the mainstream system and enhance their social and economic life, the argument is whether this development is uniform and significant.

Therefore, undoubtedly, Development vis- a -vis tribal and their issues in recent times have been the point of discussion and debate amongst researchers, academicians, planners, and social activists (Paul & Jenny, 2010) The changing perspective in this context has impacted the livelihood means and allied socio-cultural ethos of these communities (Scoones, 2009). This needs to be re-emphasized that livelihood issues address a wider spectrum of sustainability

envisaging socio-economic, cultural, political system, environment, and also vulnerabilities, and marginalization issues. Dismally, the protest and their movements have drawn cognizance but are sporadic (Padhi & Panigrahi, 2011). If one looks at the geographies, the issues affecting life and livelihood of tribal communities remain common in a varied way with predominant dependency on agriculture, non-timber forest produce and allied agriculture activities etc.

The development or underdevelopment among them varies and the challenges of their development are also not uniform across the regions or even for that matter, tribes. (Dutt & Samanta, 2006) These tribes differ not only in terms of culture -language tradition but also in terms of accessibility to public services such as education, health, and so on (Guite & Acharya, 2005). These differences among tribal groups in India are not only issues for social concern but also major subjects for public policy formulation and programme implementation for their upliftment (Cookie, 2003). Therefore, the development of these areas and people visualizes increased agricultural production, water system and irrigation, development of the market system, technology application, improved communication, infrastructure, better banking, and access to credit etc. (Satish, 2007). To Summarize, the welfare and development of the tribal hold the significant entity of the region (Ruth & Gail, 2007).

Based on the above discussion and deliberations, the core focus of the present research is to understand the tribes and their issues in their local geographies of Quepem taluka of Goa.

## **1.2 Statement of the Research Problem**

Though, Goa in the recent years has attained higher level of performance in terms of socio-economic development, Human Development Index, and per capita income, but dismally the



tribals have not achieved the desired level of development and a skewed pattern in Goa is noticeable (Commission, 2011).

Secondly, prior to 2003, the Scheduled Tribe (ST) listed mainly consisted of tribal communities of Daman and Diu. Thus, these aborigines of Goa were not included in the list. As per the Scheduled Castes and Scheduled Tribes Order (Amendment), Act 2002 in Part XIX of the Government of India, three tribal communities-Velips, Gawada, and Kunbis were included in the scheduled list in 2003. This was the first step toward the inclusion of tribes in Goa and initiate development for these communities. Therefore, analysing their demographic and socio-economic status calls for the present research.

Thirdly, ever since their notification in the scheduled list of the State, there has been initiation of various welfare schemes for their development but unfortunately, the budget outlay and budget expenses, show variance. This raises a relevant question of; why the schemes have not reached the grassroot level? Therefore, it calls for assessing the impact of schemes on the welfare of the tribes.

Lastly, there are multiple issues that draw attention like tribals and mining, tribals and identity tribals and forest. Many of these issues remain unresolved that needs a deeper inquiry. The land and forest act issues of tribal is one of the vital challenges in the State, however, the tribal are struggling for their economic upliftment. The study also identified environmental challenges as it is integral part of the tribal ecosystem. The SC/ST commission has also not addressed the cases and justice awaits and the State has also not implemented the Panchayats (Extension to Scheduled Area) Act PESA 1996. Thus, the present research proposes to introspect these issues

and challenges from a geographical perspective by analysing the case studies in Quepem taluka, Goa.

### **1.2.1 Selection of the Study Area**

The proportion of Tribal Population to the total population is significantly high for Quepem Quepem taluka. The Selected four villages have more than 80% of its total population as that experience various issues that need to be addressed, like Ambualim has identity issue whereas Cavorem has mining and environmental however Gokuldem being interior has infrastructure and forest and Morpirla water and Land issues. Tribal studies in the state of Goa are contemporary and needs micro level studies.

### **1.3 Concept of Scheduled Tribes:**

India is a country of diverse people and culture, practising their own way of life. Apart from the general populace, there are specialized groups that have remained isolated from the main stream due their social and cultural differential backgrounds. These people are normally referred to as “Scheduled Tribes”.

The famous anthropologist and sociologist B. S Guha defines a tribe as *“a collection of people sharing a shared language, customs, and practise, inhabiting a specific geographic area.”*

While Dr. W.H. River defines *“tribe is a social group of a simple kind, the member of which speaks a common dialect, have a single government and act together for such common purpose as warfare (Choudhury, 1977) (c.f Synrem, 1992).”* similarly D. N. Majumdar put forth– *“A tribe is a collection of families or group of families bearing a common name, members of which occupy the same territory, speaks the same language and observes certain taboos regarding*

*marriage, profession or occupation and has developed a well assessed system of reciprocity and maturity of obligation” (Mujamdhari, 1937).*

Based on the opinions and scholarly definitions, it can be inferred that the tribes are the communities who live in isolation from the mainstream society. Further, tribes are isolated groups accessing natural resources, performing and practising traditional customs and beliefs that have been in practice over the years. Since they maintain a perfect man-environment ecosystem they are also referred to as “Nature protectors”.

A precise definition of tribe was proposed at the Tribal Consultation Meet at Shillong in 1962, whereby the *“tribe is an indigenous, homogenous unit speaking a common language, claiming a common descent living in a particular geographical area, backward, technology, loyally observing social and political customs based on kinship”*. This definition gives a holistic approach to understand the term, Tribe.

The term “Scheduled Tribe” first appeared in the constitution of India in Article 366 (25) defines Scheduled Tribes as such Tribes or Tribal communities are deemed under article 342 to be Scheduled Tribe for the purpose of these constitution. According to the Art. 342, *“the President may with respect to any State or Union Territory and where it is a State, after consultation with the Governor there of, by public notification specify the tribes, tribal communities or parts of group within tribes or tribal communities which shall further purpose of these constitutions”* (Constitution of India, 1950).

In the context of Goa, As per Gazette of Government of Union Territory of Goa, Daman and Diu of 1968, five communities namely *Dhodia, Dubla, Nayaka, Siddi and Varli* were notified as Scheduled Tribes. These communities were largely spread in Daman and Diu and negligible

population in Goa. It was in January 2003, the Scheduled Castes and Scheduled Tribes Orders (Second Amendment) Bill 2002 was passed and notified in the Gazette of India as Act No. 10 of 2003 where the Government of Goa declared Gawda, Kunbi, and Velip as Scheduled Tribes in the State (Gawas, 2012).

The criteria followed for the specification of a community as a Scheduled Tribe is based on certain characteristics such as primitive traits, distinct culture, geographical isolation, shyness in contact with the community at large and backwardness. Thus, a committee constituted by the Indian conference of social work as recommended that the Indian tribes can be divided into four main groups (Xaxa, 2014).

- a) **Tribal**: Those communities living away from the civilized world in the deep forest and still maintain their pattern of life.
- b) **Semi Tribal**: Those by and large have settled in rural areas and adopted agriculture and other allied occupations.
- c) **Agriculture**: Those who have migrated to urban and semi urban areas and are engaged in civilized occupations. They have adopted some of traits of culture of the civilized society but continuously, maintains contact with their tribal culture.
- d) **Totally Assimilated**: Those who have been totally assimilated in the civilized urban way of life.

Understanding the various perspectives and dynamics of tribes of Goa, it is largely under the classification of “Semi –Tribal” as they have been adopted agriculture and allied activities and are constantly undergoing transformation owing to exposure, awareness, education and government intervention.

## **1.4 Aim & Objectives**

The main aim of the present research is to envisage tribals of Quepem Taluka Goa in the context of development, issues, and challenges in their geographical domains.

The objectives of the study are:

- a) To investigate the evolution of tribals in Goa in the context of Histo – socio-cultural perspective.
- b) To Map and analyse geographical distribution of scheduled tribes at the micro-level (village-wise) of Quepem Taluka.
- c) To study Tribal interface with the Environment.
- d) To analyse the socio- economic and demographic aspects.
- e) To assess the welfare schemes, implications and outcomes for the development of the tribes.
- f) To analyse the issues and challenges faced by the tribals in the different geographical localities of Quepem.

## **1.5 Research Questions**

- a) How have the local geographies determined the basis of the settling of the Tribal communities in Quepem taluka?
- b) How do tribes differ in their demographics in comparison to the State's demographics?
- c) What has been the pattern of financial assistance under various schemes and utilities funded by the State and Central governments to the tribes?
- d) What are the issues of the tribes in their geographical milieu?

## **1.6 Data Sources and Methodology.**

The research tools and method are the essence of the study. The following study is multidisciplinary and therefore reliance has been shown on research-related material available within the subject and in other disciplines of social sciences - History, Sociology, and Anthropology. Moreover, the sources of information have been derived from primary and secondary sources, both in Qualitative and Quantitative forms. Therefore, mixed methods of research have been adopted.

Secondary sources are both Government and Non-Government publications. The prime government publication includes the Gazetteer of Goa, Government Gazetteer of Schedule Caste, and Scheduled Tribes, Census data, and Statistical yearbooks. The sources have been extensively used for compiling the data of the Scheduled Tribes of India and Goa. The decadal Census of India and Statistical year books have been used in deriving information on demographics i.e., literacy, population growth, and economic functional classification of the tribals. Non-government publications as source of information like newspapers, published books, and other sources have been used to update the existing information.

Since, there has been limited study on tribes at the micro-level, it was essential to generate data related to the study area through empirical based research. This was feasible through primary based study which adopted multiple methods of data collection. Participatory Rapid Appraisal (PRA) has been the basis of the research. Techniques applied are Transect Walk, Timeline, Questionnaire-based Survey, Focus Group Discussion (FDG), Resource Mapping, and Personal Interview.

A structured questionnaire was prepared with focus on the family size, occupation, education level, household amenities and availing of government schemes. The questionnaire consisted closed questions, open-ended and Likert scale-based questions. The survey was conducted at household levels, wherein 15 percent of the total village household population was used as the sample size. Accordingly, the breakup for the selected tribal villages of Quepem is as follows a. Ambaulim (105) b. Cavorem (35) c. Gokuldem (25), and d. Morpirla (85). Purposive random sampling and the questionnaire were administered to 250 respondents of the above-mentioned villages. Initially, a pilot survey was administered in one of the villages, and then, after deliberation, the questionnaire was revised to attain the desired objectives.

A transect walk and field-based observation are vital in research documentation. In this research, to execute this technique geo tracker and GPS was used to understand the geographical and cultural landscape of different villages under study. This exercise also helped in understanding the dynamics of relief and land use. It also helped in resource mapping and accessibility of resources to the people. During the transect walk, field diary was maintained to document various aspects observed during the exercise. Timeline methods had been used to review the development in the tribal villages, under study. Timeline has been mapped from 1960's onwards, precisely after the liberation of Goa in 1961. The time lines have been looked from the perspective of infrastructural development of village in terms of electrification, roads, schools, medical services etc.

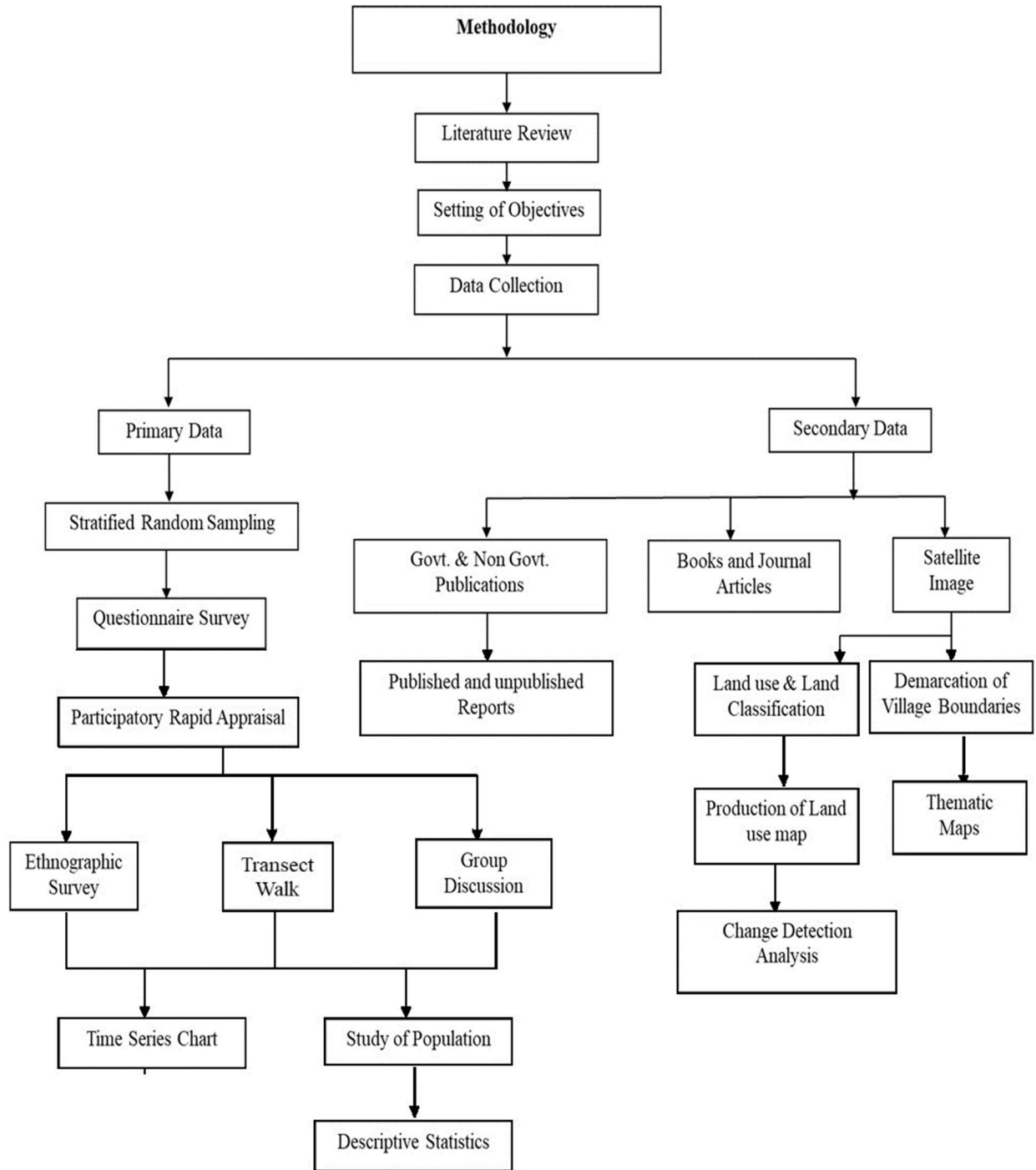
Since the present research has emphasized on ethnographic research. For this purpose, due importance has been given to historical narratives recorded from elderly people of the respective villages. It enabled to understand the process of settling, certain tribal practices, and even the dynamics of caste, religious conversion, and identity.

Along with a questionnaire-based survey, emphasis has been given to Focus Group Discussions (FGD). Focus group discussions were conducted in villages to understand issues related to youth, women and elderly persons of the tribals. To facilitate further, personal interviews were also conducted for deeper understanding of the contemporary tribal issues. Three personal interviews were conducted. The respondents were (a) Speaker and former Tribal welfare Minister Government of Goa, (b) President of United Tribal Association Alliance (UTAA) and (c) Activist and founder member president of Adivasi Sangathan Kepem.

To compile the research various tools and methods have been applied for output analysis. For the analysis of questionnaire-based survey data, Statistical Package for the Social Sciences (SPSS) was used. Simple descriptive statistics have been used like percentage, mean, and standard deviation and further for testing the hypothesis Fisher's One-way Anova test.

To make research more self-explanatory, presentable, and provide virtual glimpses of the study area, relevant photographs, maps, and diagrams have been suitably placed in the thesis. For creation of thematic maps and to represent 3Dimensional panoramic view of the study region, Arc GIS 10.5 has been used.





**Figure 1.1: Methodology Chart**

## 1.7 Review of Literature

A review of the literature was undertaken to understand and develop the conceptual framework and subsequently facilitate research design for the present research work. It also provides insight into perspectives on tribal development, challenges, and issues.

As discussed earlier, tribals of India live in varied geographies. These geographies have shaped their occupations and lifestyles. Looking at the historical perspective of the development of tribals, Mehta, (2006) states that in the first half of the last century was administered by the British government and the local Indian rulers. They did not ponder into the needs and welfare of these tribal communities, instead they were exploited by then the rulers. Even though tribal development measures were adopted during the 20<sup>th</sup> century, the government has failed to provide them basic minimum needs for their subsistence.

Ecology and occupation are closely knit in tribal communities. A study of transhumance of *Gaddi* population of Bharmour, Chamba district of Himachal Pradesh by Pandey (2015) states that this tribal community men who are shepherds travel from one ecological zone to another in the winter and summer seasons during the year. During the months of heavy snowfall in winter, the *Gaddis* generally migrate to the lower hills and plains along with their flock of sheep and Goats. This transhumance way of life is nurtured by ecological factors.

Tribal development, economic enhancement, livelihood and socio-cultural identity has been challenging component of the tribes. Dash & Behera (2010) attempted to study traditional society especially tribal community- "*Paraja*" of South Orissa. From the perspective of livelihood and preservation of their socio- cultural tradition in the process of luring for livelihood and economic gains the people of this community have lost their socio- cultural

tradition. In brief, it is easier to lose traditional values to acquire economic development. Having understood the changing lifestyles of the tribals Elwin (1936), a social anthropologist, proposed a theory of “public parks”. He suggested that ordinarily the non-tribal people should not be allowed to enter into tribal pockets without permission of the State government. This system would guarantee isolation of tribals. Tribal should be kept isolated in their hills and forests.

One of the major concerns of the tribal is health especially related to women. Various researchers have put forth the issue of undernourishment, ill health and lower life expectancy amongst the women folk of the tribes. Basu (1993) discussed the health status of the tribal women concerning sex ratio, age at marriage, fertility, mortality, life expectancy, nutritional status, maternal and child health care practices, sexually transmitted diseases, genetic disorders, etc. The comparative analysis shows that the health status of tribal women is lower than that of the Indian women in most of the indicators listed. One of the prominent factors is the gap in knowledge and health awareness amongst the tribal women. The author suggested plan of action for improving their health which was perspective in nature. A similar study by Chaudhari S. R. (2005) reveals that there is an overall deficiency in nutrition amongst the tribal Population in the Satpura Region of Madhya Pradesh. The region suffers from a deficiency of carbohydrates, Vitamin A, D, thiamine, calcium, iron, and iodine. However, they are surplus in riboflavin, niacin, and vitamin C. Thus, the author calls upon a balanced diet and nutritional food intake.

Meher (2007) in his article on “Livelihood, Poverty, and Morbidity: A Study on Health and Socio-Economic Status of the Tribal Population in Orissa” attempts to analyse the livelihood patterns and living conditions of the tribal of Orissa, and the concomitant morbidity and status of health care services in the tribal regions of the State. The article also critically examines the existing health care policy of the State and its efficacy and relevance for the downtrodden in the

present context of economic reforms, and the withdrawal of the State from subsidized healthcare services. While Salehin (2012) in his study “Reproductive Health of Tribal population in India” establishes ecological dimension as an essential factor of tribal women’s reproductive health. It discusses the social practice of age at marriage, social system of gender hierarchy, health and hygiene practices. This study supports the significance of ecological factors on the reproductive health of tribal tribes in India. The current study proposed model emphasises the significance of a sustainability viewpoint in comprehending reproductive health. From the reviewed articles, it is imperative that tribals suffer from lack of nutritional food intake and therefore, it becomes pertinent to bring about awareness towards better living.

An ethnographic study of Khond and Valmiki tribes in Andhra Pradesh by Kusuma & Babu (2011) reveal that Khond and Valmiki occupy lower status in the tribal social hierarchy. However, the Khonds did not undergo radical changes in dietary patterns, and dressing patterns while Valmiki live in bigger multi-ethnic villages, much accessible by road, and availed of various facilities for their development. This shows geographical locations, accessibility and exposure brings in varied level of development.

Rao (2011) Studied the Factors Influencing Socio-Economic Status of the Primitive Tribal Groups (PTGs) and Plain Tribes in Andhra Pradesh (A Logistic Regression Analysis). In this study, the researchers attempt to examine the factors influencing inter-tribe variations relating to the determinants of the relative socio-economic backwardness of the selected PTGs when compared to plain tribes. The study shows that those intra-tribe variations are prevalent within the selected PTGs as well as among the selected plain tribes relating to socio-economic conditions in the study area. Hence, the PTGs households living in the interior hill areas need a much more intensive development policy package for their fast socio-economic transmission.

On the similar thought process but considering Christian and Hindus. George (2007) made an attempt to evaluate the overall progress of the Christian Malai Aryans visa -a- vis with that of the Hindu Malai Aryans, (the Ulla dams, and the Urals). The study establishes the positive relation between job reservation and the socio-economic development of the Christian Malai Aryans. One of the major findings of the study is that the Christian Malai Aryans have been able to attain higher socio-economic development in relation to their tribal compatriots largely due to awareness and exposure. The community has progressed significantly due to education. This is indicative how community develops and progress due to education, awareness and exposure.

Mullah, Parveen, & Mohammad (2007) studied the socio-economic characteristics of the Tribal people of Rangamati Sadar Thana in Bangladesh. The study reveals that the tribals are lagging behind the mainstream population concerning economic, political, social, and technological standings they continue to go on without modelled lifestyles and ideologies, therefore wedge between development and progress is widening.

Kispotta (2014) in her research on “A Socio-Economic miserable condition of the tribals in Chhattisgarh through a case study of Dhanwar, Surguja District”. States the STs are essentially dependent on agriculture and traditional handicraft work. Another drawback of tribal people is lack of basic facilities and their living conditions have not significantly improved, therefore they often become victims of exploitation by non-tribal in various aspects.

Bakshi & Bala (2000) presents the socio-economic status of several scheduled tribes inhabiting in various regions of our sub-continent. Their life styles, costume and traditions are quite different from the population in rural and urban areas. In fact, they live in their isolated domain

that has contributed to their social backwardness. At various levels, tribal welfare schemes have been launched for education of children, health facilities and employment for their daily needs. However, there exists a wedge that needs to be filled through proper intervention.

In pursuit of understanding demographics of tribals, Pathare & Pathare (2013) studied on Geographical Analysis of Sex Ratio among tribal population in Nasik, Maharashtra by showing the comparison between Tribal and General sex ratio. The tribal have a favourable sex ratio as compared to the general population but the tribal sex ratio is declining and this is affected due to domestic violence and unpleasant condition.

Kokate & Solunke (2011) attempted to study the impact of the various government schemes on the socio-economic development of the tribal population in the State of Maharashtra. The study found that tribal development schemes have not brought any perceptible changes in the life of the majority of the tribal people. All the efforts are project-based without actual capability development of the tribal people.

Singh A. K (2013) in his study states that the use of primitive agricultural techniques has reduced farm production but led to the discovery and utilisation of many different plant species in Koraput region of Eastern Ghat as alternate sources of food especially among root crops, the study gives the alternatives agriculture species and genetic variety for root and tuber agricultural and medicinal plant species, as well as for their medicinal characteristics. The same has been witnessed among the Velips of Morpirla who practice agriculture.

Larsen (1998) in her book “Faces of Goa” has given a picture of communities living in different villages of Goa through case studies. The book provides the history and cultural evolution of Goa and its communities it provides ethnographic insight into tribal and their socio-cultural life

and community living. Gaonkar (2013) traces the origin of Adivasis and their life style in Canacona Taluka of Goa. The author discusses about the traditional economic activities practices during various seasons, the practices since their olden times that still continue and their changing pattern of farming from shifting to the settled life, the focus on organic farming and all activities related to the nature in the form of worship also deliberated. Gawas & Velip (2015) studied the “Tribes of Goa: Their Institutions and movement.” The study highlighted a few organizations working and the movement that focus on query of the non-inclusion of Velip, Gawada, Kunbi, and Dhangar after liberation of Goa. The reason was misguided by the higher caste leaders to the tribal political leaders by saying that Scheduled Tribes are equivalent to Scheduled Caste. The study is mainly on history and movement. Fernandes (2013) attempted to compile the folk songs, the rituals and the traditional festivals Christian of Gawda in Quepem. It’s an indication for the restoring the heritage of Christian Gawada in Quepem. While Phaldesai (2011) studied the folklore song and the life of the Kunbis of Canacona and Quepem taluka. The study is focused on more on folk rituals and the beliefs.

Velip (2016) indicated that tribal girls in Goa discontinue their studies due to inaccessibility and lack of awareness. He also highlighted the reasons behind the low level of education among the tribes and also suggested the remedies like setting up the library, tuition in the afternoon, and an awareness programme on the importance of education to overcome this issue. While Haldankar (2016) attempted to study the livelihood system of the tribal communities of Gaondogrem and Cotigao villages of Canacona taluka, Goa. The study shows that the change among the tribals during post liberation period and it also highlighted the government initiatives for the development of tribals basically from sociological perspectives, the rituals and the social organisation of tribal communities. While Velip (2020) attempts to study the shifting cultivation

of Velip women in Canacona taluka. The study reveals that the tribal women lifestyle the involvement in shifting agriculture, their rituals, religious believes, the Voro system and the customary laws. It infers the tribal women and the *Kumeri* cultivation is misunderstood concept. Whereas Gawas (2020) studies the constitutional safeguards and welfare measures of scheduled tribes of Goa it emphasis on the government initiatives and the various schemes. The study concludes that the government department need to utilise proper fund, maintenance of rosters and filling of backlog posts. However, Fernandes (2020) has demonstrated that the culture that is utilised to portray Goa is Christian Gawada women which is made to feel like it belongs to the lower echelons of the Goan society. These individuals are the grassroots looked down upon by most people, but when it comes to Goa's identity, this community's attire, dance, and music are pushed as representative of Goa's identity and culture.

The thematic review of previous work for the State of Goa signifies largely towards sociological perspective of tribals of the State in the context of the community, social value system and identity. There has been negligible work done in understanding various dimensions in the light of geographical spatial distribution and place- based issues. Therefore, it is prudent to address these contemporary issues.

## **1.8 Chapterisation:**

The following project has been systematically divided into six chapters.

**Chapter I** Introduces the concepts of the Scheduled Tribe as given by renowned scholars and by the Constitution of India. It further discusses the socio-economic status of tribes in India. The chapter also justifies the choice of the topic, the objective of the research its data source, and methodology. A review of literature has been undertaken to understand the methodologies



and aspects considered in the tribal study. Lastly, the chapter covers the layout of the thesis and the limitations of the work.

**Chapter II provides minutiae of** the study area of related to location, drainage, vegetation, economic activities, socio-cultural life, transport and communication, and demographic characteristics. The purpose of this chapter is to provide a backdrop of the physio, socio-cultural environment of the tribal Milieu.

**Chapter III** is divided into two sections the first section gives an overview of tribal distribution and characteristics in India while section two of this chapter provides insight into various tribes found in the State of Goa. This chapter focuses on histo- socio perspectives of the tribals.

**Chapter IV** entitled Demographics and Socio-Economic life of Tribes in Quepem taluka is a brief account of economic activities, land use, literacy, health facilities, village administration, markets, and industries. This chapter assesses the level of development done in the last few decades. Emphasis has been laid on the following schemes Pre and post-Matic schemes, Self-employment scheme, Ashray, Adhar Yojana Atal Asharay Yojana. etc. and the number of beneficiaries.

**Chapter V.** The following chapter addresses certain issues and challenges faced by the tribals in contemporary Goa. The case study model has been used to bring forth these issues like the tribals and mining issue in Cavorem village.

**Chapter VI** Gives suggestions, recommendations, and conclusion. The recommendations are based on the research findings enabling to bring socio-economic transformation among tribes.

## **1.9 Limitations**

Lack of available data, the inclusion of three tribal communities in the scheduled list in 2002 the tribal population became 10.28 percent but during the Census 2011 only total population of the scheduled tribe have surveyed but no other parameters like, Occupation, literacy, was taken. Due non-availability of this data it is difficult to identify the major issues in the past.

Validity of Data: The data collected by the researcher is only 15 percent. The people are reluctant to provide information about the property and financial budgets of their family.

Lack of historical material (Ethnographic). The historians and the ethnographers are still not clear about the origin of the tribals in Goa, there is confusion about the tribe's caste.

## **1.10 Summary**

The following chapter from the discussion an overview has been given of Tribals in India in the context of their geographies culture and ecosystem further the concept of schedule tribes has been discussed which is debatable as various scholars have opined diverse thoughts on tribes. However, the constitution of India in its article 366 (25) has clearly defined the term schedule, scheduled tribe which has been followed across the states. The chapter also put froths statement of research problem and research question followed by aim, objective, the methodology and research design.

Multiple methods have been used in this research to extract maximum data optimum data and its validation however, Participatory Rapid Appraisal is the heart of the research data collection review of literature has been undertaken to understand diversity of tribal. In studies in the context of present research work. The chapter conclude with Chapterisation and limitations.

## **Chapter II**

### **Geographical Attributes of Quepem Taluka**

#### **2.1 Introduction**

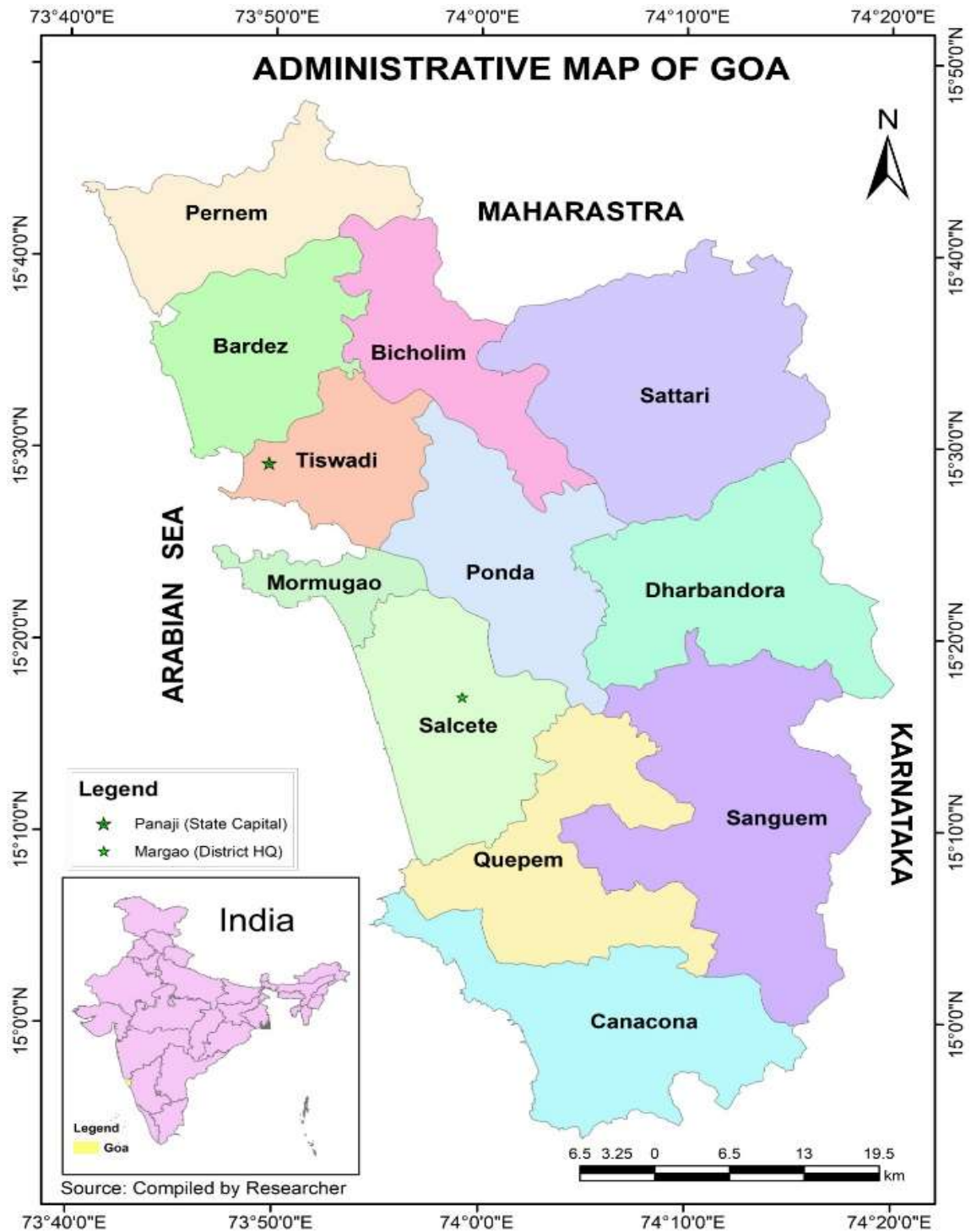
The concept of region occupies an important position in geographical studies and forms the basic foundation for studying the man – environment relationship and its co-related attributes or aspects. (Sawant, Desai, & Malave, 2018) Further, the region can be looked as a common area that enables the construction of socio-cultural attributes in a given place (Oksanen, 2013). Therefore understanding, the salient features, and geographical as well as cultural dimensions helps in understanding of the region to ensure effective planning for future development of a region (Cooke, Urunga, & Etxebarria, 1998).

The following chapter provides regional insight of Quepem taluka, the abode of tribals. To set the ball rolling, a brief introduction of Goa is given followed by an in-depth discussion of the physical and cultural dimensions of Quepem taluka, Goa. Lastly, considering the tribals of Quepem, details of the four villages Ambaulim, Cavorem, Gokuldem, and Morpirla is provided in this section. The physical and cultural characteristics are linked with histo- socio-cultural life of these tribals and therefore significant emphasis is given on the same.

#### **2.2 Goa: Overview**

Goa, though a small State of Indian union, is considered to be forward looking, progressive and advanced State, due to its all-round growth and development. This is evident from various development indicators like high literacy, low birth rate and death rate, low maternal mortality rate, and high per capita income (Economic Survey, 2021). Geographically, Goa is located on

the west coast of India bounded by Maharashtra State in the North, Karnataka State in the east and south, and in the west, it is flanked by the Arabian Sea with a coastline of 110 km.



Source: (Goa T., 2020)

Figure 2.1: Administrative Map of Goa

The State covers a geographical area of 3702 Sq.km mainly divided into two districts and twelve talukas. (Figure 2.1). The State has its capital Panaji located in Tiswadi taluka and the district headquarters for south Goa is Margao, located in Salcete Taluka. Each of the twelve taluka has a taluka headquarter for administrative purpose (Department of Information and Publicity, 2022).

## **2.3 Physiography**

Being a small State with a north-south extent of approximately 110 km and an east-west extent of 65 km, shows the variance in topography at a small interval. Physiography can be seen from coastal to mountainous with undulating uplands and ridges spread across the State. Physiographically, Goa can be broadly classified into three natural divisions namely 1). Lowlands 2). Plateaus 3). Mountain region.

### **2.3.1 Lowlands (Coastline)**

Goa has a long coastline approximately 110 km extending from north of Pernem Taluka to Canacona Taluka in the South. There are 40 sandy beaches dotted along the coast. The western and southwestern parts of Goa constitute the coastal plains. Central land masses of this portion of Goa appear to have emerged out of the sea, as can be observed at Margao and Canacona (Singh, et al., 2017). The formation of the two major river systems viz. Mandovi and Zuari have resulted from faults during the uplift of landmasses. Both the rivers are of equal length and flow in the westerly direction. The coastal plains include beaches, mudflats, swamps, saltpans, and fluvial-littoral plains.

### **2.3.2 Plateau**

The plateau region is found between the mountain region in the east and the lowlands in the west. The average elevation of the plateau ranges from 30 meters to 100 meters. Eastern parts of Sanguem and Quepem are occupied by undulating uplands with gentle to moderate slopes, intercepted by concave depressions comprising valleys that are mainly under paddy cultivation. The slope gradients range from 5 to 20 percent and occasionally go up to 30 percent. Laterite stone is mainly found in this region. Some of the parts of plateau land are called the headland of Goa. (Government of Goa, 2021). This region witnesses extensive cultivation of plantation crops like betel nut, cashew, pineapple etc. (Sawant, 2001). These plantations are locally “*Kulaghar*”.

### **2.3.3 Mountainous Region**

Western Ghats a longitudinal ridge, located in the east of the State is an expention physiographically connecting Karnataka and Maharashtra. The elevation ranges from 300-1040 meters above Mean Sea Level. Sosogad is the highest peak of the State located in Sattari taluka with an elevation of 1040 meters MSL. The Western Ghats, a continuous range of Sahyadri hills, (which runs longitudinally in Sattari, Dharbandora, Sanguem, Quepem and Canacona taluka) The foot slopes of this range extend to the midlands of the State, Ponda, Sattari, and the interior of Canacona in the south. These ranges occupy about 33% of the total area of Goa. Dense forests cover this area, with variation in slope and aspect of the topography. The most common and famous peaks in South Goa, are *Chandranath* at Paroda, *Dudhsagar/Velang* in Sanguem taluka, and *Karmalghat* in Canacona taluka. (Global Security, 2021) While in the north are *Vaguerim* and *Katlanchimuali* peaks (Gandhe, 1979).

## 2.4 Climate

Goa experiences a tropical maritime climate and has three distinct seasons; Summer Monsoon and winter. Each of the seasons lasts for four months (Rao, Joshi, & Ravichandran, 2008). The summer season extends from February to May when the extreme temperature is experienced. Winter season is from October to January where the coldest months are December and January. Monsoon is a key factor for the climate of Goa which extends from June to September. The State receives orographic rainfall from South West Monsoon and the average rainfall in the State is 300cm. Due to its proximity to the Arabian Sea, humidity throughout the year is more than 60 percent with a range from 80 percent to 90 percent during the monsoon period. As a result of the orographic influence, rainfall increases towards the Western Ghats, with an average annual rainfall of 2875 mm (Salcete taluka) & 2466 mm (Mormugao taluka) respectively to 3825 mm (Sanguem taluka). Over 90 percent of the annual rainfall occurs during the monsoon months of June to September. About 32 percent of the annual rainfall is received during July. May is the hottest month when the mean daily temperature increases to 30°C. January is the comparatively cooler with a mean daily temperature of about 23°C. It is noted that the day temperature is the lowest in the monsoon months of July and August and not in the cool winter months of December and January. (Sawant N. , 2002)

**Table 2.1: Annual Climatic Data for the State of Goa**

Climate	Jan	Feb	Mar	Apr	May	Jun	July	Aug	Sept	Oct	Nov	Dec
Max Temp *	32.1	31.7	32.1	32.9	33.4	30.7	29.2	29	30	31.7	33.1	32.8
Min Temp *	21.1	21.5	23.7	25.7	26.7	25.1	24.4	24.1	24.2	24.3	23.2	21.7
Rainfall #	1.2	0.1	2.9	6.6	81.3	90.5	1118.5	707.7	327.5	165.8	39.1	11.5

\*-Temperature in °C, #-Rainfall in mm

Source: (IMD, 2021)

## **2.5 Drainage**

Goa being part of the Western Ghats receives heavy rainfall. The State is drained by nine major rivers: Terekhol, Chapora, Baga, Mandovi, Zuari, Sal Saleri, Galgibag and Talapana. Except river Sal all the rivers originate in the mountainous region.

River Mandovi and Zuari and its tributaries covers around 70 percent of the total geographical region (2253 sq.km) All the rivers are influenced by the tidal influx up to 20- 40 km inlands towards upstream.

## **2.6 Vegetation**

The State of Goa has rich natural vegetation. The forest is classified as tropical wet evergreen, tropical semi evergreen, tropical moist deciduous, littoral swamps and tropical dry deciduous. The western ghats are the hot spots of the world. Goa has almost 33 percent of its geographical land under forest, mainly confined to wildlife Sanctuaries (Forest Goa, 2019).

## **2.7 Demography**

As per the 2011 Census, the Total population of the State is 14,58,545 of which 7,39,140 are males and 7,19,405 are females. The State is dominated by the Hindu population followed by Christians, Muslims, and other religions such as Sikhs, Buddhists, Jains, and others. Further, other communities include 10.23 percent of Scheduled Tribes and 1.74 percent of Scheduled Castes respectively make up the population in the State. The population density per sq kilometre was 394, with a sex-ratio of 973. The literacy rate was 88.7 percent, with 92.65 for men and 84.66 percent of women (Census, 2011).

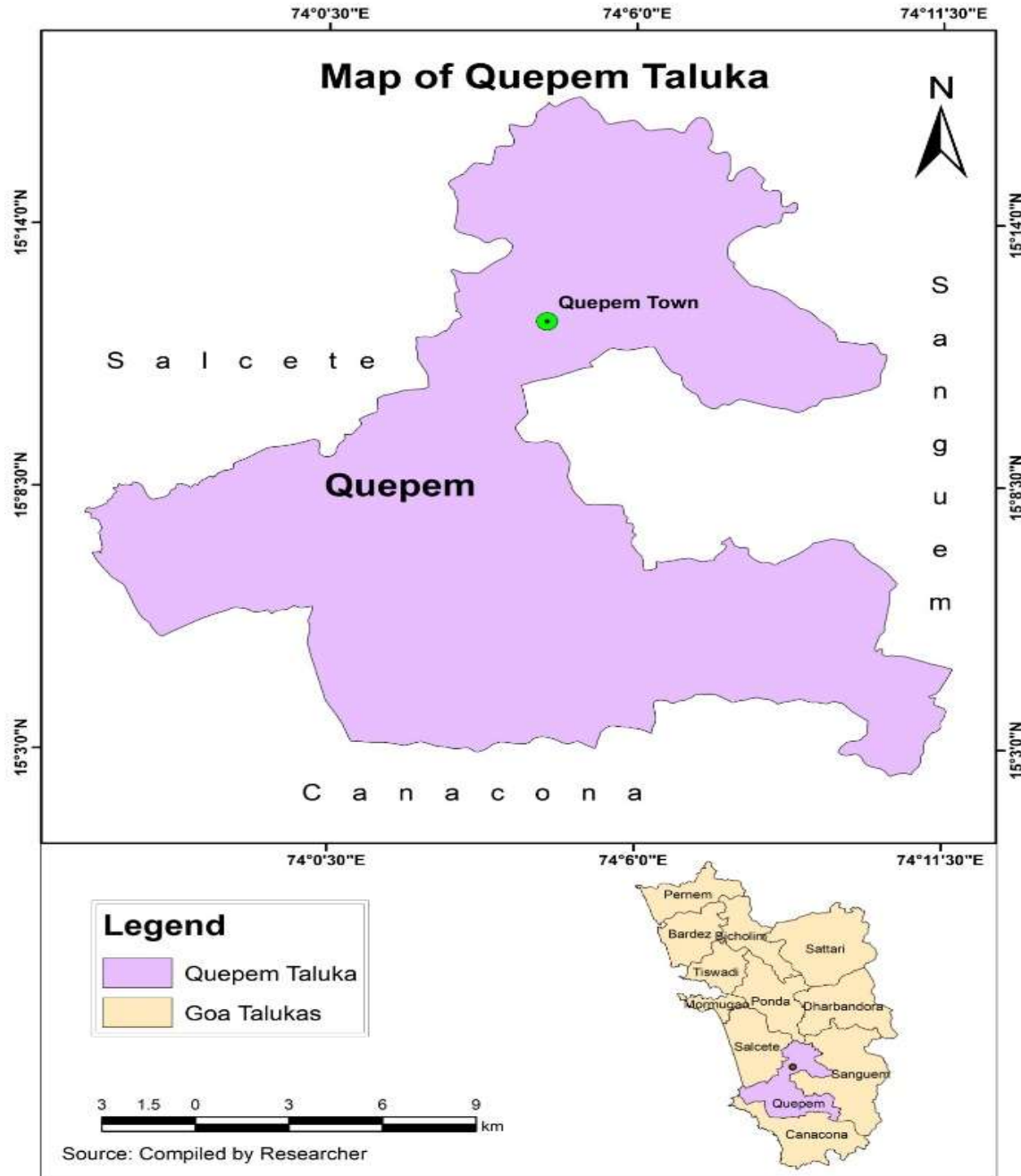


## **2.8 Transport**

Goa is connected by multiple transport linkages. By road, by NH66 which connects Mumbai to Mangaluru which passes through the State connecting Pernem, Bardez, Tiswadi, Mormugao, Salcete, Quepem and Canacona talukas. The State is well connected with State highways, major and minor roads with interior part of the State connecting rural and urban areas. Railways has been the second important transportation means in Goa mainly Konkan Railway which connects two important cities Mumbai and Mangaluru and South Western Railway connects Vasco with other parts of India (Ranade, 2009). Madgaon is the important junction. Goa is also well connected with air across the globe with operational International Airport at Dabolim, and the Second upcoming airport at Mopa (Aligbe & Rakesh, 2020). This airport has become functional from 10<sup>th</sup> December, 2022. Mormugao port enables the State to have import and export of goods and services across the different parts of the world. The Port also acts as a halt to the cruise liners.

## 2.9 Quepem Overview

Quepem Taluka is located in the South Goa district, latitudinal extend from  $15^{\circ} 02' 30''$  N to  $15^{\circ} 16' 45''$  N, and Longitudinally it extends from  $73^{\circ} 56' 0''$  E to  $74^{\circ} 11' 0''$  E. Quepem taluka is bounded by River Zuari and Salcete taluka in the north, in the East is Sanguem taluka, towards



Source: (Goa T. , 2020)

Figure 2.2: Quepem Taluka Map

West is Arabian sea, and in the South is Canacona taluka.

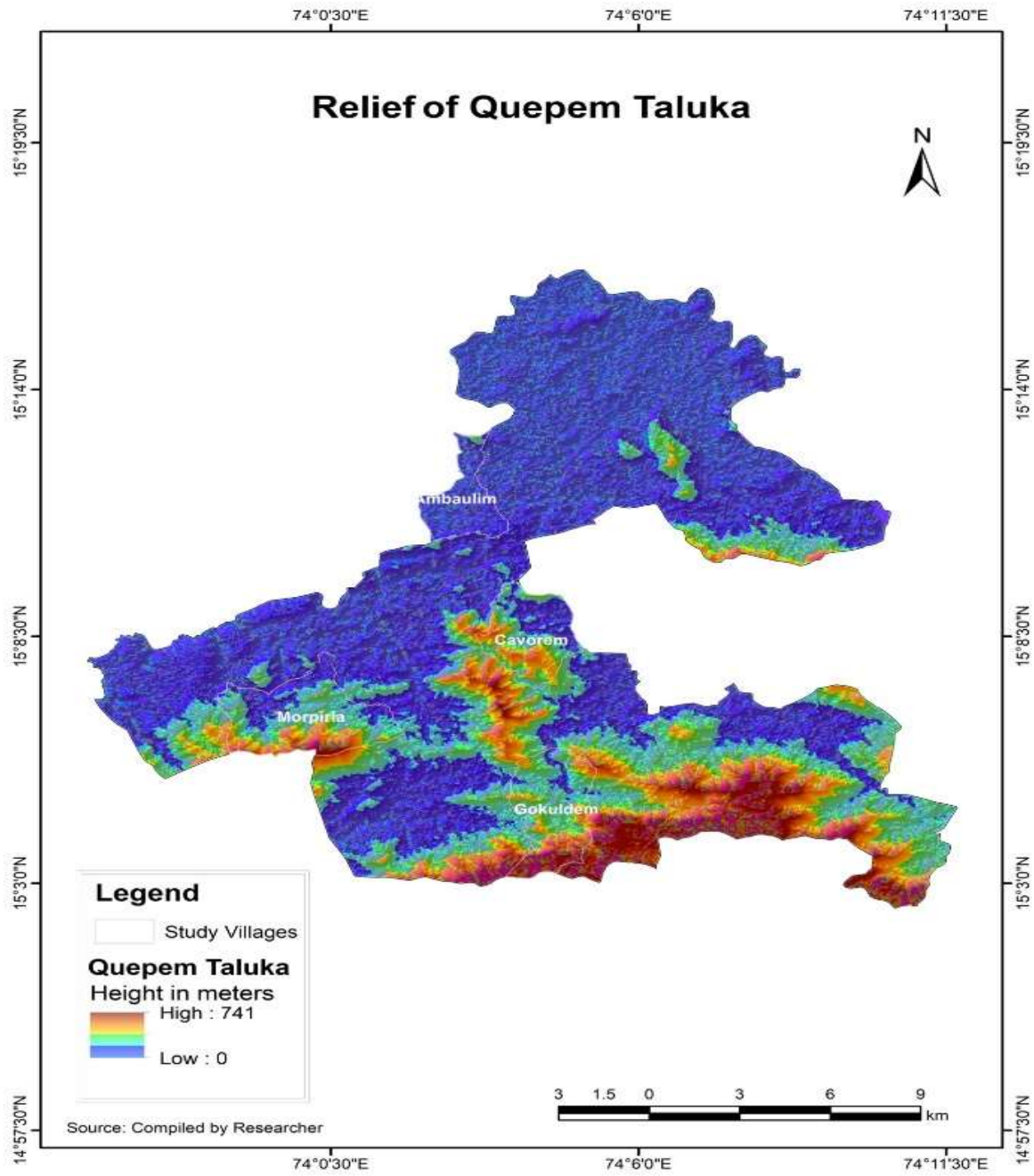
Quepem taluka has an area 318 sq. km and is ranked 4<sup>th</sup> in amongst all the talukas. The taluka is divided into 35 villages and 03 towns. The taluka headquarters is Quepem town (Census, 2011).

## **2.10 Physiography**

Physiography has played an important role in the distribution of the tribal population like the other parts of India (Sanchita, 2015). Major Tribal communities in Goa are found in the interior portions of the State, mainly in mountainous and forested areas.

The landscape of the Quepem Taluka is varied. Generally, the slope runs south-north and has a gentle gradient. The extended ridge runs from Hamlet Mangal, Cavorem Pirla to the village of Naquerim Betul in an east-west orientation, representing the mountainous area in the southern section of the taluka. Ambe Ghat and Karmal ghat act as a water divide in between Taluka Quepem and Canacona Taluka of South Goa. The average elevation of ridge represents less than 300 metres above mean sea level, while the central part of the taluka is represented with flat terrain. Although the State of Goa has a long coastline, Quepem Taluka has a negligible coastline with features like cliff and the well-known bay of Betul (Sawant, 2001).

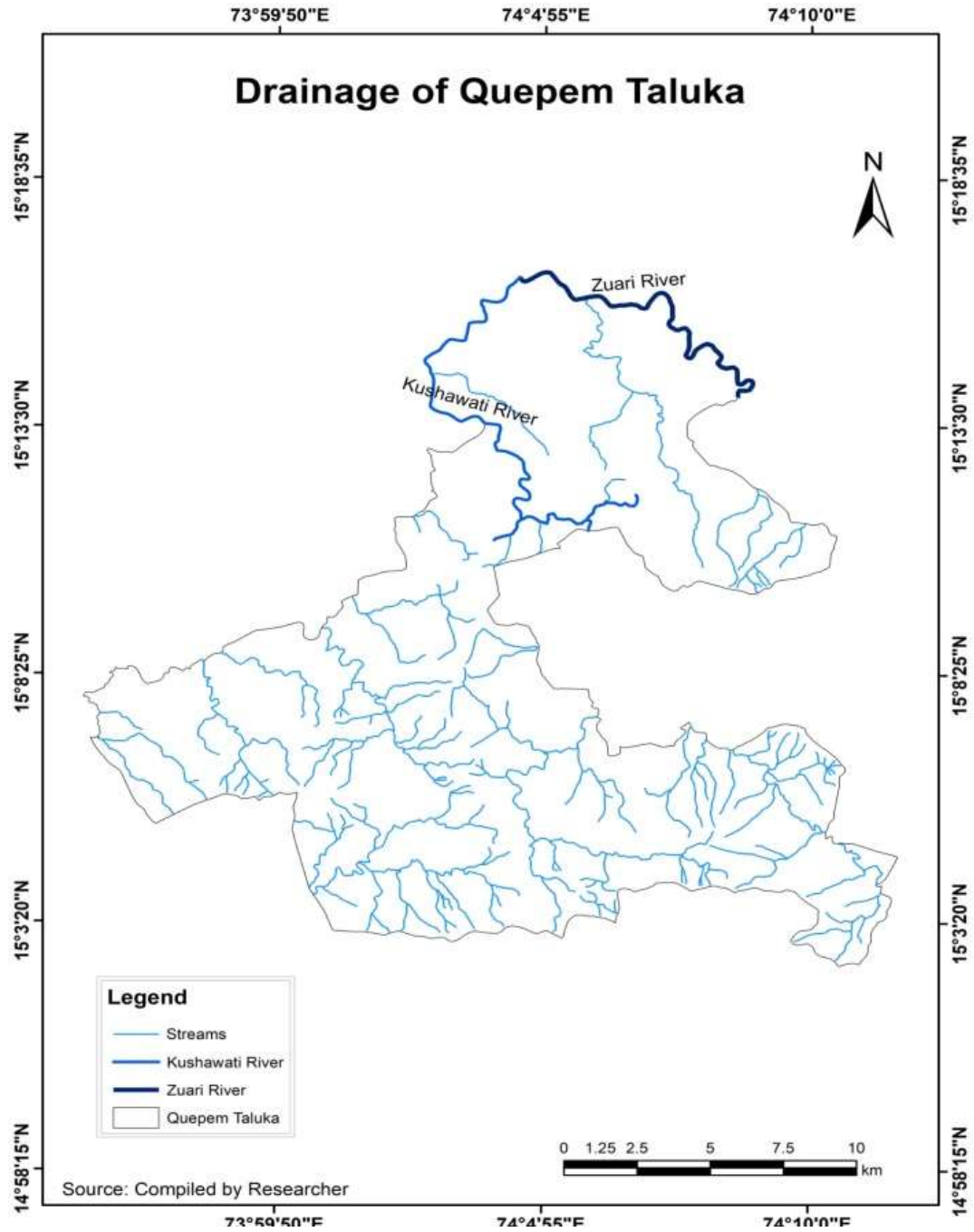
Even though there are tribal people in every village, their concentration is higher in and around the foothills of the long ridge that runs through the southern parts of the taluka. This shows that the topography of tribal habitat has generally been associated with abundant mineral resources.



Source: (LULC Quepem Google Earth Pro, 2020)  
**Figure 2.3: Relief Map of Quepem Taluka 2020**

## 2.11 Drainage

Due to the hilly and undulating topography, there are numerous streams that originate in the uphill areas. Dendritic and trellis pattern is largely observed, mainly due to Physiography



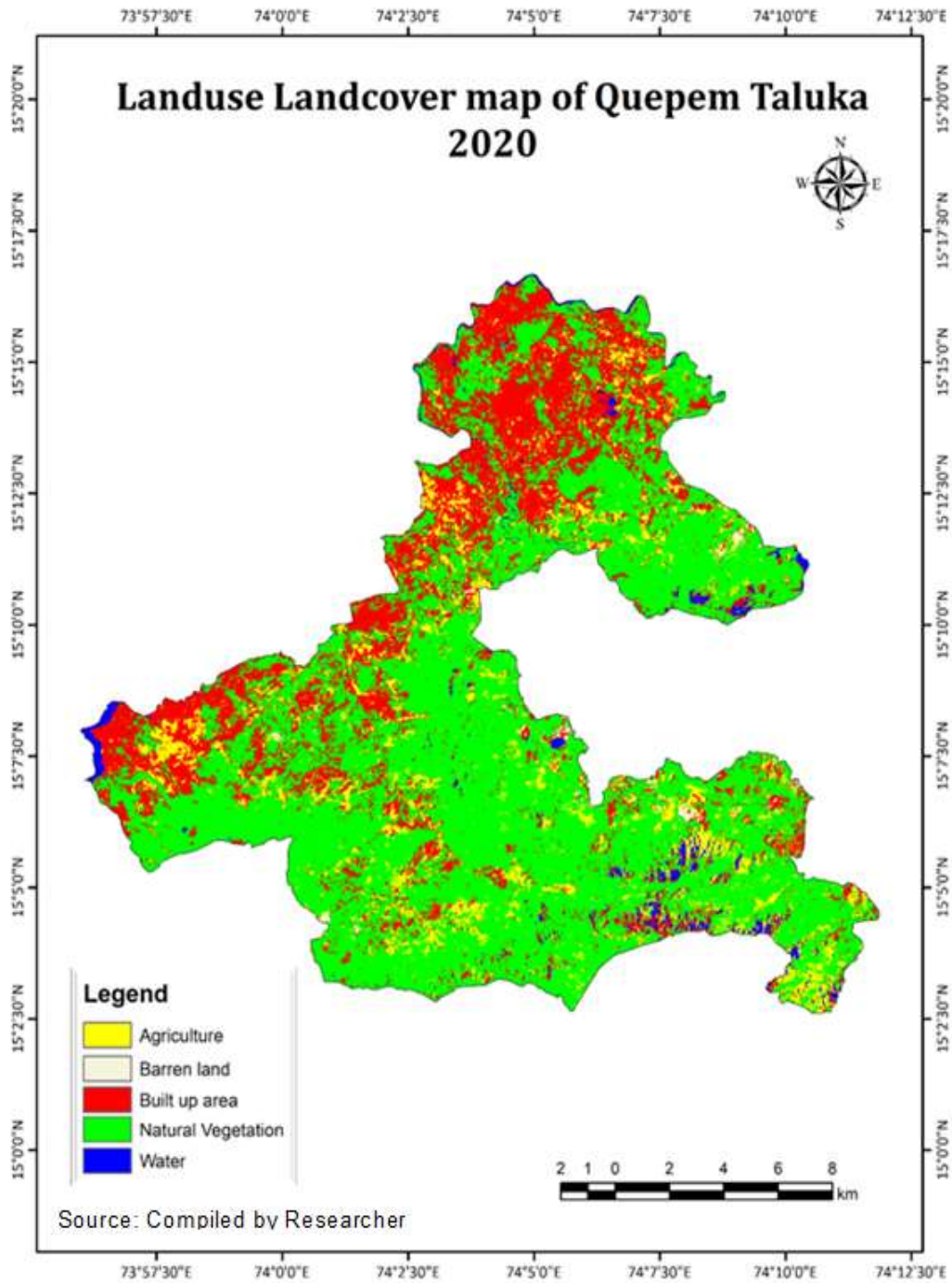
Source: (India, 2011)

Figure 2.4: Drainage Map of Quepem Taluka 2021

(Kumar, Singh, & Pandey, 2018). River Kushawati, a major tributary of River Zuari, drains the taluka. This river has multiple minor tributaries which also experience tidal influence. The two streams originating at Morpirla, one joins the Arabian Sea at Betul while the other stream joins the river at Assolna (Salcette Taluka). A stream originating at Barcem transverses across Paryemol village and meets the Saleri river before culminating into Arabian Sea. There are two main lakes, Xeldem Lake and Nanda Lake, located in Curchorem and Cacora. The Salaulim canal supply water for irrigation and drinking to the taluka. River Zuari forms the natural boundary in North West demarcating with Ponda, Dharbandora and Sanguem (India, 2011).

## **2.12 Forest**

Quepem taluka is known for its forest cover and rich mineral resource. Taluka has a total of 64 percent of its land covered under forest covering the southernmost parts of the taluka resulting in hilly area. The area under forest beside natural forest villages is covered with plantation like cashew and coconut are the important cash crop. The southern part cover moist mixed deciduous forest and sub-tropical hilly forest villages like Mangala Corla, Quisconda Gokuldem Cavorem, Barcem Quedem Padi, and Morpirla the common tree found in this region are Matti, (State tree) Jamun tree, (*Syzygium Cumini*) Karmal, Kumbo, Khair, Arjun Sasonetc. Stretch from Subdolem to Karmalghat Region and Cavorem Eucalyptus (Nilgiri) and teak plantation. This region was also famous for Kumeri/Shifting Cultivation (Photo 2.1) (Forest Goa, 2019).



Source (LULC Quepem Google Earth Pro 2020)  
**Figure 2.5: Landuse Landcover Map of Quepem Taluka**



**Photo 2.1: Shifting Cultivation Plot**

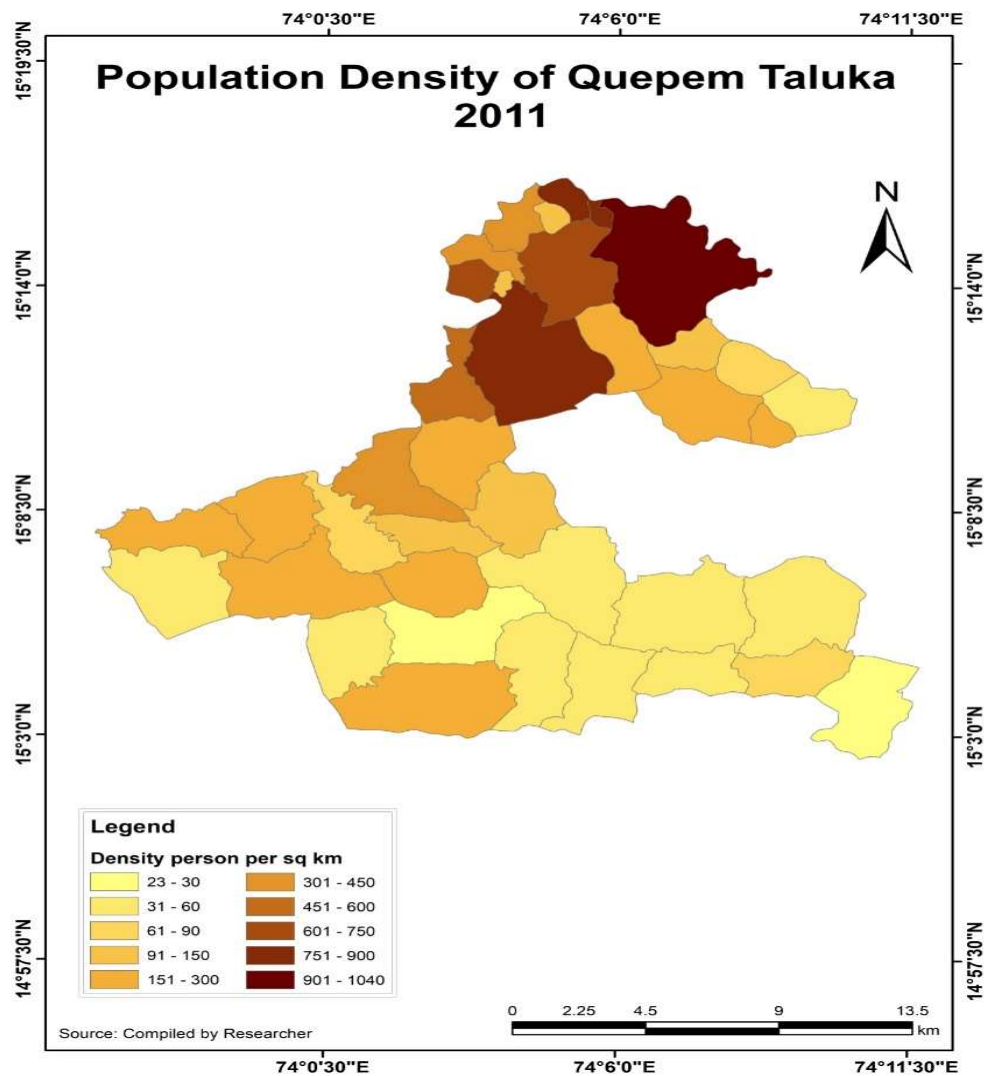
Nearly 1/10<sup>th</sup> of the land is under agriculture. (Table 2.2) This is chiefly found in the north western portion and almost one-fourth is under built-up. The built-up is concentrated area Quepem and Curchorem towns, while it's scattered in different tracts of the villages. A negligible portion of the geographical area is barren probably used for Bauxite mining in and around Quitol Plateau.

### **2.13 Demography**

Quepem taluka has been divided into 35 villages and 3 towns as per Census 2011. The total population of taluka is 81,193 with 19,119 households and an average family size of 4 persons per family. The sex ratio is favourable with 1006 females per thousand males. The literacy rate is low i.e., 74.34 percent which is lower than the State literacy rate (88.70 percent). However, the total working population is relatively higher with a Figure of 40 Percent of the Work Participation Rate of the total population (Sawant, 2001).



Population Density refers to the number of people living per sq km. overall density of the taluka differs from villages to towns in this scenario natural landscape plays a critical role in the population distribution such as forest covered areas depict lower density whereas the low forest cover represents higher density such as towns. Overall, the concentration of population is higher in the villages located in the north. Towns namely Curchorem and Quepem represent higher



Source: Census of India, (2011)

**Figure 2.6: Population Density of Quepem Taluka 2011**

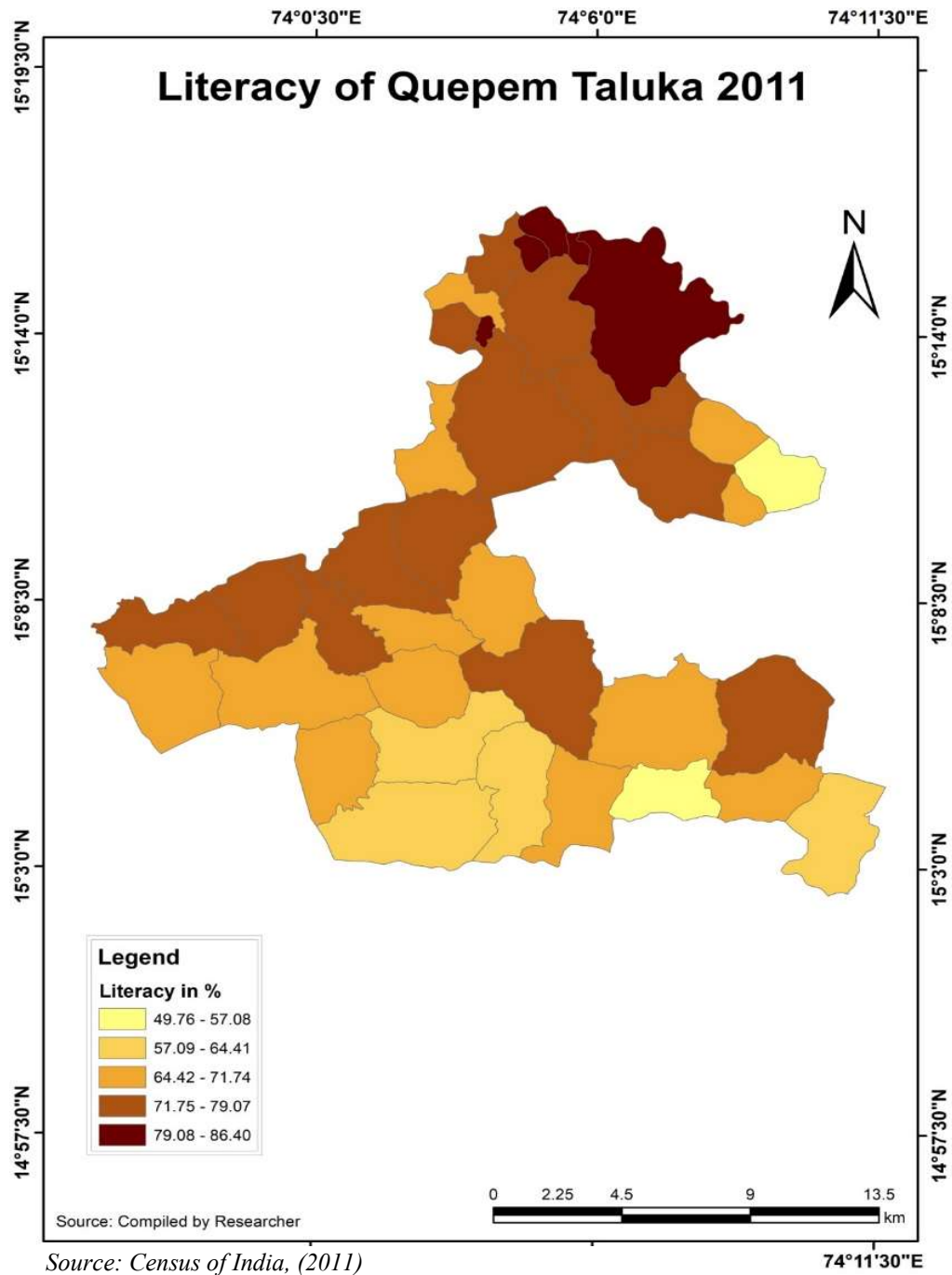
concentration of population followed by a Census town Xeldem. The concentration of population is higher in north due to its proximity to the administrative head quarter.

**Table 2.2: Tribal Population of Quepem.**

Name	Total Population	ST Population %	Literacy	General-Sex Ratio	ST Sex Ratio
Adnem	1657	47.68	73.08	972	955
Ambaulim	2987	86.34	65.65	1087	1061
Assolda	1257	42.96	74.07	982	1030
Avedem	1650	35.39	74.91	1171	1263
Bali	2944	27.89	77.38	1019	1012
Barcem	2685	90.99	60.71	900	926
Bendordem	609	99.67	67.82	1016	1016
Cavorem	920	80.87	71.41	893	1005
Cazur	510	99.02	65.69	841	849
Chaifi	77	3.90	81.82	925	2000
Cordem	1617	93.38	67.84	900	899
Corla	209	81.34	49.76	786	847
Cotombi	1171	55.85	67.98	1247	1477
Curchorem-Cacora	22730	5.99	79.48	959	1041
Fatorpa	2378	21.24	73.00	1144	1158
Gocoldem	579	90.85	60.28	855	885
Maina	505	4.95	77.62	588	666
Mangal	296	87.50	64.19	1129	1122
Molcarnem	1507	40.08	75.71	1131	1141
Molcozona	457	91.68	70.90	1040	1053
Morpila	2857	96.32	67.34	930	932
Nagvem	475	58.11	72.63	995	1000
Naquerim	491	32.99	66.40	1201	928
Odar	569	4.39	83.83	1003	666
Padi	268	72.76	60.45	810	725
Pirla	474	2.95	71.31	888	1000
Quedem	414	78.02	69.81	952	993
Quepem	14795	22.21	75.01	1033	1179
Quisconda	491	99.80	67.21	866	870
Quitol	1571	30.55	75.62	1100	1171
Sirvoi	1129	33.22	73.69	1019	1155
Sulcorna	594	6.06	78.62	673	1769
Tiloi	588	28.57	73.98	1077	1181
Undorna	176	52.84	51.70	892	978
Xeldem	7434	12.73	72.92	1013	1236
Xelvona	1725	0.00	83.19	982	0
Xic-Xelvona	125	0.00	86.40	865	0
Zanodem	272	6.99	69.12	971	1111

Source: (Census, 2011)

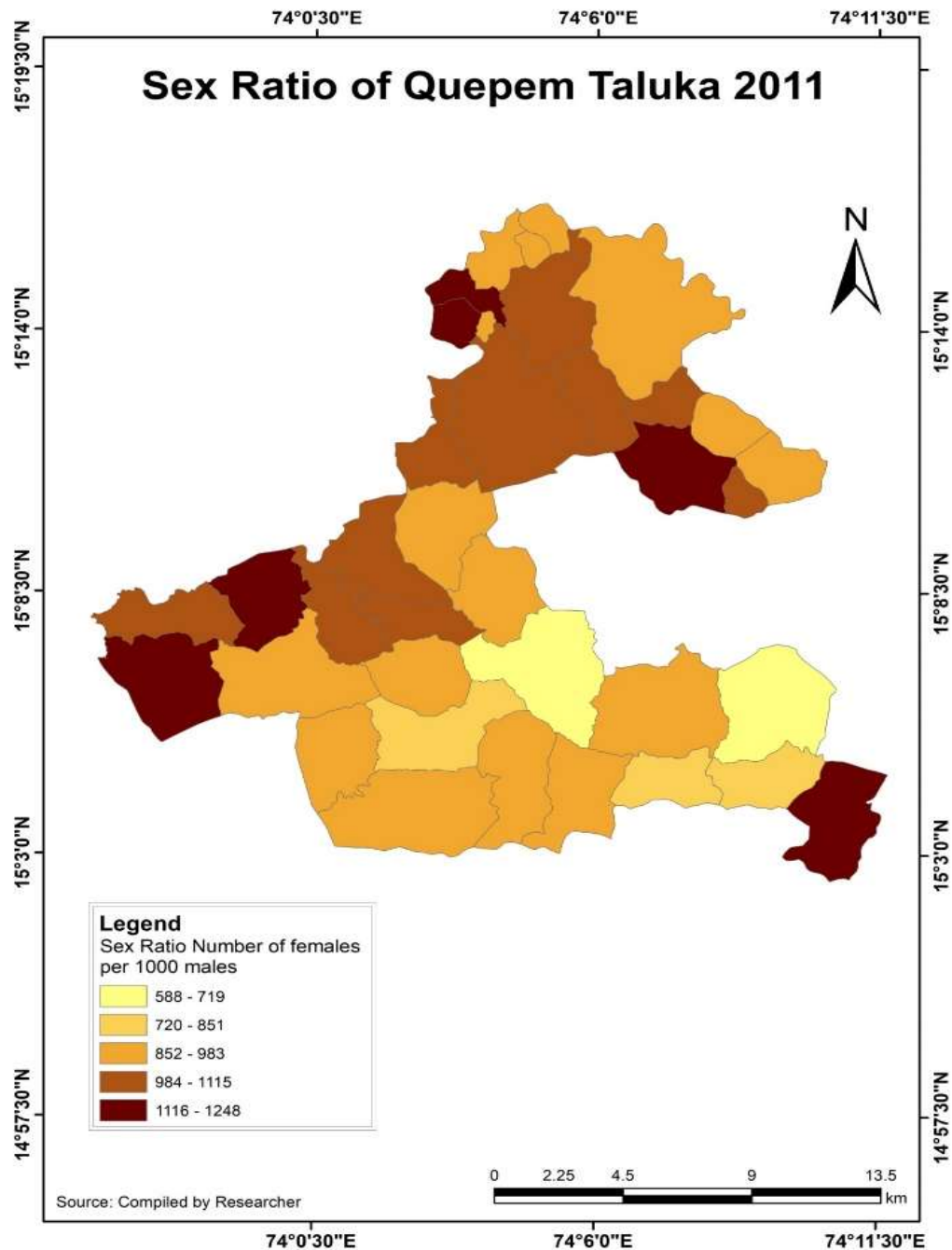
Education and literacy are the key elements for the development of any society. The overall development for human beings needs to be sustainable education and literacy (Dale & Newman, 2005).



Source: Census of India, (2011)  
**Figure 2.7: Literacy of Quepem Taluka 2011**

After liberation Goa has achieved higher literacy of 88.7 percent but the rural talukas yet to achieve. Quepem taluka has been known for its rural landscape. Education in the taluka has not been boosted at the extent after liberation. During the late 80's primary education was introduced at some of the villages where educational institutions were not available. Rate of literacy shows a higher variance from 49 percent to 86 percent between rural and urban areas. The villages located in the south of the taluka represents lower literacy rate. The villages are concentrated with higher tribal population. The villages also constitute old population and hence the education was introduced during late 80's the population count was considered as illiterates. Education it neve gained its importance in initial stage but due to globalization education has started boosting up in the villages and towns after 90's.

Sex ratio refers to number female per thousand males. Sex ratio for the State of Goa is 973 which is comparatively better than the entire country. The sex ratio for Quepem taluka is 994, which is higher than the sex ratio for the State of Goa. This indicates that the favourable sex ratio prevails in the taluka. One of the contributor factors would be migration of youths towards overseas for better job opportunities especially amongst the Christian population in villages like Ambaulim and Fatorpa. The tribal sex ratio is favourable 1034 females per thousand males, whereas rural-urban has quite difference among the tribal in urban areas have 1153 and rural 1002. The urban area are concentrated by the Christian tribes. In tribal society their female foticides have not been observed but the male child has been given importance in the family the decision making in the taken by both male females (Census, 2011).



Source: Census of India, (2011)  
**Figure 2.8: Sex Ratio of Quepem Taluka 2011**

The occupational structure is one of the important parameters of any regional development. For Quepem taluka, the total working population accounts to 40 percent to the total population. Goa also recorded almost the same Figures as working population. However, Quepem taluka shows

higher inclination towards engagement in Agriculture and allied activities. i.e., Quepem has almost 20% working population in Agricultural sector while it accounts only 7 percent for Goa (table no: 2.3). With Economic development Goa has more than 92 percent in Non – agricultural sector namely service sector. Whereas, low economic development of Quepem is visible through its low work participation in non-agricultural activities (Census, 2011).

**Table 2.3: Occupational Structure of Quepem Taluka**

Occupational Structure	Goa		Quepem	
	Total	%	Total	%
Total Workers	577248	39.57	32890	40.51
Non-Workers	881297	60.42	48303	59.49
Main Worker	4,76,053	82.47	24,821	75.47
Marginal Workers	101195	17.53	8069	24.53
Cultivators	24,062	5.05	2986	12.03
Agricultural Labourer	10,758	2.26	1819	7.33
Household Industries	10,780	2.27	498	2.00
Other Workers	4,30,453	90.42	19518	78.64

*Source: (Census, 2011)*

## **2.14 Transport and Communication:**

Transport and communication are important means of modern development (Rodrigue, 2016). The Quepem taluka stretches from the sea coast to the interior hilly region. The road network is accessible to all the villages except Vaurla Barcem Panchayat and Kajugottov Cavorem Pirla Panchayat. These two villages have unmetalled roads. The National Highway 66 connecting Mumbai to Mangaluru passing through Goa connects Balli and Barcem Village of Quepem. The Konkan Railway passes through the taluka Balli is the only railway station in the region. The

Major District Road Margao- Curchorem connects Quepem town. Balli has been also designated as the cargo station by Konkan Railway.

The southern region is densely forested region and therefore, Bharat Sanchar Nigam Limited serves the purpose for all panchayats. However, the panchayat areas of Barcem, Quedem, Morpirla, Cavorem Pirla, and Molcornem still strive for connectivity as villages are remotely located.

## **2.15. Study Region**

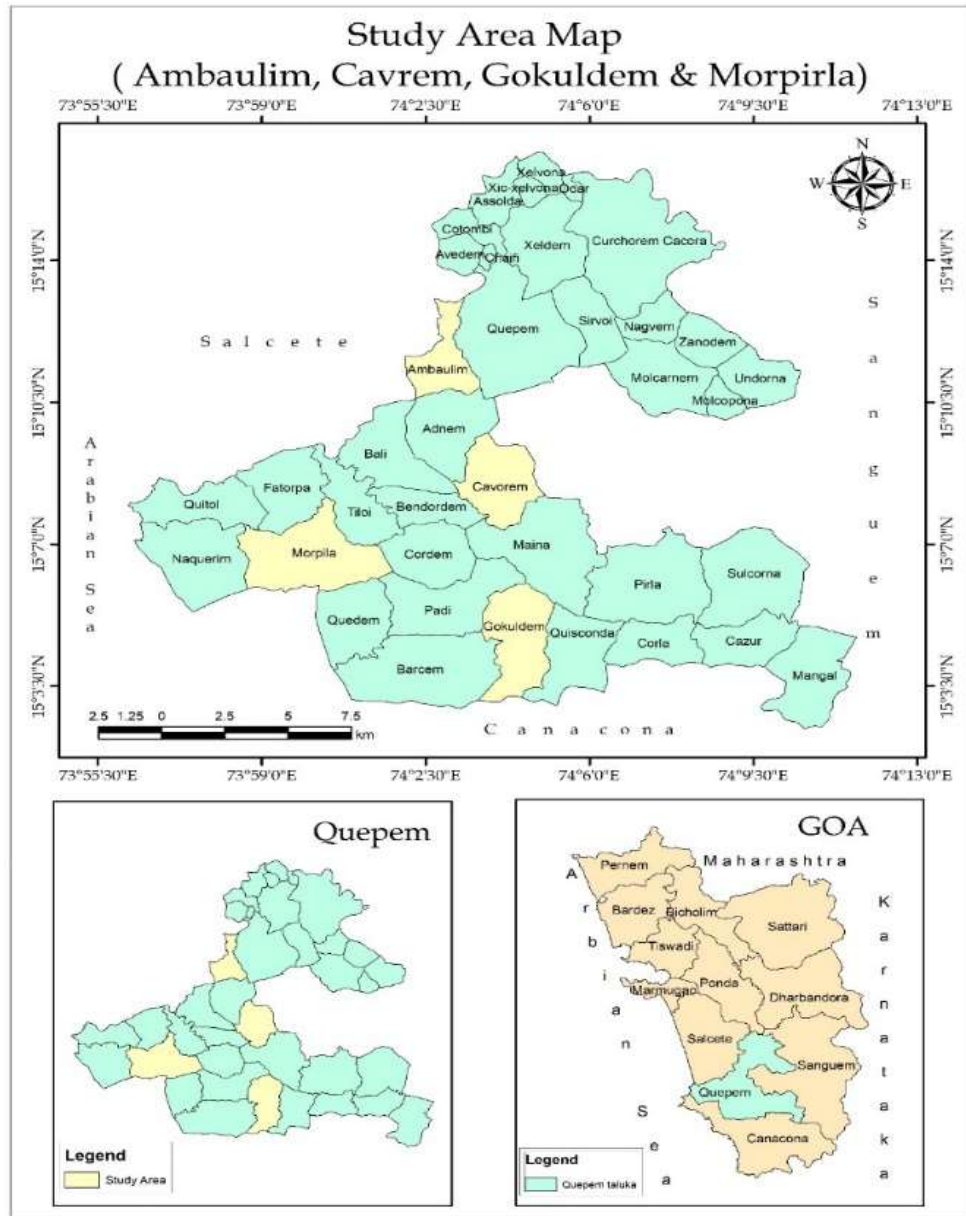
The study area consists of mainly four tribal villages of Quepem Taluka namely Ambaulim, Cavorem, Gokuldem, and Morpirla. Administratively, these villages are administered by panchayats. In the context of research, these villages have been deliberately chosen on the basis of their high concentration of tribal population.

Ambaulim village is located in Quepem Tehsil of South Goa district in Goa, India. It is situated 3km away from sub-district headquarters Quepem and 18km away from district headquarters Margao. The total geographical area of the village is 642 hectares. There are about 679 households in Ambaulim village (Census, 2011).

Cavorem is a medium size village located in Quepem Taluka of South Goa district, Goa with a total of 215 families residing. The Cavorem village has a population of 920 of which 486 are males while 434 are females as per Population Census 2011.

Gocoldem is located in Quepem Tehsil of South Goa district in Goa, India. It has 579 persons, situated 21km away from sub-district headquarters Quepem and 33km away from district headquarter Margao. As per 2009 statistics of economic survey, Barcem is the gram panchayat of Gokuldem village. The total geographical area of the village is 1076 hectares. Gokuldem has

a total population of 579 people of which 90.8 percent are Scheduled Tribe. There are about 110 houses in Gokuldem village. As per the 2011 Census, Gokuldem villages are surrounded by Barcem village in the south, Quisconda in the north and Padi in the South, and Vavurla village in the east.



Source: (Goa T. , 2020)

Figure 2.9: Study Area Map (Ambaulim, Cavorem, Gokuldem, and Morpirla)



Morpirla is one of the villages of Quepem taluka having a latitudinal extension of 15 7'30" to 15 7' 32" North and a longitudinal extension of 74 0' to 74 2'30" East. This village is located in fairly dense vegetated portions of *Shayadris* and has nearly 97 percent of its population as Scheduled tribes i.e., Velips. It is surrounded by Fatorpa village in the north, to the east is Balli panchayat, to the west is the village of *Naquerim Betul* and to the south is *Quedem* panchayat (Sawant & Gaonkar, 2007).

Physiographically, mid land of the elongated ridge that offshoots from the Western Ghats and extends up till the Naquerim and same is applicable to Morpirla. Morpirla lies in the lee ward sides of the ridge, where one can notice a steep rise in the altitude from 64 meter to 309 meter above Mean Sea Level. This has been the key factors determining the land use/land cover of the village. Gokuldem is also located all the slopes of the extended ridges.

While these two villages have the physiographic basis, the villages of Cavorem and Ambaulim have histo- socio cultural basis. Ambaulim located at the fringe (outskirts) of Quepem town, where as Cavorem village is rich in mineral and agricultural resources have experienced caste conflicts for decades.

Demographically, an analysis of population characteristics indicates that excepting Gokuldem village, the population growth for the last three decades for these villages has been lower as compared to the State's population. The moving average for three decades for Goa shows a growth rate of 13.17 percent while Gokuldem shows 18.35 percent.

**Table 2.4: Demographic Characteristics**

_Sr. No.	Name of the village	No. of Households	Population			Sex ratio		Literacy total	Density
			Total	ST	ST %	Total	ST		
1	Ambaulim	679	2987	2579	86.34	1087	1062	65.65	465
2	Cavorem	215	920	744	80.86	893	1005	71.41	107
3	Gokuldem	110	579	526	90.84	856	885	60.27	54
4	Morpirala	569	2857	2752	96.32	930	933	67.34	199

*Source: (Census, 2011)*

The gender ratio shows a skewed pattern, Ambaulim shows a favourable Sex ratio (1087/1000) whereas Cavorem and Gokuldem show a deficit sex ratio (less than 900 females/1000 males). This calls for researching the reasons for the unbalanced sex ratio, both favourable and unfavourable sex ratio, Surprisingly child sex ratio is inclined towards girl child (girls exceeds boys) except Gokuldem where the Child sex ratio is 798/1000.

The tribal have lower literacy as compared to the State's average. Goa's literacy stands at 82.93 percent while for the tribal its average is below 70 percent Census (2011). Moreover, the male-female literacy rate shows variance. Conservative outlook and lack of awareness have been prime factors, for the male female literacy disparity.

**Table 2.5: Occupational Structure of the study area (2011)**

Occupation	Ambaulim		Cavorem		Gokuldem		Morpirla	
	Total	%	Total	%	Total	%	Total	%
Total worker	1098	36.75	479	52.06	252	43.52	1504	52.64
Non Workers	1889	63.25	441	47.93	327	56.48	1353	37.46
Main Workers	823	74.95	438	91.44	243	96.43	928	61.7
Marginal workers	275	25.05	41	8.56	9	3.57	576	38.3
Cultivators	62	7.53	130	29.68	105	43.21	442	47.63
Agricultural Labours	339	41.19	33	7.53	3	1.23	181	19.5
Household Industries	39	4.75	19	4.34	3	1.23	9	0.97
Other workers	383	46.53	256	58.45	132	54.33	296	31.9

Source: (Census, 2011)

Work Participation Rate (WPR) shows higher participation than the statistics for Goa. The majorities of the workers are engaged in agriculture and allied activities. Gokuldem and Cavorem show a relatively higher proportion in non – agricultural (more than 50 percent) sector. Cavorem being a mining village stands justified for the same.

## 2.16 Summary

Goa being located on the coastal belt and a smallest State of India, experiences tropical climate. The State is having abundance reserve of natural resources. The tribal population in the State has been unevenly distributed, wherein more concentration of tribal population is observed in the South Goa district. The Quepem taluka is demarcated by natural boundaries like ridges in the south, rivers in the North and East and Arabian Sea in the West. The Quepem taluka has

third highest tribal population after Salcete and Ponda. Tribal population is more prominent in the areas away from the urban areas and near to the hills and forest. The selected four villages for study represent concentration of tribal population more than 80 percent of the total population being known as tribal villages.

The taluka covers 64 percent of the total area under forest. It has 35 villages and 3 census towns. Out of the total population 31 percent are tribal. The tribal sex ratio in Quepem is better than the country and State's general ratio i.e. 994. The total working population in Quepem is 40 percent. However out of the total worker almost 20 percent are engaged in agricultural activities compared to 7 percent of the state's.

Transport and communication are one of the important means of development Quepem being a rural taluka, the interior villages are still facing the metalled roads and mobile network. Only panchayat offices are connected to internet facilities.

The gender sex ratio in the study villages shows a skewed pattern Ambaulim found a favourable sex ratio (1087) whereas Gokuldem and Cavorem deficit (less than 900) whereas the child sex ratio was inclined except Gokuldem. The villages show lower literacy rates below 70 percent and the male-female variance. The work participation rate shows around fifty percent of the total workers except for Ambaulim 36.75 percent whereas in Morpirla 68 percent of the total workers are engaged in agriculture and allied activities, Cavorem being mining area 58.54 percent workers are engaged in non-agricultural activities.

## **Chapter III-**

### **Ethnographic Perspectives of Tribals**

#### **3.1 Introduction**

India, with various ecosystems, presents a varied tribal population depicting a complex cultural mosaic. (Kathryn, 2012) Apart from the geographical demarcations, they are marked by distinct cultures, languages, religions, and strong ethnic identities (Xaxa, 2008). Therefore, understanding their uniqueness in their respective geographical domains is prime and essential.

The following chapter is broadly divided into two sections. The first section gives an overview of Tribals in India. The main focus is on geographical distribution, population size, major tribals, economic activities, and characteristics of the tribals. At the same time the second section is a detailed inquiry of the tribes in Goa. Goa's tribal mosaic is a composite of Velips, Kunbis and Gawdas. Here, the prime focus is on etymology, geographical mobility and ethnography. Apart from the review of seminal works on tribes of Goa, historical narratives have been the basis of information.

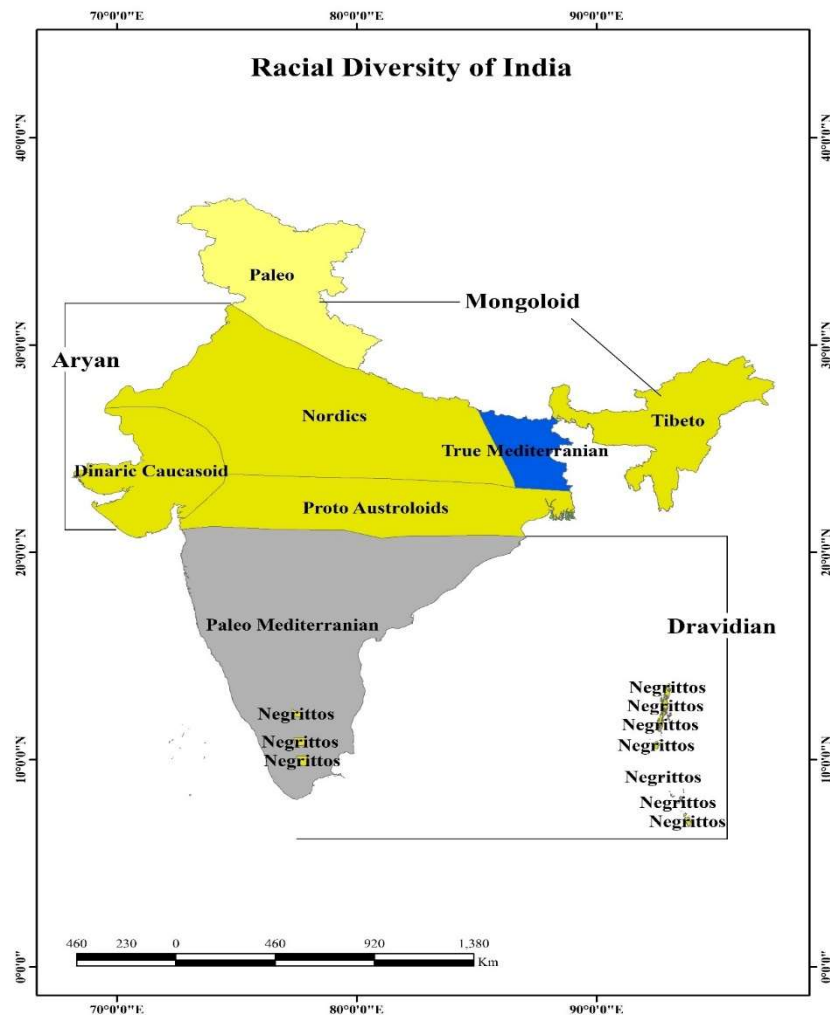
#### **3.2 India and Tribals**

The Indian tribes are classified into about 705 ethnic tribal groups (Census, 2011). The classification is intricate and therefore researchers have used various yardsticks to classify the tribes. The basis can be ethnicity, geographical domains, linguistics, occupational basis, etc. Social geographers primarily focus on their racial basis and geographical distribution.

At the very outset, the most definable classification is the racial basis as put forth by anthropologist B.S. Guha who classified races into six groups (Guha, 1937). The Negrito, the Proto Australoid, the Mongoloid, the Mediterranean, the Western Brachycephal, and the

Nordics (Das, 1987). The Proto-Australoid, dominate the tribal geographical landscape of India, while the Mongolians pre- dominantly occupy Assam, the North Eastern States, and to a lesser extent, the sub-Himalayan region. The Negritos are found in the Andamans and South-West India (Sarkar, 2019).

The following criteria is used to determine if a group qualifies as a scheduled tribe: signs of primitive behaviour, a distinctive culture, geographic isolation, reluctance to interact with the general public, and backwardness. (Lal, 2019). It also became the basis of geographical distribution.



Source: <https://link.springer.com/article/10.1007/s12038-019-9880-8/Figures/1>

**Figure 3.1: Racial Diversity of India**

### 3.2.1 Zonal Classification of Tribes in India

Different anthropologists have given the zonal classification of tribals by understanding the geographical, ecological, socio-economic, administrative racial, and ethnic factors (Bhasin, 2017). According to (Vidyarthi & Rai, 1977), the regional geographical classification is as follows.

**Table3.1: Zonal Distribution of tribes in India**

Sr. No.	Zones	States	Major Tribes
1	Himalayan Region	Assam, Arunachal Pradesh, Meghalaya, Nagaland, Manipur, Mizoram, Tripura, Sikkim, West Bengal, Bihar, Himachal Pradesh, Uttarkhand and Jammu and Kashmir	Gujjar, Bakarwal, Gaddi, Bhotias, Tharu, Bhutia, Lepchas, Lamba, Boro, Garo, Nyishi, Khashi, Meitie, Naga, Kuki, Chakma, Mikir, Khampti etc.
2	Middle Region	India Bihar, West Bengal, Orissa, Chhattisgarh, Jharkhand, and Madhya Pradesh	Asur, Chero, Gond, Santhals, Banjara, Khond, Munda, Kharwar, Oraons, Kharia
3	Western Region	India Rajasthan, Gujarat, Maharashtra, Goa, Dadra and Nagar Haveli Daman and Diu (UT)	Minas, Warlis, Halba, Pardhi, Dhodia, GawadaKunbi, Halpati, Naikada, Siddi.
4	South Region	India : Andhra Pradesh, Telangana, Tamil Nadu, Karnataka and Kerala.	Toda, Kota, Bagada, Kurumba, Kadar Paniyan, Chenchu, Allar, Nayak, Chetti. Etc.
5	Island Region	Andaman and Nicobar and Lakshadweep	The great Andamanese, Jarawas, Onges Shompens, Nicobarese, Aminidivi, Koya Melcheri

Source: (Census, 2011; Vidyarthi & Rai, 1977)

India's tribal population is 8.6 percent of the total population. The growth of the tribal population between the Census 2001 to 2011 has been 23.66 percent against 17.69 percent in the previous decade (Census, 2011). This indicates that the tribal population was increasing at higher rate than India's population growth rate. Geographically, the majority of the Scheduled tribes are spread in the Central and Western States of India. Out of the total tribal population of India, Madhya Pradesh (14.7) has the largest tribal population, followed by Maharashtra (10.1). The following States have less than 10 percent of the population i.e., Orissa (9.2), Rajasthan

(8.8), Gujarat (8.5), Jharkhand (8.3), Chhattisgarh (7.5) and West Bengal (5). These States are largely western India and the North Eastern States. (Table 3.2) However when compared to the State's overall population, tribal people make up a larger portion in the North-Eastern States and Union territory, includes Lakshadweep (UT), Meghalaya, Mizoram, Nagaland and Arunachal Pradesh which have 65 to 95 percent tribal population. The Central States like Chhattisgarh, Madhya Pradesh, Manipur, Telangana and West Bengal have around 30 – 60 percent of the tribal population of the State's total population.

The Southern States like Kerala, Tamil Nadu, and Karnataka have less than 10 percent of their population as tribal. The absence of notified scheduled tribes can be seen in Punjab, Haryana, Chandigarh, Delhi and Pondicherry.



**Table 3 2: State / UT wise percentage of STs in India / percentage of STs in the State/UT to total ST population.**

Sr. No	India / State	percent STs in India/ State to total population of India/ State	percent STs in the State to total ST population in India
	India	8.6	-
1	Andhra Pradesh	5.3	2.5
2	Arunachal Pradesh	68.8	0.9
3	Assam	12.4	3.7
4	Bihar	1.3	1.3
5	Chhattisgarh	30.6	7.5
6	Goa	10.2	0.1
7	Gujarat	14.8	8.5
8	Haryana	NA	NA
9	Himachal Pradesh	5.7	0.4
10	J&K	11.9	1.4
11	Jharkhand	26.2	8.3
12	Karnataka	7.0	4.1
13	Kerala	1.5	0.5
14	Madhya Pradesh	21.1	14.7
15	Maharashtra	9.4	10.1
16	Manipur	40.9	1.1
17	Meghalaya	86.1	2.4
18	Mizoram	94.4	1.0
19	Nagaland	86.5	1.6
20	Orissa	22.8	9.2
21	Punjab	NA	NA
22	Rajasthan	13.5	8.8
23	Sikkim	33.8	0.2
24	Tamil Nadu	1.1	0.8
25	Telangana	9.3	3.1
26	Tripura	31.8	1.1
27	Uttarakhand	2.9	0.3
28	Uttar Pradesh	0.6	1.1
29	West Bengal	5.8	5.1

30	A & N Islands	7.5	0.0
31	Chandigarh	NA	NA
32	D & N Haveli	52.0	0.2
33	Daman & Diu.	6.3	0.0
34	Delhi	NA	NA
35	Lakshadweep	94.8	0.1
36	Puducherry	NA	NA

*Source: (Census, 2011)*

NST: No notified Scheduled Tribes (as in 2011), NA: Not Applicable

As per the Census of India 2011, about two third of the tribal population is found in the States of Madhya Pradesh, Maharashtra, Orrisa, Rajasthan, Gujarat, Jharkhand and Chhattisgarh (Table 3.2).

### **3.3 Tribes of Goa: An Ethnographic Approach**

Unlike other States of India, Goa also displays the diversity of the populace that can be gauged through ethnicity, cultural practices and religion. The three dominant tribal communities are Kunbis, Gawda, and the Velips (Sawant, Gaonkar, & Kumbhar, 2021). Multiple divergent views are expressed over the issue of the etymology and ethnology of these tribes. There is no definite record of where, when, how, or from which direction these people may have migrated to Goa, but universally accepted that they are the earliest settlers or inhabitants or the aborigines of Goa. (Monteiro, 2015). The following section attempt to investigate various insights related to the ethnography of the tribes of Goa. Their ethnicity, etymology and geographical distribution have been discussed.

### 3.3.1 Racial Classification

B.S. Guha, a well-known anthropologist in India, divides the entire Indian population into six racial groupings, namely (a) Negrito; (b) Proto-Australoid; (c) Mongoloid; (d) Mediterranean; (e) Western Brachycephals and (f) Nordic. According to him, the first three races are the oldest inhabitants of India. The scheduled tribes of Goa, being the aboriginal belong to the Proto-Australoid race. This makes them the second oldest inhabitants of the Indian peninsula. Government of Goa, (2005) Velip belong to the Proto Australoid race. Whereas Marco (1969) supports Kunbi belonging to the Dravidian race. Moreover, Gune (1979) says Gawdas have termed the first settlers before Dravidian and Aryans. Gomes (2010) distinguishes Kunbis belongs to the Proto Australoid race. Dr. Gustav Orppert view is that the Kunbis are Dravidian extracts from the south. Gawdas are Aryan bread (Marco, 1969). Based on the above research deliberations, it is rather difficult to trace exact racial divisions of the tribes in Goa.

### 3.3.2 Etymology and Origin of Tribes in Goa

Quoting the Anthropological Survey of India, Monterio (2015) states word *Kunbi* is derived *kun* (people) and *bi* (seeds) when glued it represent people who germinate multiple seeds. Another etymology states that Kunbi is believed to have come from the Marathi word Kunbi, or Sanskrit *kur*, meaning 'agricultural tillage'. Yet another version of Kunbi is *kutumba* (family), or from Dravidian *kul* (labourer) indicating labourer or a person who is a cultivator. Thus, anyone who took up the occupation of a cultivator could be brought under the generic term Kunbi. Considering the Portuguese version, designated agricultural labourers, as “*Curumbis*” which is a Konkani. (Correia 2006) word Kunbi word Kul, which in Kannada signifies 'a definite area of land' and in Sanskrit 'an area which is under the plough with a pair of bullocks'. Rev. John Wilson, the well-known Indologist, after whom the Wilson College is being named in Mumbai,

held that the word Kunbi was a corrupted form of the ploughman, Krishini, derived from the Sanskrit root Krishi, i.e., ploughing” (Marco 1969). Satoskar describes the concept of ‘Kunbi’ and the ‘Velip. He refers to the Kunbis as ‘Kokni Kunbis’ who are found in the entire Konkan region and are also referred as Kulawadi in south Konkan region and in Goa. Satoskar considers the Velips as the sub classification of the Kunbi nomenclature. He further adds a rationale supporting the priestly (non Sanskritic) tradition prevailing among them (Khedekar, 2004). (Satoskar, 2009) while presenting a profile of Kunbi (also referred as Kulambi or Kulmi) describes aspects such as life style, religion, festivals, music and environment friendly social organisation. He observes that the Kunbis reside in the hilly regions in the taluka of Canacona, Quepem and Sanguem which are in the district of south Goa.

The Gawda were the first settlers or the original inhabitants in Goa (Fernandes, 2011) (Dantas, 1999, Maria, 2002) at the same time, they are also referred to as the Adivasis (Rodrigues, 2014). With the passage of time, some families belonging to the community gradually descended to the foothills and opted to settle in the low-lying areas (Michaud, 2006). They established a village, took up settled agriculture, started coconut plantation and owned some private lands. Since they established the village, they came to be called as ‘Gawda’. The name ‘Gawda’ is derived from the word ‘gaanv’, meaning village, and hence, the name Gawda amply suggests referring to those who initiated in establishing the village. They were the first settlers Gomes (2010). Some scholars maintain that Gawda has its origin in the Kannada word 'Gavunda' meaning original gaocar (settlers) of Goa (Fernandes, 2020). The Kannada word, 'gavunda,' some scholars believe, has changed to gamunda, a semi-Sanskrit form derived from Sanskrit word grama meaning village (Correia, 2006). The folklorists such as Khedekar (2004), Kankar, (2006) and others understand the Velip tribe as belonging to the Kunbi tribal community.

According to them, the Kunbi is a wider social category which envelopes groups such as the Velip and also the Gawda. Very much in keeping with the above stated view of Gawda's as the ones who established villages. In fact, "some linguists trace the origination of the term Gawda to village, 'Ganv' (Gune, 1979). The Christian convert of the 'Gavdi' aboriginal is referred to as 'Kunbi' (Gomes, 1996) (Shirodkar, 1988). Richards (1982) also mentions that the Gaude in Goa are the earliest settler-descendants of the prehistoric tribes.

### **3.3.3 Diffusion**

During the invasion of the Aryan in 400 BC, the Aryan tried to exploit the local aboriginals in Goa. The internal migration of tribal might have started during the arrival and invasion of Aryans (Bryant, 1997). The tribals were not able to face them as they were not using modern weapons and they started migrating toward the plateau and interior areas (Fisher, 2010).

Dr. Irwat karve describes the five routes of migration, of which two routes are applicable to Goa, the route as per Dr. Karve is the second route starts from the plateau of Chhattisgarh runs across the Veinganga and the Warda Rivers. This migration can be traced route from Magadha (Bihar), Wanga (Bengal) and Kalinga (Orissa) enters Eastern Maharashtra. This is the route through which the Santal, Munda, Ho, Korku and other tribes speaking Mon-Khmer language migrated, not only to other parts of India but also Maharashtra.

The fifth route passes along the sea-shore. Commencing from Northern Gujarat, it runs through Lata-Desha (southern Gujarat) and then through the northern Konkan, crosses the Western Ghat on the East and enters the Deccan Plateau (Dhume, 1985).

Kankar, (2006) believe that the Kunbis came down through eastern India through Uttar Pradesh, Bihar, Bengal, Orissa, Andhra and Karnataka and hence called themselves as Gaud

Maratha (Mascarenhas, 1987). (Kankar 2006) Mascarenhas, (1987) argues that the Kunbi/Gawdas have infiltrated in Goa from Ratnagiri and Sawantwadi (Dessai, 1998) in his 'An Ethnological Study of Goan Society,' speaks of the 'Kunabi' communities which descended from Maharashtra and settled down on the slopes of Sahyadri ranges, and are farmers by profession (Shirodkar, 1997). (Gune, 1979) categories Kunbi, Gawda and Velip community into one broad category of the Gawda community. It further states that they are supposed to have migrated from South East Asia into Assam, Orissa, Bengal, Kerala, Malabar, and Goa. It is definite that they were the first to settle in Goa even before Aryans and Dravidians.

The root of the tribals might be two, one is in the South Goa and another might be North Goa. one root settled in Tiswadi Naroa, and the second root is in Canacona.

### **3.3.4 Conversion of Tribes**

Gawda were converted to Christianity by the Portuguese missionaries in the year 1620 (Albuquerque, 1989). Much later than the Inquisition of Goa in the year 1560. Subsequently, use of tilak or kumkum on their forehead, tree worship, prohibition of the use of garments like dhoti and the choli and the use of traditional musical instruments were forbidden, social and religious celebrations of the Hindus in public were banned. Despite all these decrees, the converted people continued to follow their old traditions and rituals of worshipping the idols as before, even after two decades of the inquisition (Robinson, 1998).

In 1928, large number of Christian Gaude were reconverted to Hinduism guided by Musurkar Maharaj, and the reconverted to Hinduism were known as Nav- Hindu-Gaude (Gaude, 2009). (Singh 1993, Correia 2006). Therefore today, the community of Gawda of Goa is divided into three main groups based on religion: the Hindu Gawda, the Nav-Hindu Gawda (who were

converted to Christianity and reconverted to Hinduism but were not accepted by either the Hindus nor the Christians), and the Christian Gawda.

### **3.4 Geographical Distribution of Tribal Population in Goa**

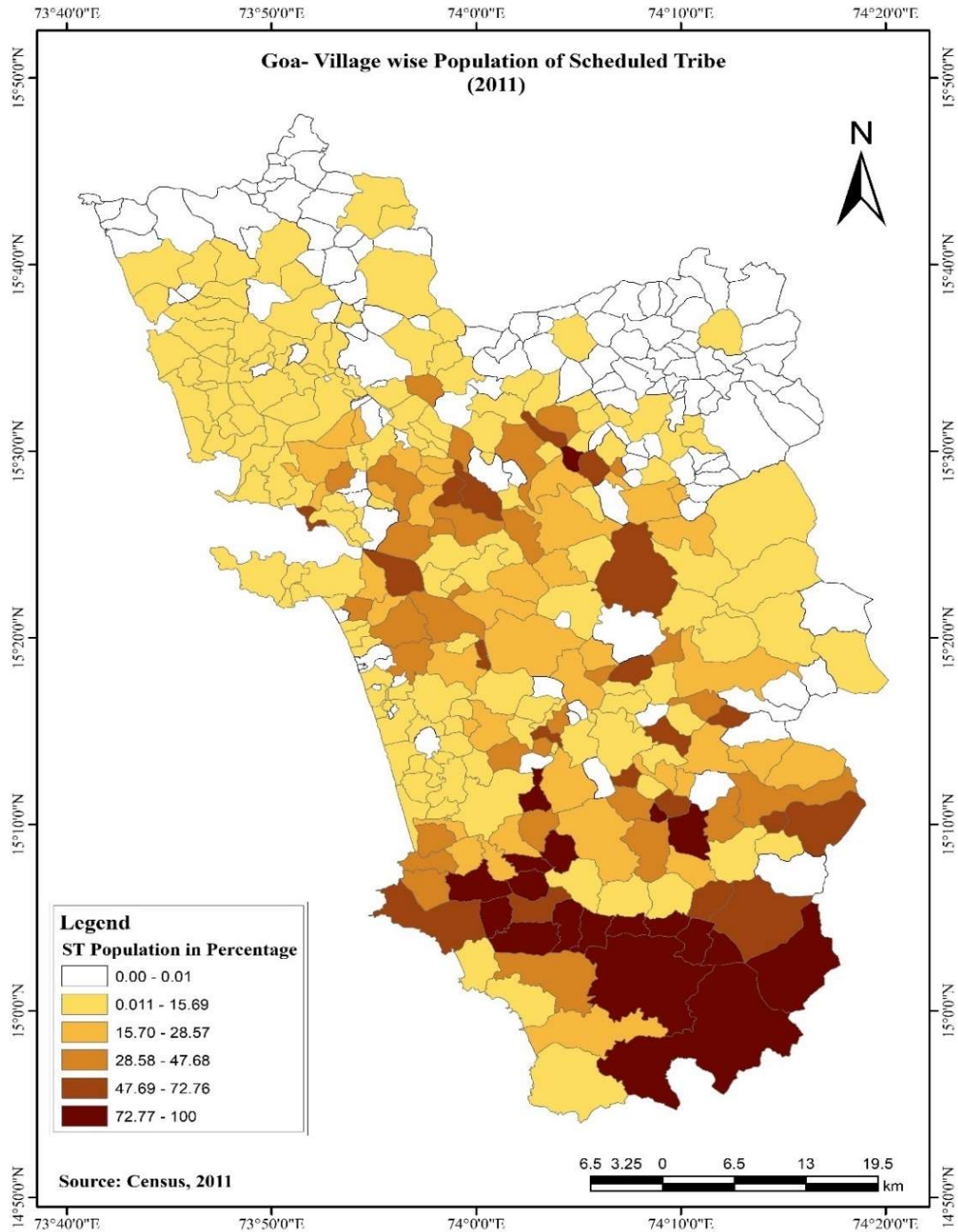
Tribal population have been found in all the talukas of Goa, concentration of population is in the central and southern part of Goa, densely population in the villages of Canacona, Quepem, Sanguem Salcete and Ponda talukas whereas in the Pernem and Bardez taluka villages has less tribal population.

#### **3.4.1 Concentration of Tribal Population**

A succinct view at geographical distribution of the tribals in Goa reveals that there is an increase in concentration from the north towards south, with literary no tribal population in the villages of North taluka like Pernem and Sattari and as one traverse towards the south, the concentration increases. The villages of Canacona and Quepem taluka have significant population. In fact it is prudent to state that some of the villages of these talukas have more than 75-100 percent tribal population like Gaondogrim, Cotigao in Canacona similarly Gokuldem, Morpirla, Bendurdem in Quepem taluka (Figure 3.2) Talukas of Tiswadi and Salcete have largely Christian Gawdas, the masses were converted during the Portuguese regime while the villages of Canacona and Quepem are inhabited by Velips and Kunbis.

Synoptically, the tribal distribution can be divided into three zones. (a) zone of high concentration (76-100 percent) (b) zone of moderate concentration (26-75 percent) (c) zone of low concentration (0-25 percent). The talukas of Quepem and Canacona can be categorised by high concentration while the central talukas like Salcete, Ponda, Tiswadi and Dharbandora as

moderate concentration and the Northern talukas i.e., Pernem, Bicholim and Sattari as low concentration.



Source: (Census,2011)

**Figure 3.2: Geographical Distribution of Tribal Population**



In category A ST population of 40 percent. There are sixteen panchayats. Out of which seven village panchayats are in Quepem taluka. They are Morpirla, Barcem -Quedem, Ambaulim, Balli-Adnem, Cavorem- Pirla, Molcornem and Avedem. There are four villages from Canacona taluka. They are Cotigao, Cola, Gaondogirim and Shristhal. Tiswadi taluka has two villages. They are Shirdao- Pale and Carambolim. However, Ponda, Salcete and Sanguem has one village each they are Querim, Rachol, and Neturlem panchayat respectively.

**Table 3.3: Taluka-Wise Categorization of Panchayats and Villages of Tribal Population**

Sr. No.	Taluka	A ST population above 40 % Panchayats	B ST population 15- 39% Panchayats or municipal council	C* ST population above 10 % of Revenue villages or wards of Municipal council/corporation
1	Tiswadi	2	4	5 + 2
2	Bicholim	0	3	1
3	Sattari	0	2	5
4	Ponda	1	10	5
5	Salcete	1	8	5 + 6
6	Mormugao	0	4	1
7	Quepem	7	3+1	1+ 3
8	Dharbandora	0	2	0+ 2
9	Sanguem	1	5	3
10	Canacona	4	1	0
Total		16	42 + 1	26 + 13

Source: Official Gazette Goa, January 2015.

C\* category indicates 10 % above which means between 10 % -14.9 %

### 3.4.2 Tribes in Goa: Characteristics

#### 1. Hindu Gawada

Hindu Gawdas is also known as *Gauda* or *Gawade*. Both synonyms and subgroups do not exist for them. It is also thought that they were the ones who introduced the first agricultural products to this area, including rice, coconuts, areca nuts, plantains, black pepper, etc. But at this point in our knowledge, everything falls into the realm of conjecture.

A portion of the *Gawadas* of Goa was converted to Christianity around the year A.D. 1620, according to K.C. Malhotra (1978), who conducted extensive research among them. Two endogamous groups developed from a single breeding population as a result of this conversion. In 1928, a portion of the Christianized Gawada community had a Hindu conversion and was renamed Nav-Hind Gawada (District Gazetteer, Goa 1979). Because the Hindu Gawada still does not regard Nav-Hindus as Hindus, they do not reciprocate with the Nav-Hindu Gawada. The three organisations, namely the Hindu Gawada, Catholic Gawada, and Nav-Hindu Gawada, split into three distinct religious groupings as a result of this pneumatic population.

The surname that is most frequently used is Gawde, though occasionally people will choose names derived from villages, such as Madkaikar, Mashelkar, or Usgaonkar. In terms of land ownership, the harvest is truly shared because the land is owned by the *kul* as a whole.

Hinduism is preferred by Gawada. Each home has an idol or images of the clan deity. Hindu Gods typically serve as clan deities. To do pooja, a Gawada man is chosen; he is referred to as "*Jalmi*". The job of "*Jalmi*" is passed down through the family; he offers the animals and performs the Goat sacrifice for any Gawada who is deserving.

The main holiday that Gawada celebrates solely is called "Gawada Panchami." after the fifth full moon in August or September. On this occasion, the first paddy crop is gathered and sacrificed to the god of the temple. Holi, Diwali, and Ganesh Chaturthi are also observed by the

Gawada. When Nava-Durga arrives, local residents congregate. One of the largest fairs of the Gawada people is Jatra, which takes place at their local dates (Singh, 1993).

## 2. Catholic Gawdas or Christian Gawdas

The catholic Gawdas are highly concentrated in Salcete Tiswadi and Mormugao talukas of Goa (Singh, 1993). The Portuguese were responsible for converting the Gawada (Hindu) to Christianity.

Rice is a staple food of the Catholic Gawada. They are non- vegetarian, they consume pork, beef and seafood frequently and pulses infrequently. They frequently drink tea, consume little milk, and alcoholic beverage. They are primarily tenants of large landowners and landless people. They are maily refered as “*Mundkars*” They take up the landowners' last names. Surnames included in the list are Barbosa, Quadros, Pango, Souza, Fernandes, Colaso, Gonsalves, Mendes, Noronha, Dias, Mascarenhas, and Gaonkar.



Photo 3.1: Weaving Coconut Palm Leaves (Moll/Molla)

The Catholic Church is the governing body of the Gawda community. The St. Xavier's Church in Old Goa and the Church at Pillar in *Agshi* are the main religious sites. Christmas is their main festival. They celebrate the vibrant festival of Carnival (*Intruz*) in February. On this occasions, they perform a unique dance, accompanied by a drum, *ghumat*, and *tasha*. On the occasion of each church feast, fairs are organised. The Catholic Gawada visit Hindu temple in order to obtain blessings from God (Singh, 1993).

### **3 Kunbis**

The word Kunbi, according to John Wilson, was a corrupted version of the ploughman (*Krishini*), which was derived from the Sanskrit root *krishi*, which means ploughing. Gustav, however, has demonstrated that *Krishi* could not have created Kunbi, which in his opinion is only a contraction of *Kurumi* from the Dravidian root *Ku* (mountain), just as *Gawada* is derived from the Sanskrit root *Gau* or *go* meaning cow or shepherd. This is according to Gustav's learned treatise on the original inhabitants of *Bharatvarsha* or India. For a long time, it was believed that the Kunbis and the *Gawadas*, who both work in agriculture and are closely linked to one another ethnically, belonged to the same Dravidian stock, which is no longer regarded as a racial category. There are two subcastes of Kunbi: *Gaonkar* and *Velip*. People in the same regions of Goa claim that the *Velips* and *Kunbis* are two distinct endogamous groups. However, it has been discovered that the *Gawada*, who are primarily involved in agriculture, are the community's *Velips*, while the *Velips* are the *Kunbi* community's devotees to the temple and occasionally serve as priests in God worship.

Their clan names, such as *Mallikarjun*, *Chandreshwar*, and *Kamakshi*, are derived from the names of the deities they honour as their clan deity (*kuldevta*).

. They are a highly underprivileged community in Goa. They work as cultivators. They reside in modest homes with mud walls and roofs made of bamboo, straw, or leaves from coconut palms. Usually, many families (Kutumb) coexist, with the wise elder (*Budhvant*) and his wife serving as his deputy (*Budhvantin*). The *budhvant's* responsibility is to preserve the historical traditions because they are highly respected by the other clan members. Living in a cluster with their kin groups while farming helps the Kunbi retain strong relationships with their kin and affine while also trading goods, money, and moral support (Singh, 1993).

#### **4. Velip**

A small population known as the 'Velips' are found in Canacona, Quepem Sanguem, and Ponda talukas of Goa. They were once a part of the Kunbi community, but they set apart centuries ago. They currently only have endogamous relationships. They lack any symbiotic relationships or sub-groups. According to legend, Velips have served as the temple's pujaris for the past 700 years in Goa (Singh, 1993).

The common surnames a *Velip*, *Gaonkar*, *Zarkar*, *Vaiz*, *Tawadkar*, etc. The Velips have clans (*kul*) that they have named after various Gods and Goddesses. A collection of families worship the same God; although these families may have different surnames, each clan member keeps an image, wooden pole, or idol of the family God within their homes. No hierarchy exists within the clan; they first worship the "*Gharvai*." Since the clan system is totally exogamous, any clan may marry a member of any other clan but not their own. These are the clans: mallikarjun, Shantadurga, Betal, Kapileshwar, Mahadev, Chandreshwar, Bhutnath, Ramdev, and Nirakar, are some of the deities mentioned (all God).



**Photo 3.2: Velips Marriage Ceremony at Tann (Entrance)**

Most Velips speak Konkani and comprehend Marathi. They are easily recognised by their pierced earlobes and sometimes with rings on their ears. Though Velips are non-vegetarians, but they do not consume eggs, raise chickens or pigs, nor consume beef, pork, or chicken (presently some eat chicken and egg). Fish is frequently consumed. "*Rice and Amil*" is the Velips' mainstay diet. Red, green and black pulses are eaten and coconut oil is largely used for cooking. Mangoes, jackfruits, and cashew nuts are consumed frequently, along with seasonal vegetables that are regularly consumed. Instead of tea for breakfast, they have "*Pez*" (*rice gruel*), "*tor*," or "*Avala*." For celebrations like Ganesh Chaturthi, *Barshipunav*, and *Malamavasya*, a unique sweet dish like *Neovori*, *Khiri*, *Vode*, etc. is cooked.

Agriculture is the main occupation. They cultivate paddy, coconuts, cashews, almonds, mangoes, jackfruits, chilies, and other crops on their own land or work as labourers on other people's farms.

*Shigmo*, *Divali*, *Kartik khamb*, and other significant Hindu festivals are celebrated by the Velips.

*Shigmo* is a festival where predominantly young people dance and sing.



Photo 3.3: Shigmo (Performing During Shigmo Festival at Bagh Morpirla )

### 3.5 Ethnography of Study area

#### A: Ambaulim:

The village of Ambaulim is located 4 kilometres from Quepem town. The village has a diverse population of Hindus and Christians. The tribal constitute 86.3 percent of the total population.

The majority of the tribal are Christian Gawda and Hindu Velip; according to local, villagers migrated from different places of Goa as they worshipping their deities, worshipper as

Saptokoteshwar, Kamakshi, Shantadurga Mallikarjun, and Navdurga. This migration might have taken during the ancient period, but there is no record origin and migration of the tribes of this village (FGD, 2020).

The village is home to several Hamlets/*waddos* like Ghodegal, Coplabhat, Bhatbhat, Bibegal, Navewada, Santemol, Bamanbhat, Chinchwada, Gaonkarwada, Akamol and Bhatwada. These wards are composite of Hindu and Christian tribals along with otherbackward communities and general population. It is believed that the present tribal of Ambaulim are immigrants from various destinations of Goa for example, Ghodegal People came from *Narva* Tiswadi and Gaondogiri, (Known as *Narvekar and Gaondogirikar*) Coplabhat people worshipper of *Kamakshi, Shiroda* and some are from Nessai Salcete, Bamnabhat people's roots are identified in *Baida* Salcete, Akamol, Gaonkarwada, Bhatwada worshipper of *Chandreshwar*, Navewada and Santemol are from Betul sides(FGD,2020).

The village was abundant in natural resources, including fertile soil, water sources, and forest. Initially, the early settlers relied on wild fruits, and nuts for their existence. As time passed, they practiced shifting agriculture (Kerkar 2017). They cultivated various millets and tubers during shifting agriculture. Eventually, they established themselves as agriculturists and cultivated a diverse range of grains, pulses, and legumes. Presently artifacts are not used .

In some wards, where the majority of the population practices Christianity, some individuals hold their traditional beliefs like Intruz, once a year these villagers make the pilgrimage to an ancient shrine dedicated to their original deities, which serves as a testament to their conversion during the Portuguese colonial era and stand a testimony to tribal traits.



The Hindu tribals in the area pay regular visits to the sacred locations of their ancestral deities and they maintain their customs while also practicing Hinduism (FGD, 2020).

**B: Cavorem:**

Cavorem village is located 10 km away from Quepem town, the village having three castes Kshatriya, Velip tribe, and Devidas community. It is believed that these tribes arrived from Mallikarjun Canacona clan and clan of Saptkoteswar Narvem, Bicholim. The first settler of the village were Velips, initially one family arrived from Canacona to Balli and from Balli to Cavorem via *Ambe ghat*. As the family extended and they formed a community within the village. With the passage of time they discontinued with their main deity, Mallikarjun Canacona by celebrating all the festivals with the village and subsequently constructed temple of Mallikarjun in the village. Now at Cavorem there are two temples one of Mallikarjun and other of Mahamaya, the five members (Vangdi) in the village has Velip, Gaonkar, Desai, Devidas and Golkar, they having five *garvai*.



**Photo 3.4: Deva Paan (Sacred Groves at Cavorem)**

**The sacred groves:** *Kashi Purush* god is worshipped at *Deva Paan* sacred groves, which is considered as the holy place. Women are prohibited in that area and footwears, alcohols and spiting are strictly restricted in the vicinity of *kashipurush* area. *Vadi* (pooja performing) rituals is done every Monday by the age of 12-year boy. (FGD,2020)

### **C: Gokuldem**

The ethnographical study reveals that they are originally the villagers settled in Gokuldem are mainly from the village of Karmali in Tiswadi taluka. Initially they arrived Gaondogrim Canacona and later crossed the mountain and settled in the hilly village.

According to villagers (FGD,2020) three goddesses were settled in the village namely Durgadevi, Brahmadevi and Mahamaya, lived around 1000 years ago. Durgadevi is the *gram devta* (Village deity) of the village. According to the historical narratives, Diety Mahamaya was stolen from the village by the villagers of Chor Pirla presently known as “Maina Pirla” and the goddesses have been settled and worshiped from ancient times at Pirla. As per the records and historical narratives the exact period of migration and reason for migration still not known to the villagers.

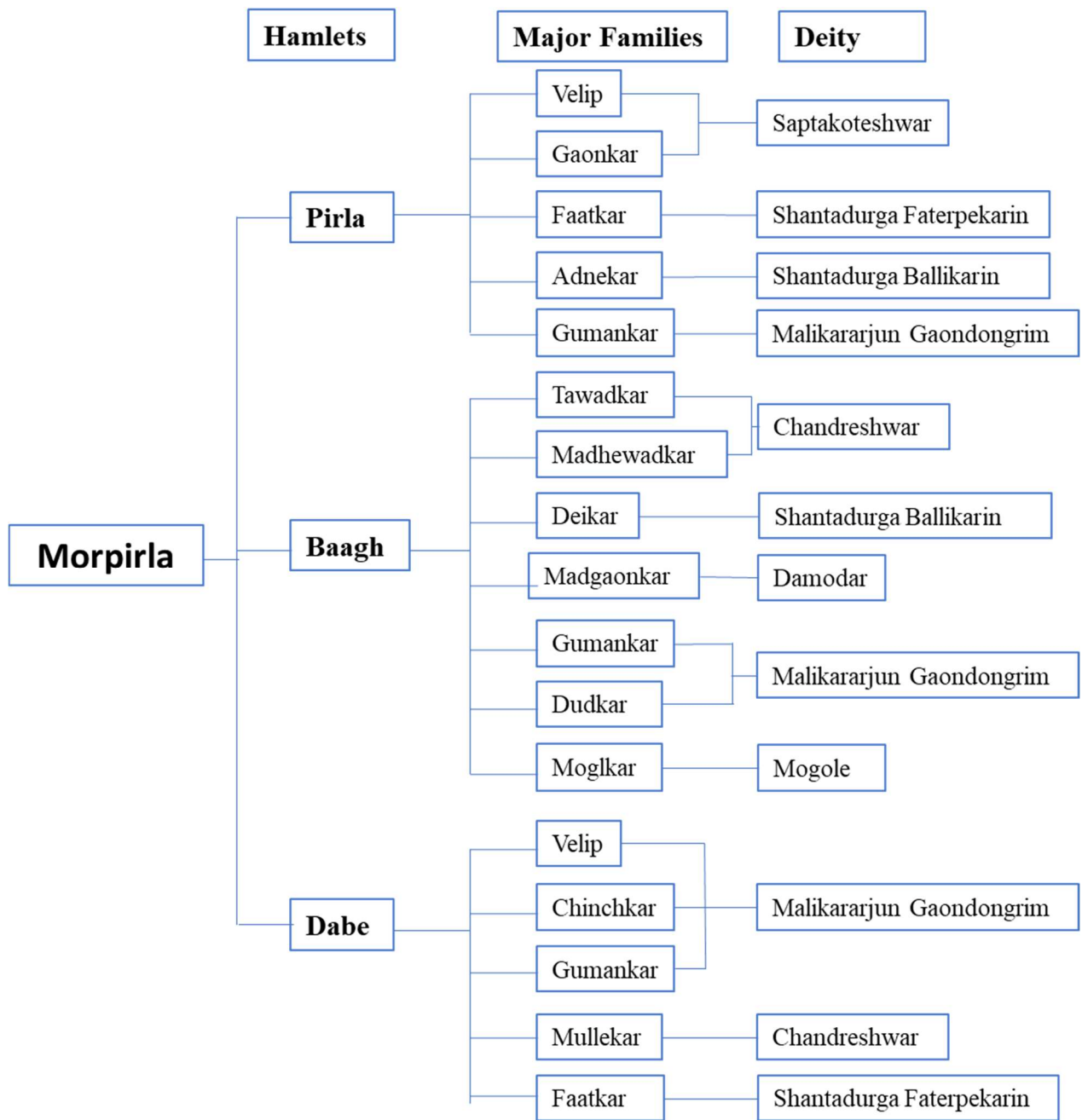
In the tribal society to set up a village (*gannv basovop/Vosaovp*) they require some members of the village or within them they distribute responsibility. The village has five *vangadi* (*Members are Velip, Gaonkar, Yetkar and two Budvanta*).though the village has five *vangadi* (members) but only three *gharvai* (Velip, Gaonkar and Yetkar). The village has *gram devta* Durgadevi,s temple the Velip family performing all the rituals but recently the Hindu Poojari (Brahmins) are called for certain poojas. At *Purva* (place in the village traditional rituals perform) is another important place to worship. The main importance at this place during shigmo festival all the

rituals done by the *Budvant* family. Recently one more family settled in the village is Deikar from Quisconda village but they are not having any ritual rights. The Gokulkar family still have first right in the temple Mallikarjun (*kuldev*) Gaondogrim Canacona during jatra *naal fodopcho* (coconut breaking).

#### **D: Morpirla**

The village Morpirla is located in Quepem taluka has a population of 2857 persons. This contains 96.73 per cent of the tribal population (Velips) and the rest of the population i.e., 3.27 per cent is Other Backward Class (OBC).

The Velip in Morpirla are believed to have migrated from different places of Goa for which there is no historical record. According to the article published in one of the daily newspapers, between 1365 -70 A.D, the Turkey and Arab rulers looted the wealth of the temples of North Goa. In view of this, the devotees of Lord Saptokoteshwar from Narva (Tiswadi) shifted their God to one of the remote and dense forested village of South Goa. This village happens to be Morpirla. Thus, these people became the residents of the village (Sunaparanth, 2005) followed by this was the stream of Velip coming from Gaondogrem (Canacona) who worship Lord Mallikarjun. Similarly, people came from Cuncolim who worship Ramnath Sateri and Chandreshwar Bhutnath followed by population coming from Balli and Fatorpa who are devotees of Shantadurga Ballikarin and Shantadurga Fatorpekarin, the last of the streams of the populace came from Zambaulim, Adnem and Mogale. Another mythology believed that the village is abode of baby Peacocke locally known *Mor* means Peacocke *and pil* means baby.



Source : FGD, 2020

Figure 3.3: Ethnography Chart of Tribals of Morpirla Village

The village of Morpirla is an aggregate of three major hamlets namely Pirla, Baagh and Dabe. It is rather dubious how these hamlets emerged, whether sequentially or simultaneously. However,

there is evidence that the early settlers in the hamlets came from different parts of Goa. This can be inferred based on family deity.

Each of the hamlets have different family names. To intrigue further Pirla has five families namely Velip, Gaonkar (Main families)Faatkar, Adnekar and Gumankar while Baagh seven families and Dabe has five families, what is interesting is, ethnographically, the ancestors of these families came from different geographical localities of Goa. The Velips and Gaonkars of Pirla arrived from Saptokotehwar, Narva which is presently in Tiswadi taluka in Goa.

While Tawadkar and Madewadkar from Talwada Cuncolim Salcete taluka(Chandreshwar) yet another major stream, that arrived crossing the Karmal Ghat, is from the Mallikarjun Gaodongrim (Canacona taluka).the families are Gumankar, Velips of Dabe, Dudkar and chinchkar. While Deikar and Adnekar came from neighbourhood Balli village. (Shantadurga Ballikarin) Faatkar arrived from Fatorpa (Shantadurga fatorpekarin) few of the families also came from Madago, Mogole Sanguem and Mullekar (Chandreshwar). To conclude , the village Morpirla is spectrum of people from different destination who made this village their nestled with natural beauty.

**Shifting agriculture:** The tribals were practising shifting agriculture. The crops grown were *Pakal, Gono, Vorai and Kolya*, now except *gono* all seeds have gone extinct from the region. As per the government restrictions shifting agriculture has become limited and people have replaced by cashew plantation, and low line areas have agricultural fields. The village of Ambaulim has stopped practising shifting cultivation in modern times.

**Man, animal conflicts:** The villages are surrounded by evergreen forest and it is located in the slopes. The wild animals are destroying their fields and attack cattle, pets and human. The surrounding forest have wild boar, Indian Bison, and leopards and monkeys. During focus

group discussion, the examples were cited like *amchi gorva vadin bandlekade bibte yevun vhartta* (During the night, our cattle from the cowshed are preyed by the leopard).

**Customs for protection of villagers from evils:** The *Mhargat* which is very important to known to the tribal community, to protect the village from the all-bad evils, after every three years they have to perform these rituals (except Morpirla) due to the internal conflicts among the villagers in last several years this has not been carried out. Tribes believe that presently the village has been facing number of evil things happenings like youths dieing, people ununited. This has been the effect of not practising the Mhargat (FGD, 2022).

**Village boundary:** In tribal society village boundaries act as an important protector of the village which is called as *Shim*. Any sinful activity among the tribes should be kept outside the *shim*.

**Gavpon:** *Gavpon* is a village meeting of the villagers when any issues arises, where the village headman (*Budvant*) chairs the meeting and takes views about the concerned issue, and later it is discussed among the members.

Due to the assimilation process the tribals have been loosing there rituals and accepting the modern religious beliefs.

**Pasad/ Ghadpoon :** during earlier times the tribals were not going temples any sinful or good work to start, they use to *Ghaddi* (*person who perform*) that person were seating and discussing with the family matter and he saying matras and were giving something to eat or keep in any place. But this practices at the verge of extinct as no Ghaddi is been found in the villages and people goes to temple to take Prasad for their good and negative happening in the house.

### 3.6 Summary

Tribes in India belongs to various races, historically they have been spatially distributed in parts of India. Due to the internal migration tribals have been identified different zones. As per the Census of India 2011, tribal constitute a sizable population.

The tribals of India were classified into six racial divisions, the Negroits, the Proto- Australoid, the Mongoloid, the Mediterranean, the Western Brachcephal and the Nordics. The Proto Australoid dominate the tribal geographical landscape of India while mongoloids occupies Assam, North Eastern States and the Lesser extent of sub- Himalayan region . As per the Zonal Classification the Goa region comes under western India with Rajasthan ,Gujurat, Maharastra, Goa, Daman and Diu and nagar and Haveli, major tribes in this region are Minas, Warli, Halba, pardhi, Dhodia Gawada, Kunbi, Halpati Naikada Siddi etc

The racial classification of tribes in Goa is difficult to trace. Scholars argue that they belong to Prot- Austoloids some studies debate that they are Dravidian and Aryan stocks.

The etymology and the origin of tribes in Goa also not been clear whether the Kunbis or the Gawada are original tribes, scholars argue they are one community and are considered them Gawada in the North and Kunbis in South the etymology *Kunbis*, *Curumbis* and Gawad, gavvdi Still remains unsolved.

In Goa Gawda, Kunbi and Velips are the aboriginals who have migrated to different parts of Goa, of their original root to trace is difficult. The internal migration took place during the arrival of the Aryans. The tribes of Goa have been spread across the State. During the colonial regime of Portuguese Gawda community have been violated and conversion took place. They were suppressed to practice their traditional practices. Presently there are eight communities of

tribals in Goa but the five communities in the central list namely Dhodiya, Dubla Naikda Siddi and Varli are not traceable in Goa, but they are found in Daman and Diu.

The tribals are distributed all over Goa but they are concentrated in the rural talukas. In Quepem taluka the proportion of tribal population to the total population is highest among all talukas. In the four villages, the villagers consider that they have migrated from the distant or neighbouring villages, but the exact time cannot be determined. The villages are formed with different *vangdis* (Members) the members might be either same clan or other clan but they have given different rights and duties.



## **Chapter IV**

### **Socio Economic Dimensions of Tribals**

#### **4.1 Introduction**

The purpose of development is to provide multiple and increasing opportunities to the people for enhancing the quality of life. Apart from economic development, it is essential to bring about equity in income and wealth for promoting social justice, efficiency of production, and to facilitate a greater variety of facilities like education, health services, nutrition housing, etc. (Mehta, 2004). Therefore, the element of development envisages (a) An aspect of change (b) A plan or prediction and (c) The Involvement of the government in the achievement of the planned or predicted Goal (Ranganatha, 2014). This invariably emphasises that development is to bring about multi-dimensional change through proper planning and execution by the government or non-government organisation.

The modern development of tribal regions is based on various factors. The level of development of any region/society is indicated by socio-economic indicators. There is a direct correlation between the level of development and quality of life (Gassah, 1998). This has been showcased by various models experimented across the regions. The development of tribals is based on barriers vis-a vis promotional policies. Vinu (2021), argues that remote locations, neglect of girl child education, lack of transport facilities, lack of awareness of the importance of education amongst tribal communities, and lack of financial support are stumbling block in increasing literacy and education amongst the tribals. While, Shipra (2022), argues that tribal empowerment can be ensured by constitutional provisions. However, within tribes, only economically and politically empowered people receive maximum benefits and it does not

percolate to the grassroot level. This is due to lack of synchronization, timely execution, and effective top-bottom mechanism.

In Goa, the South Goa district has a high concentration of tribal population. In the context of tribal population taluka-wise analysis indicates Salcete and Ponda taluka ranks first and second respectively followed by Quepem Taluka. The Quepem taluka has the significant percentage of the tribal population (31.15 percent) of its total population. In Quepem taluka, excepting the two villages i.e., Xelvona and Xic Xelvona, all the villages have a variable concentration of tribal population which ranges from 3 percent to almost 100 percent. Quepem taluka, being an interior located taluka owing to its physiography and linkages has been rated low development. Historically, these tribes have been marginalized and still struggle to achieve desired socio-economic level.

The focus of this chapter is broadly categorized into four domains (a). Demographics (b). Social (c). Economic (d). Government initiatives towards tribal development. This has been accomplished through household surveys, Census data, and information provided by the Tribal Welfare Department and Goa State Scheduled Tribes Finance and Development Corporation.

#### **4.1.1 Distribution of Tribal Population in Quepem**

Quepem taluka has the highest percentage of tribal population in the State accounting for 31.1 percent. More than 3/4<sup>th</sup> (77.88 percent) of the tribals reside in villages and the remaining are in urban areas (22.12%). It has 35 villages with 11 Panchayats and two Municipal councils and one Census town. Except for Xic- xelvona and Xelvona all the villages and municipal councils have a sizeable tribal population. A cursory glance at the distribution of tribal population shows

- a) The Distribution of the tribal population up to 35 percent are Odar, Chaifi, Sirvoi, Zanodem, Bali, Fatorpa, Quitol Naquerim, Tilo, Maina, Pirla, Sulcorn, Quepem Municipal council area, Curchorem Cacora municipal area, and Xeldem.
- b) The distribution of tribal populations between 35 to 70 percent are Cotombi, Avedem, Nagvem, Undorna, Molcarnem, and Adnem.
- c) The distribution of tribal population above 70 percent are Quisconda, Bendordem, Cazur, Morpirla, Cordem, Molcozona, Barcem, Gokuldem Mangal, Ambaulim, Corla, Cavorem, Padi and Quedem. (Census 2011).

The distribution of population as per Panchayat wise or municipal councils it is identified that the hilly region has more population of Hindu tribal whereas the low lying and plain regions, like Ambaulim, Avedem, Xeldem, Fatorpa, and Municipal Councils have concentration of Christian tribal Population.

## **4.2 Demographic Characteristic**

Goa is a mosaic of various religious communities (Gomes, 2001). The total population in the last Census i.e., 2011 was 14.59 lakhs of which, the tribal population constituted 10.23 percent. As stated earlier, one-third of Quepem Population constitutes tribal population. The dominating tribes of the taluka are Velip and Catholic Gawada.

For Goa, the decadal population growth rate has declined from 26.74 percent to 8.23 percent between 1981 and 2011 (Economic Survey 2017-18). Goa is one of the few States of India, that have demographically advanced by curbing fertility and slowing population growth (Sawant, 2001) While for Quepem Taluka, in the initial decades, it experienced higher population growth but in the subsequently decades it witnessed a decline during the same period (from 33.8 percent

to 9.66 percent). A cursory glance at the trends in population growth rate for the four tribal villages under study shows variability. In the last decade, except Ambaulim, all the other three villages have higher population growth than the taluka (Table no 4.1). One of the reasons that can be attributed for lower population growth rate of Ambaulim would be overseas migration of the male youth for better employment opportunities, which impacts the age of marriage and cohort.

**Table 4.1: Growth Rate of Study area 1981-2011**

Year	Ambaulim	Cavorem	Gokuldem	Morpirila
1981	21.49	26.24	34.10	14.74
1991	9.32	11.90	20.86	20.26
2001	22.91	4.57	11.34	9.34
2011	6.26	18.35	11.41	12.76

*Source (Census, 2011, 1981, 1991, 2001 & 2011)*

Based on the population growth analysis, it can be understood that the population growth is in control and there is no need for awareness and campaigning for population control amongst the tribals. However, it is essential to ponder the health and wellness of the populace.

#### **4.2.1 Sex Ratio**

The sex ratio or Gender ratio is an important indicator to assess gender wellness and equality. It indicates that the society/community is healthy and has equal ratio, which emphasizes equality in numbers (Sawant, 2002).

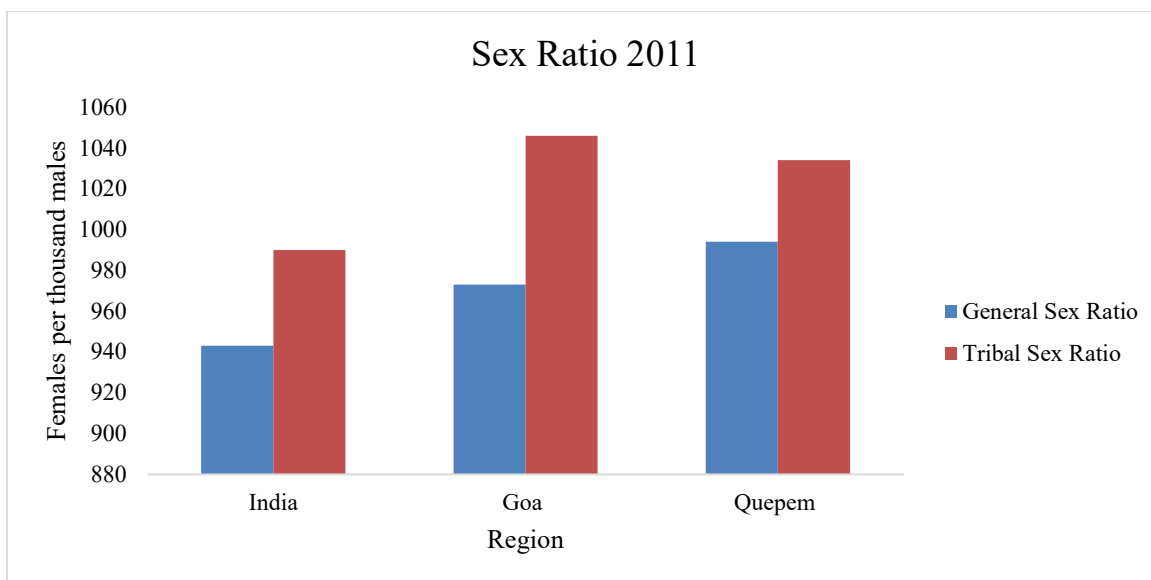
As per Census 2011, Gender ratio for Goa stands at 973 females per thousand males as against the national average of 943 which indicates a healthy sex ratio for the State. Quepem shows a

significant favourable gender ratio with 994 females per thousand males, higher than the State Figures. The tribal sex ratio of Quepem is 1034, where the Male population is 12,432 and females 12,858. This is indicative of favourable tribal sex ratio (females over males). At a micro level except for Ambaulim the three villages show a deficit of females. The village of Cavorem has 893 females to 1000 males, Gokuldem 855, and Morpirila 930 females to 1000 males. This raises concerns about gender deficit and equality. This can be attributed to female health, life expectancy, and even preference for a male child. This decline could be accounted to higher mortality among females of the Scheduled tribe community due to their nutritional deficiency and limited access to health services (Lal, 2019). At all levels i.e., National, State and Taluka, the Gender ratio figures are better for tribal as compared to general sex ratio (Table 4.2). At the National level, tribal sex ratio is higher by 47 points and its 70 points for Goa State. At the taluka level Quepem shows excess females over males.

**Table 4.2: Sex Ratio General and Tribal 2011**

Region	General Sex Ratio	Tribal Sex Ratio	Variance
India	943	990	47
Goa	973	1046	70
Quepem	994	1034	40

*Source: (Census, 2011)*



**Figure 4.1: Sex Ratio 2011**

At the micro level, A comparative analysis for the sex ratio in temporal scale (1971-2011) shows that Ambaulim has favourable sex ratio whereas the other three tribal villages show deficit of girls this is highly pronounced in Cavorem and Gokuldem Village. Gokuldem has almost 146 females are lesser. While, its 107 for Cavorem (table No 4.3). This sets further enquiry in context of analysis of Child Sex Ratio to gauge fairness in Gender unbiased fertility.

**Table 4.3: Sex Ratio 1971 - 2011**

<b>Village</b>	<b>1971</b>	<b>1981</b>	<b>1991</b>	<b>2001</b>	<b>2011</b>	<b>Change 1971-2011</b>
Ambaulim	1016	1005	941	1021	1087	+ 71
Cavorem	892	850	848	877	893	+ 1
Gokuldem	776	892	949	947	856	+ 50
Morpirla	1014	915	926	911	930	-84

*Source: (Census,1971-2011)*

Further, the change in sex ratio over the decades shows that Ambaulim and Gokuldem has shown a positive change, while Morpirla shows variation of oscillations from favourable to unfavourable gender ratio.

#### 4.2.2 General Child Sex Ratio

The child sex ratio refers to the number of females per thousand males in the age group of (0-6 Years) Child sex ratio is an important indicator in the demographic study as it helps in understanding the replacement of the population in elder age groups.

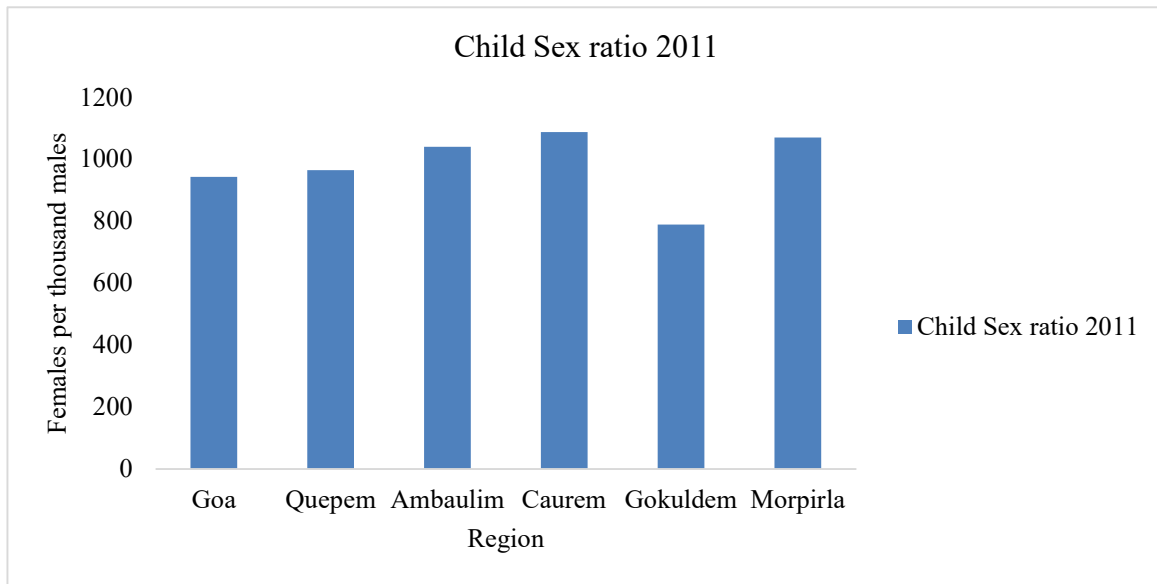
**Table 4.4: General Child Sex Ratio Census 2011**

Region	Child Sex ratio 2011
Goa	943
Quepem	964
Ambaulim	1040
Cavorem	1087
Gokuldem	789
Morpirla	1070

*Source: (Census, 2011, 1981, 1991, 2001 & 2011)*

In comparison to the General Sex Ratio, the Child Sex Ratio for the State, taluka as well as micro level shows variance. Goa and Quepem shows lesser girl child as compared to general sex ratio whereas for the villages under study Gokuldem shows further decline in number of females with 789 girls to 1000 boys. Cavorem which has lesser females has general sex ratio indicates favourable child sex ratio. To conclude excepting Gokuldem all the three villages shows favourable Sex Ratio. This calls upon to investigate the deficiency of girl child. The raise

issue related to female infanticide, preference of male child to female child. However, in a casual discussion with the villagers on this issue, it was apparent that since village population is small in number, a small variation magnifies in the context of Indian Census where sex ratio is expressed females per 1000 males (fig 4.2).



**Figure 4.2: Child Sex Ratio**

### 4.2.3 Literacy and Education

With the objective to promote education at all level, various educational schemes, both at National and State level were initiated through programmes like mid-day meal, Sarva Shiksha Abhiyan, pre- Matric and Post matric Schemes In the context of tribals, the Indian tribes are exposed to literacy only recently (Moonis, 1990). By and large their response to programs of literacy and of formal education varied significantly between tribes and regions. Their responses depended on their socio-cultural and demographic characteristics, Goa being small and progressive, was able to gear up and constantly monitored literacy amongst the tribals and the



resultant is higher literacy level as compared to Indian literacy rate for tribal, and the resultant is higher literacy level as compared to India's literacy rate for tribals.

Having achieved high GDP, the State stands unique amongst all other States of the country (Economic Survey, 2021). It has attained a very high-level literacy (88.70 percent) in the last few decades especially after its liberation in 1961. But dismally, the tribal-dominated villages have failed to attain the desired level. Presently it averages below 70 percent (Census, 2011, 1981, 1991, 2001 & 2011). A wedge of almost 19 percent as compared to the State's literacy. Amongst all the talukas of Goa, the taluka with highest literacy is Bardez 90.98 percent whereas Quepem 82.93 percent stands atleast. This can be compared with mean literacy of the tribal villages under study. In last five decades (1971-2011) the mean literacy has exponentially increased from 11 percent to 74 percent.

**Table 4.5: Tribal Villages Literacy in Percent**

Year	Ambaulim	Cavorem	Gokuldem	Morpirla	Mean Literacy
1971*	15.67	15.96	7.28	8.62	11.88
1981*	15.30	32.83	11.14	23.47	20.69
1991	37.85	47.53	40.97	43.51	42.47
2001	57.77	66.64	42.86	59.76	56.76
2011	73.19	79.44	68.29	75.90	74.20

\*Literacy is out of Total population

*Source: (Census, 1971-2011)*

A review of literacy transition amongst the four selected villages indicates that in 1971 literacy was at its nadir. An average only fifteen percent of the population was literate. The Government of Goa has initiated numerous schemes to promote literacy and education at various levels

besides central schemes namely Vidhya Laxmi, Home Nursing, Gagan Bharari, Prashikshan Yatra, etc are initiated. Although the support for education has been tremendous from the government sources education has not been taken as a priority by the tribals.

In the initial years the State had set up primary schools at the local level but unfortunately, the tribals did not show an inclination toward formal education and were mostly engaged in the primary occupation. Secondly, Gokuldem a remote village had no school and the nearest primary school was at Village Quisconda which is located 3 km away. Due to the lack of transport facilities, it was challenging for the tribals to educate their children. The first high school in the village Gokuldem was established after 1970s and therefore the impact can be seen as the literacy rate increased from 7.28 percent to 68.29 percent at till located interior, the primary school was nearby Quisconda village and high school was 8 km Padi check post, the means of transport as absent the children has to come to school by walking. Thirdly the tribes were practising shifting agriculture and livestock rearing, The agricultural fields were a was noticeable distance of commuting between fields and place of residence. Since the parent toil in the field the elder daughter would usually drop out from the school to take care of the siblings and in case of elder son, he would be send to grazing the cattle. According to the elderly people would usually say *Shikun kide melta kam kelyar pot borta*, (By studying what will you achieve if you will work atleast you will feed your stomach).

Now all the villages had the educational institutions up to X std except Cavorem. Children of Cavorem had to go nearby Pirla village. Presently the government is trying to provide better facilities and schemes to the tribal in terms of education. With government initiatives, one can witness the positive impact on the literacy rates however it cannot be denied that Goa as an ideal State cannot boost uniform literacy amongst the populace of the State.

**Table 4.6: Male Female Literacy Rate Census 2011**

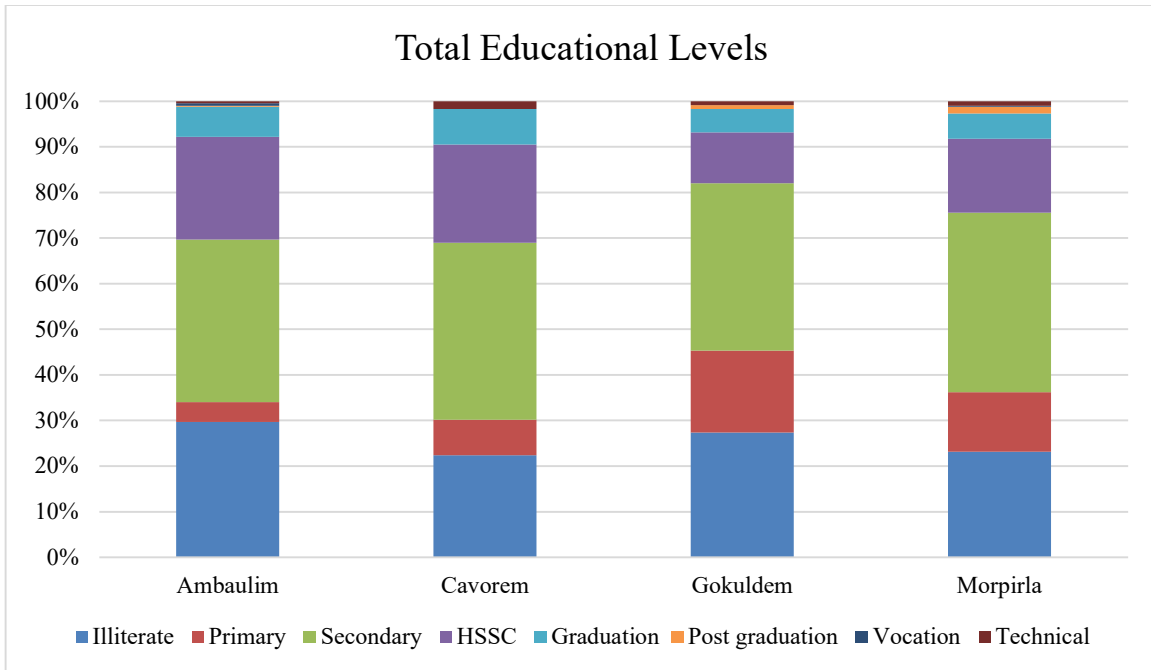
Region	Male	Female	variance
Goa	92.81	81.84	10.97
Quepem	87.50	78.35	9.15
Ambaulim	80.54	66.48	14.06
Cavorem	87.13	70.57	16.56
Gokuldem	75.18	61.11	14.07
Morpirla	79.90	71.57	8.33

*Source: (Census, 1981, 1991, 2001 & 2011)*

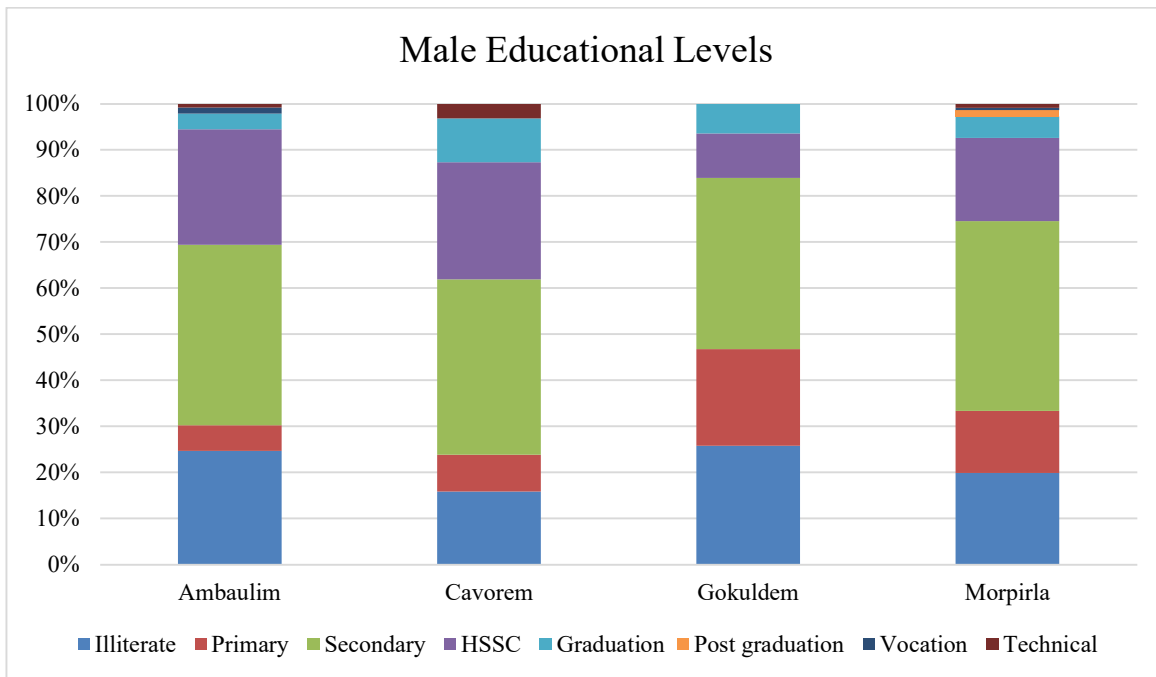
A comparison of Male- female literacy and its transition indicates that three decades ago male-female literacy showed variance which in subsequent decades indicated signs of convergence in 2001 and 2011. However, it is yet to convergence as both male and female literacy is increasing at same pace. Now government has setup all Xth standard in all the panchayat level villages. Morpirla has the least variance in terms of gender literacy while the maximum is observed in village Cavorem.

#### **4.2.4 Educational Level:**

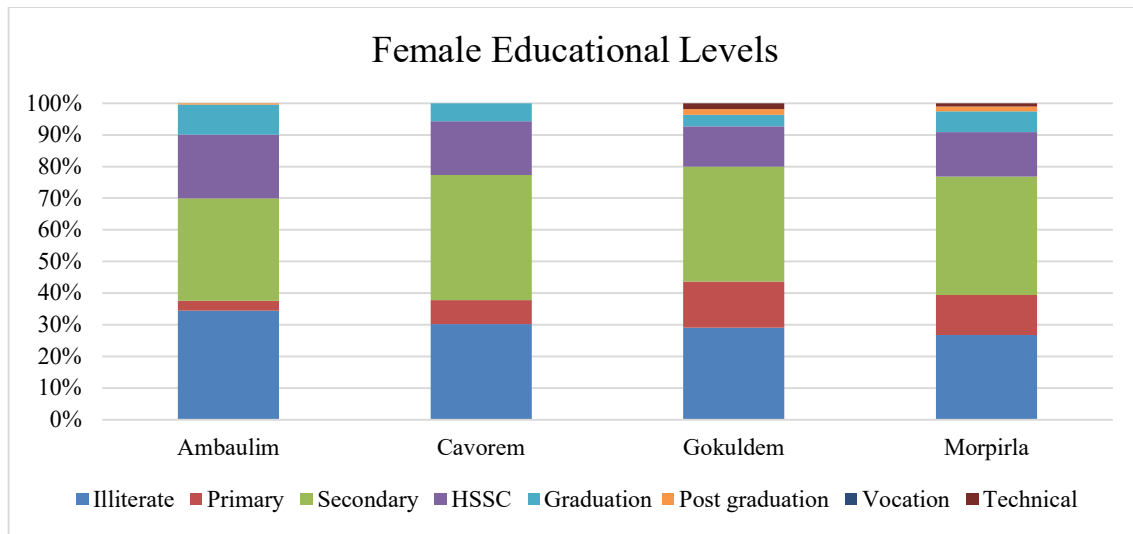
National policy on Education, 1968 and the second in 1986 launched a special drive to improve the educational status of scheduled tribes. Efforts for universalizing primary education continued through the programme of Sarva Shiksha Abhiyan and Right to Education (RTE) 2009 The national programme of Nutritional Support to Primary education or the Midday Meal acted as a support service to improvise the retention rate and curb dropout rate (Lal, 2019). As a result, the pace of progress of enrolment of both scheduled tribe boys and girls at the middle level has been quite impressive.



**Figure 4.3: Total Education Level**



**Figure 4.4: Male Education Level**



**Figure 4.5: Female Education Level**  
*Source: (survey, 2020)*

A comparative analysis of educational levels indicates that almost three-fourth of the tribals are literate and only one-fourth are illiterate. This is basically the older generation had no access to education and also due to their engagement in local occupation, agriculture and allied activities that never felt the essence of getting educated. Agriculture was subsistence based and therefore remained rudimentary. The initiation of Sarva Shiksha Abhiyan followed by Government schemes like pre-matric scholarships and post-matric scholarships have empowered children to take higher education. A comparison between male and female education levels shows the mean level of education in females is upto Higher Secondary Level whereas in Males usually, it's up to graduate Level excepting for village Ambaulim. In the Context of Ambaulim it is observed that boys usually take up vocational courses after Tenth Like Hotel Management, Air Conditioning, Electrical, etc. with a few years of experience they migrate overseas to work abroad, and therefore one can observe the skewness between male and female educational levels amongst all the villages Gokuldem is yet to see the doors opening for post-graduation programmes amongst both Male and Female. One of the reasons could be education to this

village has come off late and therefore the tribals yet to explore or exposed to a higher level of education. Figure 4.4 and 4.5 indicates that male and female level in education respectively. Both the Figure represents choosing of formal education is quite common due to the trend of jobs in the Government sector as the preference for taking up skill education is comparatively low in both male and female populations.

#### 4.2.5 Age Structure

Age Distribution provides population characteristics of any region or sub-population. It can indicate whether population structure is young or old. It can be presumed that Tribal population is relatively younger than that of non-tribal population in the age group 0-14 (younger population) (Lal S. B., 2019).

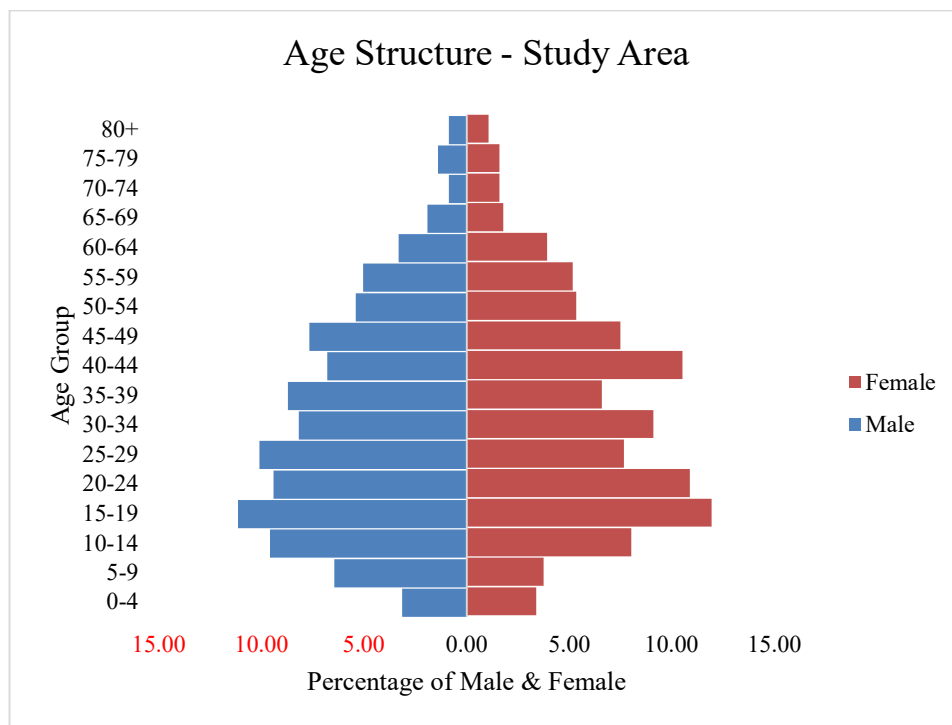


Figure 4.6: Age Structure Study Area

At the National level considering the age and dependent population for the tribal population it is 18 percent for male and 17.4 percent for female between the age 0-14. Whereas Goa’s Tribal

population shows lesser proportion of 11.8 and 11.5 for male and female in the same age group(Fig 4.6). The 60 plus tribal population is 3.2 and 3.7 for male and female. Whereas, for Goa it is 3.5 and 5.9 for Male and female. This shows that Goa has lesser dependent tribal population than all India level (Singh, et al., 2014).

**Table 4.7: Dependent and Working Population**

Villages	0-14		15-59		60 +	
	Male	Female	Male	Female	Male	Female
Ambaulim	14.4	8.1	78.51	78.9	3.49	12.49
Cavorem	12.61	3.76	66.77	88.7	20.62	7.54
Gokuldem	31.66	26.3	65.01	70.2	3.33	3.5
Morpirila	22.6	19.14	66	71.77	11.40	9.09

*Source: (survey, 2020)*

The dependent population in the study region is very high India's overall dependent male population is 22. 2 percent and female 21.1 percent and Goa 15. 7 for male and 17 percent for female. Whereas, the Gokuldem has 34.99 male dependent and 29.8 female and Morpirila has 34 Percent are the male dependent population which is 22.6 percent are the younger generation. Similarly Ambaulim has 17.89 percent are male and 20. 50. Percent are the female, at Ambaulim females are in a higher age group.

#### **4.2.6 Health**

Medical Facilities: Location of the settlement is crucial in the context of development of infrastructure. There are limited medical facilities available within the village Ambaulim and Cavorem have Government sub health center, which serves as a provider of basic medical

assistance. There are hardly any private medical practitioners in these villages nearest Government Primary Health center Balli and Quepem, for specialised treatment the villagers have to go to District Hospital at Margao which is 20 to 35 km from the villages. This implies the villagers are devoid of proper health care facilities. Therefore, there is reliance on traditional health knowledge practiced mainly *voktoli*, *Herpes*, *Urine stone*, *Cough cold*, *Burn*, *tooth ache* etc. However, traditionally the villagers have been relying on the traditional knowledge, which more of plant-based medicines.

**Table 4.8: Health Facilities in Villages**

Villages	Primary Sub health center,	Private Practitioner		
		Allopathic	Homeopathic	Ayurvedic
Ambaulim	Yes	Yes	No	No
Cavorem	Yes	No	No	No
Gokuldem	No	No	No	No
Morpirla	Yes	No	No	No

*Source: (survey, 2020)*

#### 4.2.7 Type of Medical Treatment

The study area reveals that being the tribal villages, in Morpirla and Gokuldem villagers go to local Local vaidh (*Vokatali*) for minor medical related issues whereas Cavorem(50.40) and Ambaulim(50.93) prefer to Allopathic (table 4.8), Morpirla and Gokuldem villagers still believe their traditional methods of medical assistance but it is only for the minor casualties the medicines like cold, kidney stone, cough, fever, *foot bites by ants*, dental issues, snake bites, etc are preferred at the local level. The local vaidh (*Voktoli*) is basically from the village or nearby villages but they belong to specific families. This traditional knowledge about medicines is



passed from generation to generation. Ambaulim, being a nearby town of Quepem prefer medical assistance for the Allopathic. The villages have Primary sub-health centers but in the absence of doctors and only provide basic medical facility, largely their center serve a centre for government sponsored National or State programme like Pulse Polio campaign national program, Ambaulim village has a private allopathic practitioner.

**Table 4.9: Medical Treatment and Practices**

<b>Medical treatment (Figures in percentage)</b>				
Practices	Ambaulim	Cavorem	Gokuldem	Morpirila
Local Vaidh	30.56	28.50	50.40	48.66
Allopathic	50.93	50.40	46.12	40.74
Homeopathic	16.67	21.10	3.48	10.60
Any Other	1.84	0.00	0.00	0.00

*Source: (survey, 2020)*

#### **4.2.8 Lifestyle and Health Diseases**

Since the tribals have remained in isolation lacking awareness and knowledge modern development have developed structured dietary habits. The most common food amongst the tribal are Curry Rice and Rice gruel with local vegetable or fish. Due to colonial rule and introduction to bread in the cuisine influence of consumption of bread for breakfast is variedly seen in the dietary habits for the villagers. Consumption of fruits and sweets is occasional in the tribal communities, this also indicates that the tribals consume what they grow. Seasonal vegetables naturally grown in the locality and forest are consumed by the tribals such as Bamboo Shoot, Mushrooms, Leafy vegetables, etc. The tribals have not been exposed to intake of fruits, milk, meat dry nuts, egg, and dairy products. This has posed several health-related

diseases, kidney failure, low haemoglobin, menstrual issues, liver failure and life expectancy. This calls upon that the tribals need to focus on health and better life expectancy through awareness programmes and government facilities.

**Table 4.10: Dietary Chart – Calorie Intake of Tribals**

	Ambaulim	Gokuldem	Cavorem	Morpirla
Breakfast	Bread, Black Tea, Rice Gruel <i>(Pez) and Ragi</i>	Bread, Black Tea, Rice Gruel <i>(Pez) and Ragi</i>	Bread, Black Tea, Rice Gruel <i>(Pez) and Ragi</i>	Bread, Black Tea, Rice Gruel <i>(Pez) and Ragi</i>
Lunch	Fish Curry Rice, Vegetables	Fish Curry Rice, Vegetables	Fish Curry Rice, Vegetables	Fish Curry Rice, Vegetables
Dinner	Fish Curry Rice, Vegetables	Fish Curry Rice, Vegetables	Fish Curry Rice, Vegetables	Fish Curry Rice, Vegetables

*Source: (survey, 2020)*

#### **4.2.9 Consumption of Safe Drinking Water**

Morpirla and Gokuldem have scarcity of water while other two villages have the natural springs and tap water. Methods of consumption show that Cavorem 63.16 percent of the people drink water without any treatment, while Ambaulim 85.19 percent are boiling the water before consumption (table 4.11). Morpirla and Gokuldem half of the people drink water by boiling. None of the households have water filters. This shows that still they are not moved towards safe drinking water. They believe that local water has good taste rather than piped water. Secondly, the tribes work in the fields, forest, and work outdoor and the normal practice is to drink water wherever available. It is identified that water bottle culture is absent among tribes, this might be one of the reasons for tribal women’s kidney failure problems.

**Table 4.11: Consumption of Safe Drinking Water**

<b>Safe drinking water</b>				
Consumption of Water	Ambaulim	Cavorem	Gokuldem	Morpirla
Filtered	0	0	0	0
Boiled	85.19	36.84	51.85	55.29
Direct consumption	14.81	63.16	48.15	44.71

*Source: (survey, 2020).*

#### **4.2.10 Sanitation**

Tribals of Cavorem, Morpirla and Gokuldem are not habitual of using build toilets and therefore they resort to agricultural field and nearby adjoining forest yet another reason for non-construction of toilets due to the storage of water. This has impacted the well-being of the village. The status of construction and use of the bathroom remains the same. Cavorem and Gokuldem lack proper and separate bathrooms for the family shown in (Table: 4.12).

**Table 4.12: Sanitation at Village Level in Percentage**

Facility available	Ambaulim	Cavorem	Gokuldem	Morpirla
Toilet	96.30	44.74	51.85	71.76
Bathroom	90.74	60.53	51.85	63.53

*Source: (survey, 2020)*

#### **4.2.11 Housing**

Housing or shelter has been a daily need for human beings. The tribal housing types are very different from the other tribal habitats across India wherein tribals live in the huts made up of bamboo or grass (Singh & Pandey, 2020). The house type in the study region is better than the tribals of other state and have undergone changes in their lifestyle and housing. Semi pucca and

Pucca houses are very commonly found in the study area resulting in the transformation of tribal communities.

**Table 4.13: House Types**

<b>House Types</b>				
Type of house	Ambaulim	Cavorem	Gokuldem	Morpirila
Thatched	0.00	0.00	0.00	0.00
Kaccha	3.70	2.63	25.93	32.94
Semi Pucca	19.44	31.58	44.44	23.53
Pucca	37.97	47.37	14.81	37.65
Concrete	38.89	18.42	7.41	5.88

*Source: (survey, 2020)*

The type of house is one of the indicators of level of development in the four villages. The average size of the household is 100 to 250 Sq. mts. In the study area, not a single household is thatched but in Gokuldem village have 25.93 percent and Morpirila 32.94 percent households are *kacch* (walls are made up of mud) (table 4.13). Ambaulim is a semi-urban area it has been found 38.89 percent concrete houses, however, most of the villages have *semi-pucca* (walls are lateritic stones) and *pucca houses* (walls lateritic stones with plastered). These shows there is better housing facilities in these villages. It has been identified that the planned houses are very less, usually clustered pattern is found. All the houses are not connected to motorable road. A comparative Figure to the rest of India and the States of India, Goa, indicates a better picture. In quality of housing is better due to higher per capita income and also due to various housing schemes.

**Table 4.14: Housing Pattern**

	Ambaulim	Cavorem	Gokuldem	Morpirala
Kitchen	<b>100.00</b>	<b>100.00</b>	<b>100.00</b>	<b>100.00</b>
Hall	100.00	100.00	100.00	100.00
Bedroom	99.07	76.32	77.78	74.12
Veranda	95.37	71.05	55.56	57.65
Store room	18.52	10.53	11.11	49.41
Electricity connection	100.00	100.00	100.00	100.00
Toilet	96.30	44.74	51.85	71.76
Bathroom	90.74	60.53	51.85	63.53
Open space	42.59	7.89	7.41	29.41

*Source: (survey, 2020)*

The housing facilities in the tribal villages have improved. Then newly constructed households have a separate kitchen and hall but the old household's kitchen has been used for dining as well as the bedroom. Most of the houses have 2-bedroom, kitchen, hall, the old houses have the *sopo* (veranda at entrance) but it also shows that in Ambaulim Village almost all household has a separate kitchen. All the households have electricity connections except Ambaulim other villagers around 40 to 50 percent are using toilet facilities. (They have toilets). There is space for bathing but the old houses it is not attached to the main house. As the modern and tribal housing pattern, there is no open space as the houses are constructed with the community land or Mundkarche Ghar.

In the context of house ownership excepting for Ambaulim all the tribal own their houses however, in the case of Ambaulim three forth own the houses one fourth still live in Mundkarache Ghar or Tenant House.

### **4.3 Economic Activities**

In order to promote economic development and growth, economies go through a number of reforms. Governments utilise a variety of instruments and methods to alter institutional and structural elements in order to achieve the Goals established. Government's responsibility in transforming the economy and achieving the best economic results is to coordinate and make decisions in this regard. Growth in output, employment, and income are essential for economic development (Jednak, Nikolić, Kragulj, & Vujosevic, 2014).

Indian Scheduled Tribes are classified using a number of factors, one of which being tribal economy. The three main economic activities of the tribes are: (1) Sedentary cultivation and animal husbandry, (2) Shifting cultivation and lumbering, and (3) Hunting, fishing, and food collecting. (Smriti Chand, 2004).

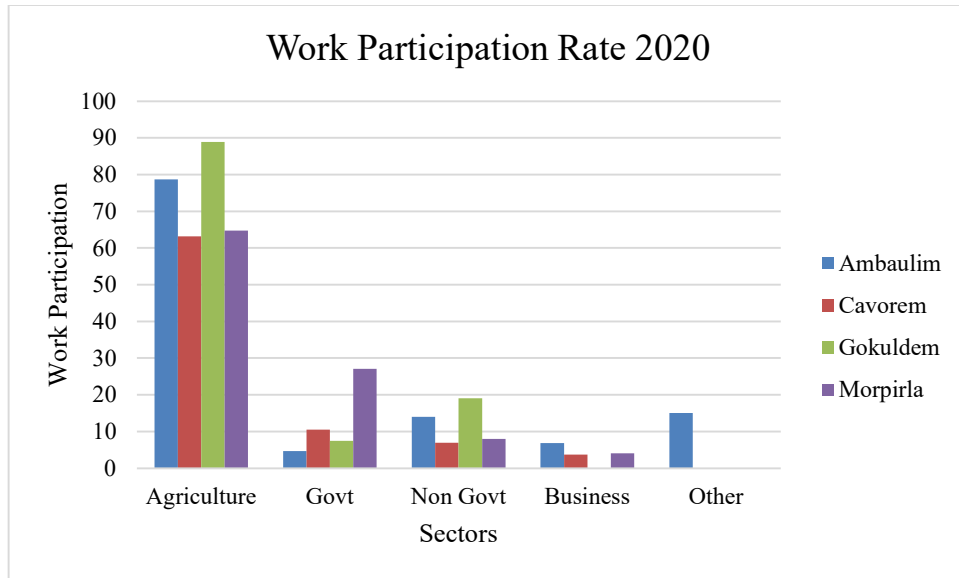
### 4.3.1 Occupational Structure and Work Participation

**Table 4.15: Occupational Structure**

Occupation	Ambaulim			Cavorem			Gokuldem			Morpirila		
	1991	2001	2011	1991	2001	2011	1991	2001	2011	1991	2001	2011
Total worker	43.16	48.13	36.75	47.91	55.08	52.06	34.28	62.63	43.52	44.51	49.82	52.64
Non-Workers	56.84	51.87	63.25	52.09	44.92	47.93	65.72	37.37	56.48	55.49	50.18	47.36
Main Workers	91.89	56.32	74.95	100.00	61.68	91.44	91.72	96.61	96.43	82.28	77.38	61.70
Marginal workers	8.11	43.68	25.05	0.00	38.32	8.56	8.28	3.39	3.57	17.72	22.62	38.30
Cultivators	50.83	17.06	7.53	50.56	40.53	29.68	94.74	96.49	43.21	69.29	67.05	47.63
Agricultural Labours	23.48	17.32	41.19	4.49	4.92	7.53	2.26	0.35	1.23	20.00	16.63	19.50
Household Industries	0.77	4.86	4.75	0.00	1.14	4.34	0.00	0.00	1.23	1.41	1.14	0.97
Other workers	33.52	60.76	46.53	44.94	53.41	58.45	3.01	3.16	54.33	9.29	15.19	31.90

*Source: (Census, 1991-2011)*

The study villages have higher percentage of workforce compared to the States percentage, the working percentage have increased during 1991-2001, but subsequently it had been declined the next decade except Morpirila (Figure 4.7) main workers declined and the sizable number of marginal worker has increased. The household industries are absent or very few traditional artisan and liquor manufacturer. The agricultural sector workforce has declined however non-agricultural sector increased, diversion and division of working population have been identified This indicates secondary sector industries are lacking.



*Source: (survey, 2020)*

**Figure 4.7: Work Participation Rate**

Work Participation Rate (WPR) shows higher participation than statistics for Goa. The majority of the workers are engaged in agriculture and allied activities. Gokuldem and Cavorem show a relatively higher proportion in non –agricultural sector i.e., more than 50 percent. (Census,2011) but the study conducted shows that Gokuldem has the highest 88.89 percentage of the agricultural sector people in Cavorem and Morpirla moving towards the non-agricultural sectors, in Morpirla 27.06 percent are employed in the public sector. Cavorem being mining village during peak times people engaged in mining have diverted to other sectors, at Morpirla due to the education and competitiveness they shifted to the government sector.

#### **4. 2. 2 Seasonal Agricultural Activities**

The livelihood seasonal chart of Village Morpirla, Cavorem and Gokuldem indicates that the rustics are engaged in multiple agricultural activities throughout the year. Their agricultural activities commence from Sanvsar Padva (Hindu new year) in March/April for the new agricultural activities. The primary activity starts off with the preparation of agricultural plots.





**Photo 4.1: *Katte Kanga*( Tubers)**

These plots are nursery beds for chilies and tubers. Primarily prepared using a rudimentary method i.e., “Slash and burn ” or *jhuming*, known as in North East. In Goa its known as *Kumeri*. A patch of land is cleared and used the cyclic shift is after 2-3 years. Once the soil fertility is lost, they shift to newer plots. Such methods are practiced by Baiga tribes in Madhya Pradesh and Kukna, Warli, and Bhil tribes along the *Sahayadris* hill ranges of Gujarat (Singh, 2020) This type of practice is known as *Adar* in Gujarat (Dogra & Mayaram, 2016). therefore, these tribals, traits are still in vogue.

Livelihood Activity	J	F	M	A	M	J	J	A	S	O	N	D
Cashew cultivation		■					■					
Shifting Agriculture				■								
Paddy Cultivation						■						
Vegetable (Rabi)	■											■
Coconut and Banana	■											

*Source: (Gaonkar, Sawant & Kumbhar 2022)*

**Figure 4.8: Seasonal Chart for Agricultural Activities**

With the onset of the monsoon in early June, the sapling of chilies and tubers are transferred to the main fields. During the same time May to mid-June, paddy fields are prepared by bundling the fields, ploughing, and losing the soil and with the arrival of monsoon, paddy nurseries are prepared. To protect the tender saplings of chilies, they covered with *Saval* (Matti) leaves which provide organic nutrients of the leaf residue on the decay of leaves. Later as the rains intensify, the paddy rice saplings are transferred to the main fields. During the lieu season, i.e., till October, the villagers take up other agricultural activities like weeding and manuring the coconut, cashew, banana, and pineapple plantations. September-October they sell their agricultural products like tubers, mesh melons, vegetables, etc. After Diwali, once the paddy harvest is done and the fields dry, they start preparing for the rabi crops. During this season, mixed cropping pattern is practiced. Chillies, leafy vegetables, lady fingers, brinjal, sweet potatoes, and legumes are grown. Rice cultivation has been discontinued due to a shortage of water. Early January marks the beginning of the preparation for the forthcoming cashew season. The undergrowth in the cashew plantations is cleared and logistics for liquor preparation are put in action. Cashew harvest is a labour intensive where plucking, separation of cashew fruits from nuts, extraction of juice from cashew apple (fruit) and transporting juice to the distillery, and selling of cashew nuts to a cooperative society. This task is exercised from end of February till mid-May. Coconut being the year-yielding crop, the yield is 3 to 4 times a year. It provides a source of additional income. Other plantations such as Banana, Kokum, Pineapple Jackfruit and Mango supplement the income yearly basis. Due to mix cropping system, Velip tribes are in agricultural activities throughout the year (Figure 4.8).



**Photo 4.2: Paddy Crushing Using Traditional Techniques**

It was observed that the general cropping pattern is Paddy during Kharif, followed by Vegetables and perennial plantation crops grown were Coconut, Cashew, Arecanut, Banana, Mango, Pineapple etc (Gupta, Pitre, Chavan, & Vanjari, 2019). Intercropping, and crop rotation practices show effective management of land resources in order to increase local employment and produce the most food possible on a small piece of land (Ramamurthy, et al., 2015). Mixed cropping systems have been practiced in the communities. The demand for the crops grown has been tremendously increasing due to practising traditional and organic farming. Crops such as cashew and coconut have been the major plantations results in high yield due to geographical location. Kumeri is dominated in the village over the monsoon season comparatively the Kharif crops (Kumeri) represent higher income due to the variety of crops grown in a small area with

high density results in higher production. Due to restrictions from the Forest department, the size of plot for *Kumeri* cultivation tends to be smaller.

Agriculture is to be given a new thrust in the tribal areas as more than 70 per cent depend on them. At the same time non-agricultural wage employment through government programmers like NREGA be in Agriculture is to be given a new thrust in the tribal areas as more than 70 per cent depend on them. At the same time non-agricultural wage employment through government programmers like National Rural Employment Guarantee Act 2005 (NREGA) (Gaonkar, Sawant, Kumbhar 2022).



Photo 4.3 Modern Agricultural Equipment's

#### 4.4 Government Initiatives

The State and the Central government have been immensely supporting and initiating various tribal developmental projects and schemes for the welfare of tribals, In the State of Goa, there

are three communities who have been included in tribal scheduled list in 2003. Since then, various initiatives have been taken up for the upliftment of these communities. The key role of the department to list and address the issues faced by tribals for which new development projects and schemes were initiated for the tribal development with respect to various fields such as Education, Health, Housing and Employment. Since then the tribal community in the State of Goa has seen a transformation with respect to education employment, and welfare.

The role of each department is well defined. The Department of Tribal Welfare looks at the schemes for the individual and community whereas the finance corporations provide loans and advances, while the role of the Tribal welfare commission is to address the grievances of the tribals. The link departments generate various schemes for the tribals as the budget allotted is 10.28 percent of the total budget under the tribal sub-plan. There are various agencies working under the Tribal Welfare Department such as “The Goa State Scheduled Tribe Finance Corporation, SC/ST commission and 28 link departments” which works for the upliftment of the tribes in Goa. As on 2021, the department of tribal welfare had 25 schemes in operation for tribals which were categorized as Educational, Welfare, housing, health, and awareness. Though in the initial years, the tribal development initiatives were quite jerky but since 2010, there has been consistent efforts. An independent full-fledged department of tribal welfare was established. The core focus of their department is to formulate schemes, rollout schemes and provide necessary assistance to the tribals.

Besides 28 Government Department linked with the Tribal Welfare Department, there are agencies like SC/ST commission, Goa State Scheduled Tribes Finance and Development Corporation Limited (GSSTFDCL) etc which assist tribal development through schemes,

budgetary allocations and assistance. The 28-Government Department allocate 10.23 percent of their total budget under Tribals Sub Plan (TSP).

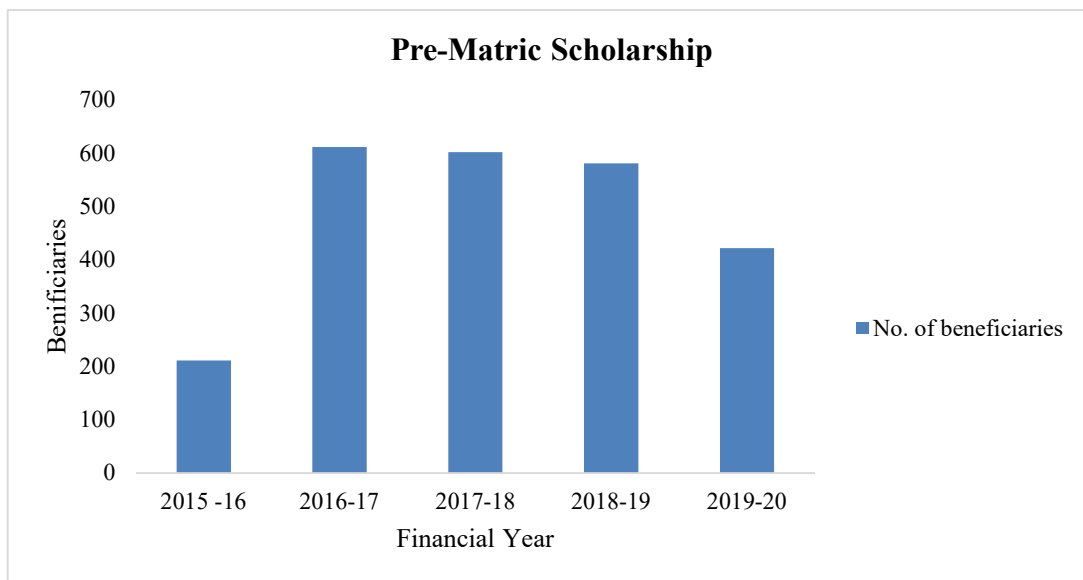
#### **4.4.1 Educational**

Education is termed as a basic necessity in the 21<sup>st</sup> century due to modernisation and globalisation (Scott, 2000) Looking at the tribal settlements they are living in remote areas where there is lack of basic infrastructure (Mathew & Kasi, 2021). Education was not exposed to this community and they live a very traditional life. In tribal community education was not given much importance as they were not exposed to education (Becher & Trowler, 2001). Introducing the tribals to modern culture was a challenging task so educating them was a solution to overcome this issue. Educational institutes were set up for the tribes but getting the tribal children was again an important challenge for the agencies as the tribals did not consider education a priority for their lifestyle. Hence, schemes were initiated to encourage education to the tribal community for the growth and development of tribal.

##### **4.4.1.1 Pre-Matric Scholarship**

Initiatives such as Pre matric scholarship was introduced to the students who continued education from V<sup>th</sup> to X<sup>th</sup> std. The scheme was initiated by the Central Government of India. The scheme has shown very positive feedback towards the education sector of tribes where in children are taking up education at a basic level of education. Observing the data from (Figure 4.10): it clearly indicates that the beneficiaries are increasing day by day. But cases like Covid19 pandemic the disbursement of funds was not as per usual flow. In village of Gokuldem the beneficiary for two financial year 2015-2016 and 2016-2017 In 2016-2017 shows nil beneficiaries. It indicated that the locals were unaware of the schemes, the difficulties that they

were not able to do the formalities, but the Ambaulim, Cavorem, and Morpirla maximum students have availed of the scheme.



*Source: (Department of Tribal welfare)*

**Figure 4.9: Beneficiaries of Pre-Matric Scholarship**

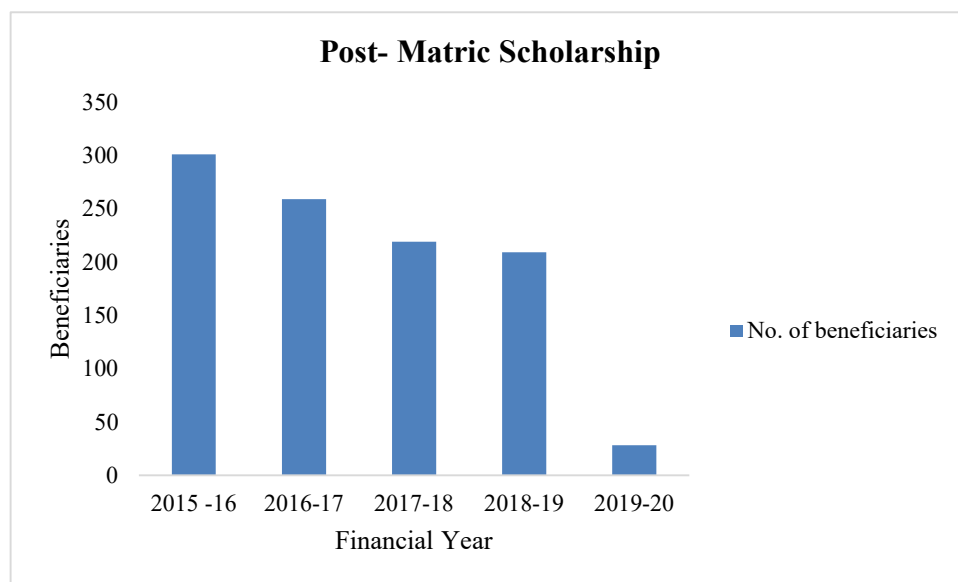
The Centrally sponsored scheme targeted tribal children who wish to continue education after Primary and Middle School. The objective was to minimise dropout rate and increase gross enrolment rate.

A review of the beneficiary of this scheme for all the four sampled villages shows that the number of beneficiaries in 2015- 16 were 211 which increased to 423 in 2019-20, an increase by 50 percent.

#### **4.4.1.2 Post Matric Scholarship**

This centrally sponsored schemes for the Scheduled Tribe students studying in post matriculation or Higher-secondary level. The scheme emphasised on the higher education of

tribals the enrolment and beneficiaries at the post matric started declining as the belief of taking matriculation and getting educated is marked. The village of Morpirala and Ambaulim shows the number of beneficiaries opting for the schemes tends to be higher compared to other two villages of Cavorem and Gokuldem which result in less population is opting for the schemes. This indicates that the students taking up higher education are more in Morpirala and Ambaulim compared to other two villages. The other reason could be the lack of awareness about the schemes for higher education and also the college students pursuing are hesitating to approach the concern nodal officers of the institutions. The data also shows that there is a constant decline in number students opting for higher education (Figure4.10).



*Source: Department of Tribal welfare*

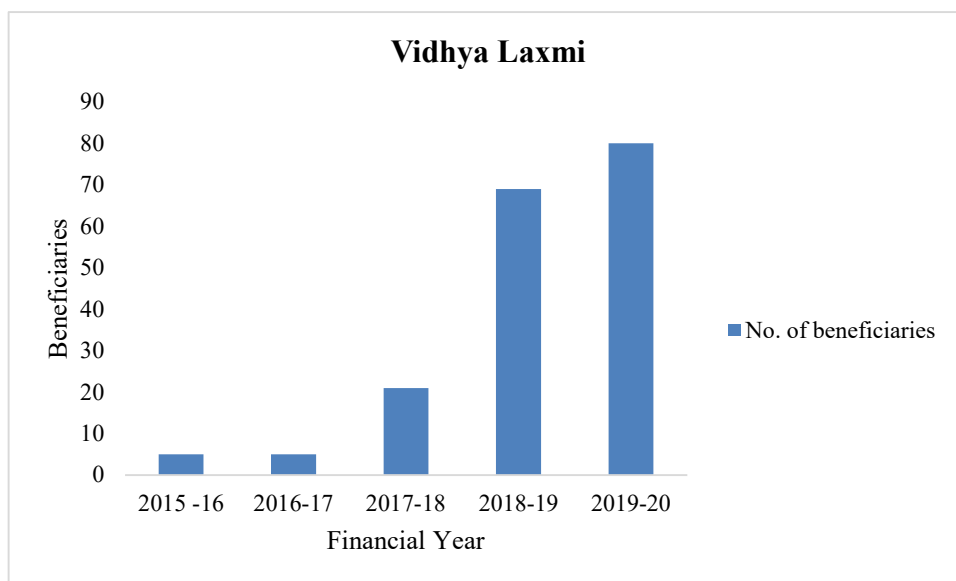
**Figure 4.10: Beneficiaries of Post Matric Scholarship**

#### **4.4.1.3 Vidhya Laxmi**

In the context of Indian society, girl child was not given preference to take up higher studies (Pande & Astone, 2007). Although various schemes have been assigned by the Central



government, the State government also initiated some schemes for the community. In Goa, The Department of Tribal Welfare-initiated Vidhya Laxmi scheme to promote higher education amongst girls. The scheme was initiated to reduce the dropout rates after the X<sup>th</sup> std and also avoid early marriages, Since the scheme is designed to promote and ensure girls education, of a sum of Rs 25,000/- is allocated to the girls and disbursed only after completion of std XII<sup>th</sup>. (Fig:4.11) Ambaulim, Cavorem & Morpirla shows beneficiary of schemes whereas village Gokuldem shows no students has approached the scheme.



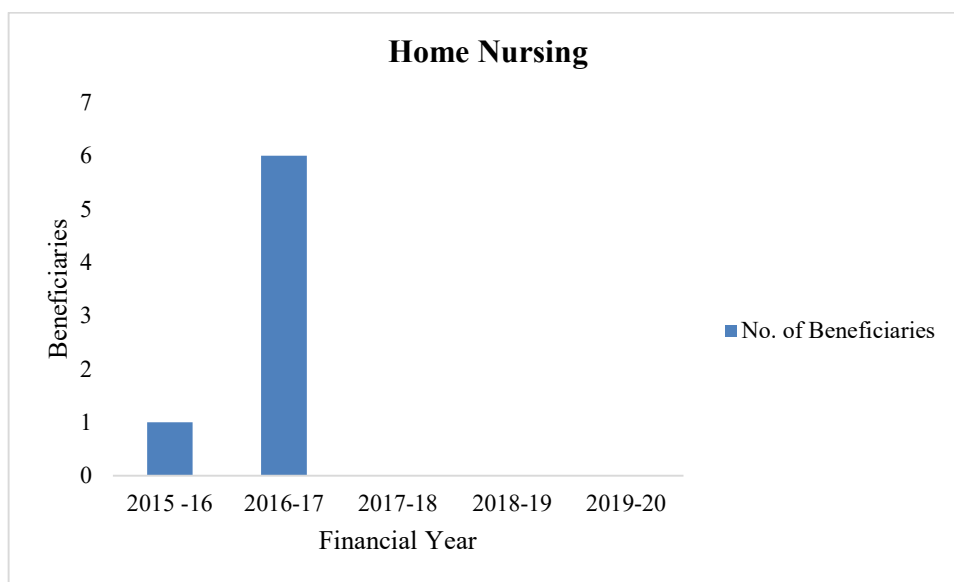
*Source: Department of Tribal welfare*

**Figure 4.11: Beneficiaries of Vidhya Laxmi Scheme**

#### **4.4.1.4 Home Nursing**

There are also specialized schemes for taking up special courses such as Nursing for this particular course Home Nursing scheme was introduced by the State government to take up professional education by taking up professional courses. The schemes are for Scheduled Tribe

willing to pursue home nursing courses, the scheme not only takes up the fees for the course but also the allowances like maintenance for day scholars and hostellers, course fee and additional amount on books, uniform and stationery etc. The enrolment for this course are very less This is one of the technical courses supported by the department but this has been preferred only short-term courses. Morpirla and Ambaulim village has availed this scheme during 2016-17 However, Cavorem and Gokuldem not a single beneficiary has been idented during last five years. (Figure 4.12) Technical and skill-based education has been lacking among the tribal youths.



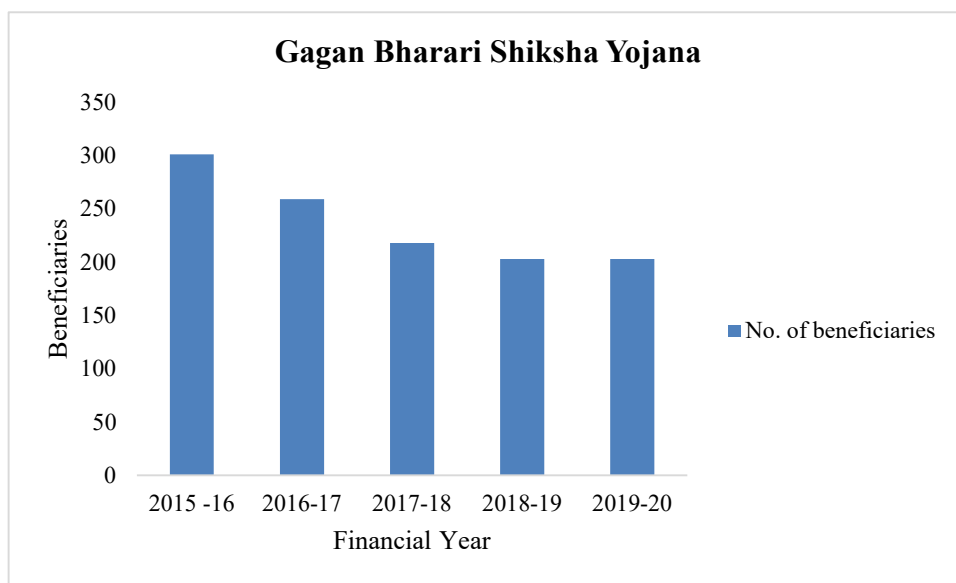
*Source: Department of Tribal welfare*

**Figure 4.12: Beneficiaries of Home Nursing**

#### **4.4.1.5 Gagan Bharari Shiksha Yojana**

The aim to launch this scheme as the willingness of the students want to pursue higher education but due to the cost like travel and food allowances could not be borne by the student to support the students the scheme was launched. The scheme is for one year for the Scheduled Tribe students as additional financial assistance to maintenance allowance given under the Post

/Matric Scholarship is insufficient to meet the expenses on food and travel. In Morpirla and Ambaulim given importance to higher education in 2015-16 and 2016-17, (Figure4.13) both these villages have benefited whereas other two villages have shown less response of availing the benefit.



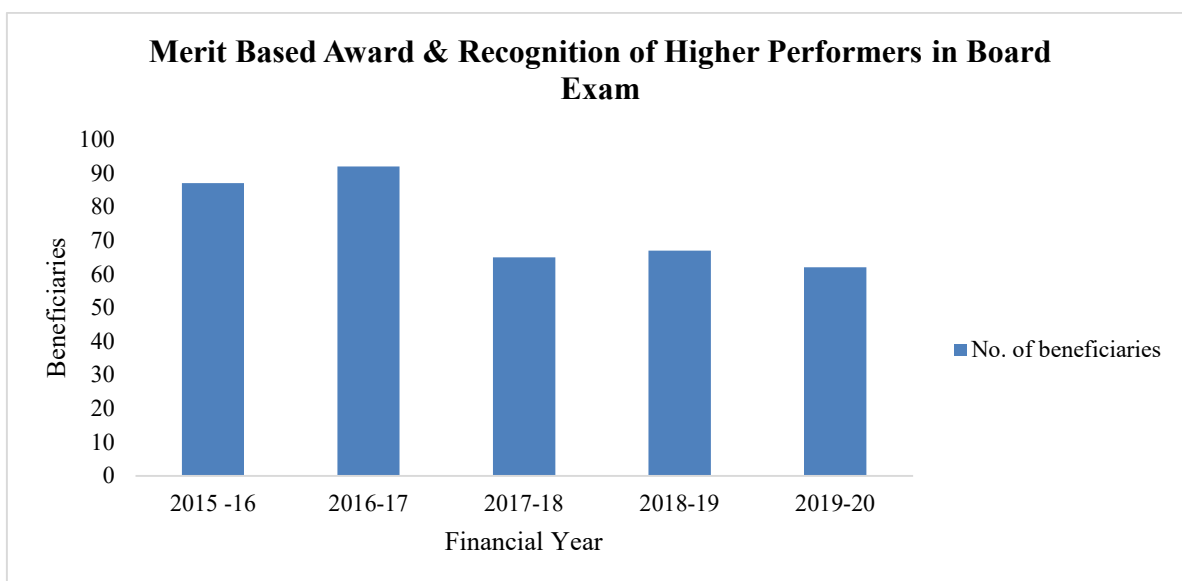
Source: Department of Tribal welfare

Figure 4.13: Beneficiaries of Gagan Bharari Shiksha Yojana

#### 4.4.1.6 Merit Based Award & Recognition of Higher Performers in Board Exam

The scheme is to motivate students by giving Merit Based Award on the benchmark of performance and to provide financial incentive to high performing students who are economically weak. This scheme awards' first five rank holders of X standard and XII standard Board Examinations for all streams irrespective of income as well as those students whose percentage is above 50 in Board Examination SSC and HSSC are awarded amount in different categories but the income ceiling for this students. 1) Rs.5.000 for 50 percent to 59.99 percent of SSC & HSSC Board exams 2) Rs.8.000/- for 60 percent to 69.99 percent of SSC & HSSC

Board exams 3) Rs.10.000/- for 70 percent to 74.99 percent of SSC & HSSC Board exams 4) Rs.15,000/- will be given for 75 percent & above of SSC & HSSC Board exams. As the other schemes of educational this scheme also benefitted maximum in Morpirla (154) and Ambulim (153) in las five years Cavorem village only five have benefitted this scheme and in Gokuldem there were 37. These schemes for the qualitative output.



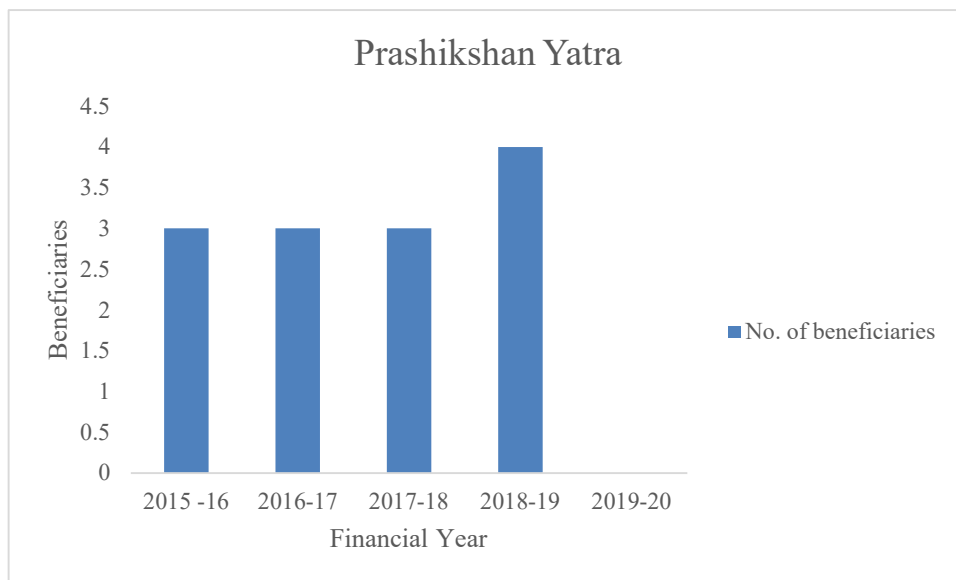
Source: Department of Tribal welfare

Figure 4.14: Beneficiaries of Merit Based Award & Recognition of Higher Performers in Board Exam

#### 4.4.1.7 Prashikshan Yatra

The scheme is to provide financial assistance to the educational institutes in the tribal dominated areas to conduct study tours/excursions across the country to cover places of Historic, Cultural and Educational importance during the tribal student studying class VI to XII can be taken by the institutions for the tour. The department is paying Rs. 3750 per student with Maximum fourty students along with four teachers. Ambaulim Gokuldem and Morpirla have high school and every year this schools has taken a educational tour, in Ambaulim there is Higher secondary schools (Figure4.15) shows that two numbers in 2019-20. According to the discussion while survey this is one of the notable schemes for the children. the moto was to understand the tribal

culture and life in different parts of the country but it has been identified some of the schools are taking tours in non-tribal areas.



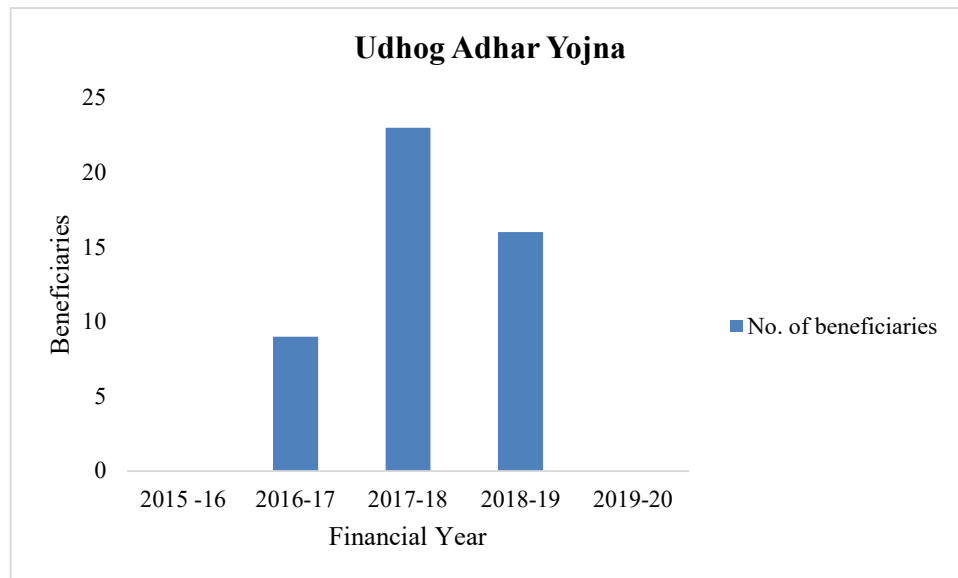
Source: Department of Tribal welfare  
**Figure 4.15: Beneficiaries of Prashikshan Yatra**

#### 4.4.2 Economic

Economy relates to the social condition of an individual which is dependent on the nature of occupation and profession (Mikołajczyk, 2021). Economic status indicates the living standard on the basis of the assets and liabilities owned by an individual (Bernheim, 1998). Tribal economy is associated with nature and landscape of the society where tribals live in. Tribal communities are located in forest where availability of vast natural resources is available. Being having a close interaction with the natural resources there not seen much kind of owning assets in the tribal economy across the India. But especially looking at the case of Goa tribals are well exposed to the culture outside and adaptation can be seen in their livelihood.

#### 4.4.2.1 Udhog Adhar yojana

Tribal economy is interlinked to the nature, promotion and production of tribal product which is an need of an hour (Muniraju & Sirisha, 2021) to provide financial assistance to individual. Initiatives are not only taken in terms of the education sector but also to uplift the standard of living schemes to enhance the economic conditions launched by the State government. The main aim to launch the scheme was to showcase the handicrafts, produced goods, can be exhibited under this scheme. Under this scheme funds are provided to organise exhibitions and fairs in the State of Goa or outside Goa, it also provides financial assistance to NGOs to organize an exhibition/fair etc. Although the scheme has been initiated at the micro level but the response rate is comparatively very low (Figure4.16). It shows the response of this scheme is low, Only Cavorem and Morpirla benefited from the scheme in 2017-18 and 2019 -20.



*Source: Department of Tribal welfare*

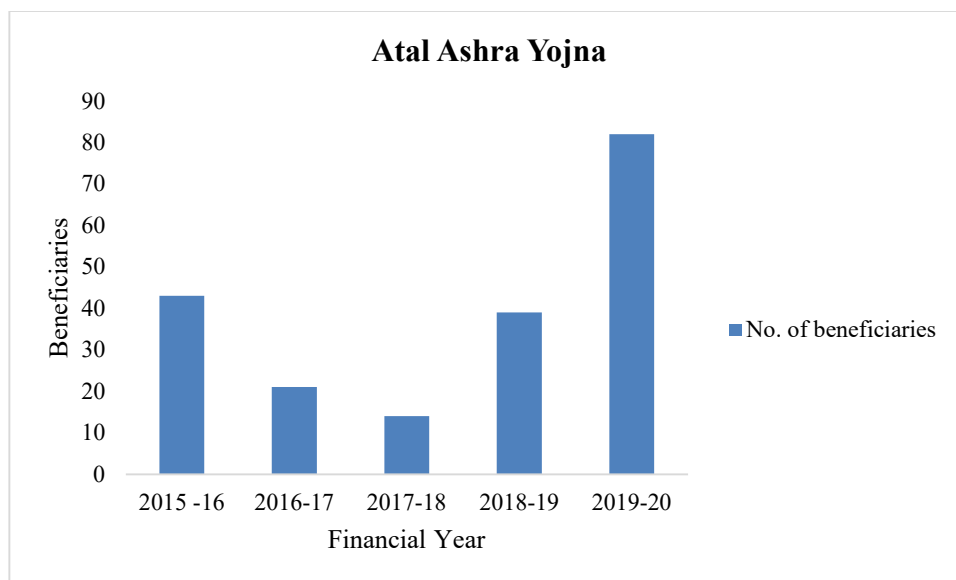
**Figure 4.16: Beneficiaries of Udhog Adhar Yojana**

### **4.4.3 Housing**

Settlements are defined as a group of people living in an area. Where people are concentrated at one particular place (Sykora, 2009). In traditional societies people were living in groups for safety and security purpose adopted similar living practices (Max-Neef, 2017). Housing is one amongs them such as tyopes of houses material used for construction of the houses. Traditional tribal were living in huts which were made out of mud walls with bamboo roofs thatched with dried grass. These huts require maintenance in all the season such as in monsoon and post monsoon season. (CTRD, 2016).

#### **4.4.3.1 Atal Asra Yojana**

The schemes aim at better housing facilities for the tribals wherin financial assistance for Construction / Re-construction and repairs of the house to Scheduled Tribes up to Rs.3 lakh for new house construction/ reconstruction and up to Rs.1.5 lakhs for repairs of the house are provided under this scheme. The scheme was a great success in the initial phase where most of the people willing to take up the scheme (Figure4.17). It shows the beneficiaries of the scheme has been constant in the villages of Ambaulim Gokuldem and Morpirla, whereas in Cavorem substantial decline is seen.



*Source: Department of Tribal welfare*  
**Figure 4.17: Beneficiaries of Atal Ashra Yojana**

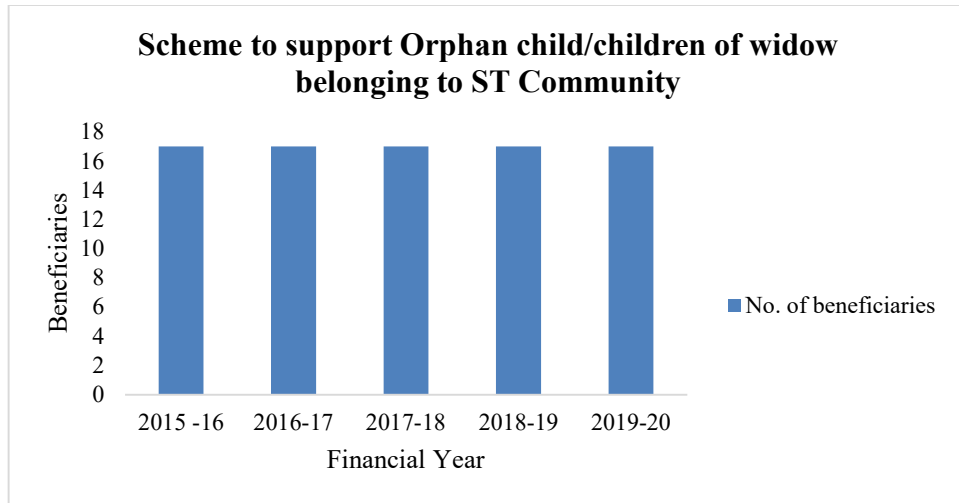
#### **4.4.4 Social**

Society consists of group of people living in an area. The group or community living together follow similar customs and traditions. In the context of rural societies, the scenario is same (White, 1991). Examining the human societies, the practices followed in villages differ from area to area with some common practices. The uniqueness of customs and traditions define the society (Eisenhauer, Krannich, & Blahna, 2000). Tribal communities live in a group in remote areas away from the urban centers. In the tribal social issues are being not addressed hence certain schemes are launched in order to address the queries.

##### **4.4.4.1. Scheme to support orphan child/children of widow belonging to ST community**

This is one of the schemes launched to support the orphan and the children of widow to stress out the financial burden. The scheme emphasis on the basic necessities of the children till they attain the 18 years of age. The scheme shows a successive result in the study area benefiting the needy children.



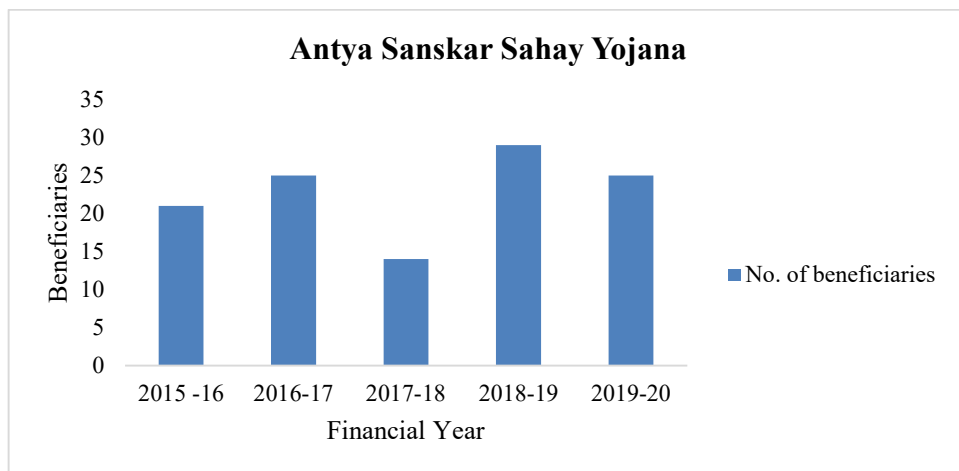


Source: Department of Tribal welfare

**Figure 4.18: Beneficiaries of Scheme to Support Orphan Child/Children of Widow Belonging to ST Community**

#### 4.4.4.2 Antya Sanskar Sahay Yojana

The scheme aims to provide Financial Assistance to performance of rituals of Funeral and Religious Ceremonies of tribal. The tribal have been granted the scheme in order to expense the rituals such as priest and other requirements required for the final rituals. (Figure4.19) Indicates there are certain number of individuals who could not bear the cost of rituals have been claimed to perform the rituals.

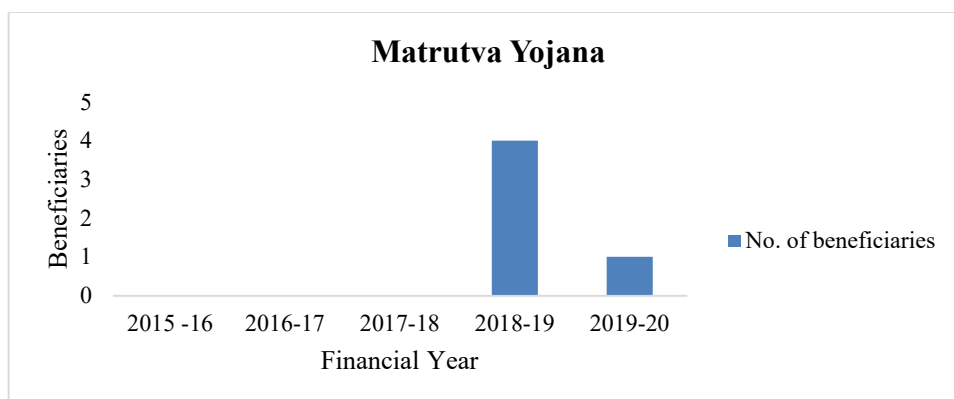


Source: Department of Tribal welfare

**Figure 4.19: Beneficiaries of Antya Sanskar Sahay Yojana**

#### 4.4.4.3 Matrutva Yojana

The scheme aims at the couples who faces difficulty to conceive. It provides financial support to the couples to undergo IVF/IUI under this scheme. It provides up to 5 lakhs for the medical expenses and good healthy life of mother and child. Almost in the study area one or two beneficiaries of the scheme can be observed.



*Source: Department of Tribal welfare (2021)*

**Figure 4.20: Beneficiaries of Matrutva Yojana**

#### 4.4.5 Budget Outlay and Actual Expenditure of Department of Tribal Welfare.

The State government has provision 10.23 percent of the budget under tribal sub-plan. Tribal Welfare Department has implemented maximum schemes for the development of the tribals. Since 2010-11 to 2020-2, the total budget outlay was 2147.30 crore. During the same period 1033.86 crore was incurred as expenditure which is 48 percent of the budget (Table 4.16). This indicates that there is wide variance of the expenditure, the schemes and the programmes formulated need to be relooked.

**Table 4. 16: Budget Outlay and Actual Expenses of Department of Tribal Welfare (Rs. in Lakhs)**

Financial Year	total budget (outlay)	total utilization	variance
2010-11	1738.5	1280.41	458.09
2011-12	2500	1693.54	806.46
2012-13	17050	2119.26	14930.74
2013-14	26997.97	8472.83	18525.14
2014-15	21921	12830.18	9090.82
2015-16	23560	13212.55	10347.45
2016-17	25721	14329.77	11391.23
2017-18	19098.15	14337.18	4760.97
2018-19	26185.97	15774.19	10411.78
2019-20	24687.6	10621.62	14065.98
2020-21	25270.6	8715.43	16555.17
Total	214730.79	103386.96	111343.8

*Source: Department of Tribal Welfare 2021*

#### **4.4.6 Schemes of Goa State Scheduled Tribes Finance and Development Corporation**

##### **Limited**

##### **1. Ashraya Adhar Scheme**

The objective of the scheme "Ashray Adhar Scheme" is to provide financial assistance in the form of loan for repair/ renovation/ reconstruction of house.

Eligibility: 1. Any person belonging to Schedule Tribe Community and having his house (which shall also include *mundcarache* house) either owned individually or jointly will be

eligible for financial assistance under this scheme. In case the house is owned jointly and there are different units of the family in the same house residing separately, each such unit will be eligible for financial support under this scheme.

2. The age of the applicant should not be more than 55 years as on the date of loan application. However, the age of the applicant is relaxed up to 58 years in case the applicant is an employee of State/ Central Government / Government Corporation/ Board or aided Institute.

Initially, the scheme had well scope till 2012 once the *Atal Ashrya yojan* scheme was introduced by the Department of tribal welfare the sizeable applicant moved to the department as the amount at the department is nonrepayable.

**Table 4.17: Beneficiaries Ashray Adhar scheme 2011-2020 (in percentage)**

Ambaulim	Cavorem	Gokuldem	Morpirla	Other Villages/MC	Quepem
09	12	07	97	254	379
2.37	3.16	1.84	25.59	67.01	100

*Source: Goa State scheduled Tribe's finance and development corporation ltd. (2021) \* MC- Municipal council*

The Morpirla villagers are the maximum recipient of the loan out of 379 in Quepem taluka recipient. From Morpirla village 97 benefited from this scheme whereas Gokuldem and Cavorem less than 10 beneficiaries. This indicates the people of Morpirla are aware about the schemes of the government.

## **2. Self-Employment Scheme**

The modern economic system depends heavily on entrepreneurship as an economic engine. An Analysis of the Role of Self-employment in the Economic Development of the Rural to develop the entrepreneurship and thereby improving the economic condition of Scheduled

tribe community. The scheme has launched exclusively for unemployed person belonging to Scheduled Tribe Community. Under this Scheme, the financial support is advanced up to maximum Rs.10 Lakh in the form of loan at 4 percent per annum with a repayment period of 5 to 10 years. The Loan / Financial assistance will also be made available to the extent of Rs. 15 Lakh to the Association / Society / Partnership / Self Help Groups (SHG) / Companies formed exclusive by the member of Schedule Tribes Community. The beneficiary is required to contribute 10 percent margin money towards the cost project (table 4.18). Out of the total beneficiaries in the Quepem taluka under this scheme, loans have been availed is maximum by the villagers of Morpirala (21.42 percent) whereas it accounts for negligible for other villages.

**Table 4.18: Beneficiaries Self-Employment Scheme 2011-2020 (in percentage)**

Ambaulim	Cavorem	Gokuldem	Morpirala	Other Villages/MC	Quepem
0	3	1	6	18	28
0	10.71	3.57	21.42	64.28	100

*Source: Goa State scheduled Tribe's finance and development corporation ltd. (2021)\* MC*

*Municipal Council.*

In Ambaulim not a single person availed loan. This shows that tribal youths are not taking loans or want to become an entrepreneur.

#### **4.4.7 Goa Commission for Scheduled Castes and Scheduled Tribes**

Goa Commission for scheduled castes and Scheduled Tribes has setup to looks into tribal conflicts issues violation of constitutional rights and provides opportunities for redressal of there issues. The Goa commission for Schedule caste and Scheduled tribes has established in 2010.

However, seen negligible cases filed as the record Cavorem and Morpirla filed two cases related to atrocities and property rights (GCSCST, 2021).

#### 4.5 Satisfaction Level of Government Schemes

Ha: there will be significant difference among Ambaulim, Cavorem, Gokuldem, and Morpirla village in their level of Government scheme attainment.

**Table 4.19: Satisfaction Level Amongst Villages (One Way Anova)**

Variables	Ambaulim		Cavorem		Gokuldem		Morpirla		Sum of Square		F
	Mean	SD	Mean	SD	Mean	SD	Mean	SD	BG	WG	
Education	2.67	1.83	1.63	1.94	2.88	2.07	2.25	2.20	36.04	981.95	3.01*
Health	1.50	1.81	.14	.85	.40	.86	1.8	2.05	92.3	742.13	10.20***
Housing	.93	1.5	.11	.67	.36	.81	1.27	2.00	40.54	626.61	5.30***
Self-Employment	.5	1.01	.40	.81	.20	.5	.32	1.04	2.51	227.07	.90*

*Source: survey 2020*

0.05\* < is significant accepted

0.01\*\* < Highly significant

0.001\*\*\* < Very high Significant

An observation of above table reveals that there is significant difference among the four villages of Ambaulim, Cavorem, Gokuldem and Morpirla in the attainment level of awareness for different government schemes more specifically in the variable such as Education the four villages Differ significantly from each other. (F=3.01; P< 0.05) More specifically village such as Gokuldem and Ambaulim are satisfied with education schemes followed by Morpirla and Cavorem.

In the case of Health, the four villages differ significantly from each other. ( $F=10.20$ ;  $P < 0.001$ ) More specifically village such as Morpirla and Ambaulim are satisfied with health schemes followed by Gokuldem and Cavorem.

Whereas, interms of housing, the four villages differ significantly from each other. ( $F=5.30$ ;  $P < 0.001$ ) More specifically village such as Morpirla and Ambaulim are satisfied with housing schemes followed by Gokuldem and Cavorem.

For Self-Employment, the four villages differ significantly from each other. ( $F=0.90$ ;  $P < 0.05$ ) More specifically village such as Ambaulim and Cavorem are satisfied with self employment schemes followed by Morpirla and Gokuldem.

To summarize, the awareness and satisfaction of the schemes, people are aware about the schemes but they are not willing to avail the benefit.

#### **4.6 Timeline of Development of Tribal Villages**

Time line method has been employed for analysing the temporal development of the infrastructure and public utilities in the tribal villages. Under the Portuguese regime (pre-liberati figure 4.22), there was no imputes of development, especially in the new conquest interior talukas of Goa.

Liberation of Goa ushered promises of development, various development initiatives were undertaken, more so in the coastal talukas of Goa (Gune,1979). However, village level development was at the snail's pace.

The first decades of liberation witnessed setting of primary school. Most villages had no accessibility so efforts were made to connect through unmetallic roads.

In the next decades 1970-80, Ambaulim being nearer to the main town Quepem witnessed electrification of the village, followed by tarring of roads (metalled road) and upgradation of primary school up to middle school. During the same decade Morpirla also recorded electrification setting up primary school and road connectivity through metallic roads. Subsequently, in the next decade (1980-90) one can observe remarkable progress in the field of education. The villages which had middle school were upgraded to high school. For Ambaulim and Morpirla, there were setting up of sub health center. In the last two decades Ambaulim and Morpirla has witnessed multiple development i.e., community hall, self-help group, society, secondary school etc.



	Ambaulim	Cavorem	Gokuldem	Morpirla
2020	Banking, Fish Market, Telecommunication	Telecommunication	Telecommunication	Inter Ward Tar Roads, Tap water Telecommunication
2010	Library, Pre Primary, Higher Secondary	Cooperative Society	Tap Water	Tap Water, Household Industry
2000	Community Hall, Crematorium, Private Clinic, Self Help Group	Veterinary Services, Self Help Group	-	Community Hall, Library, Pre-primary, Cooperative Society
1990	Public Ground, High School	Dairy Farming	Tar Road, High School, Self Help Group, Public Transport	Panchayat, High School, Self Help Groups
1980	Tap Water, Fair Price Shop, Primary Sub Health Center	Fair Price Shop, Public Transport	Electricity	Fair Price Shop, Anganwadi, Middle School, Primary Sub Health Center, Public Transport
1970	Electricity, Tar Road, Middle School	Tar Road,	Kuchha Road, Anganwadi, Primary School	Electricity
1960	Panchayat, Anganwadi, Primary school	Electricity, Anganwadi, Primary school, Kuchha Road	-	Tar Road, Primary School
Pre Liberation (Before 1960)	Kuchha Road, Cemetery	-	-	Kuchha Road

*Source: Survey 2020*

**Figure 4.21: Time Line of Study Area**

To conclude, there is no uniform development among the villages, and many basic amenities are also lacking.

#### **4.7. Summary**

The development of the study region and the State indicates have a massive gap. The study villages are still lacking basic amenities. The sex ratio is low in Gokuldem, Cavorem and Morpirla whereas, Ambaulim has favourable sex ratio. The absence of vocational and technical institute there are only few peruse technical skills and higher education. The houses are semi pucca and pucca with basic amenities. Ambaulim and Morpirla village has a primary sub health center whereas Gokuldem is facing lack of basic health care facilities. The age sex composition shows that there are higher proportion of population in adult age group and the life expectancy of males in Ambaulim has low. The economic activities are primarily agriculture but there is rapid transformation non- agricultural activities are witnessing growth largely largely due to education and government schemes.

The government of Goa has implemented number of schemes for the tribals of Goa, most of the educational schemes have been availed by this villages the self-employment scheme not yet boosted among the tribal. The budget outlay and the actual expenditure had wide variance. The awareness and satisfaction of the schemes people are aware about the schemes but they are not willing to avail the benefit. There is no uniform development amongst the villages basic amenities also lacking in the villages.

## **Chapter V**

### **Issues and challenges**

#### **5.1 Introduction**

Tribal society has experienced significant transformation in their livelihood much owing to the development initiatives undertaken by various agencies (Gluckman, 2012). In the previous chapters, evolution and how tribals have attained their identity have been deliberated. Though, there have been consistent efforts for the development of tribal through development plans, and necessary interventions but in reality, tribal communities still encounter problems and challenges (Edwards, et al., 2000). These challenges and problems could be caste-based land rights, forest-based, or even identity. Based on this, various theories also have been formulated to understand this complexity, (Nandigama, 2009). The present chapter attempts to undertake a micro-level study to understand and evaluate the crux of the problem faced by the tribals of the area under study.

Across tribal societies, there are various issues and these issues differ from region to region. Issues related to land rights, and identity are some of the major issues of the tribes (Cohen, 1978). For this particular study, the study of various aspects of tribal are taken into consideration through the adaptation of various approaches, primarily focusing on education, economy, housing, health and social dimension. This has been gauged in a spatio- temporal perspective. The four villages are geographically located differently over topographies and have varied history and development levels. The issues faced by the locals are multiple and intricate but the major issues such as tribal identity, Education and Employment are key focus area for deliberation. For instance, village of Ambaulim, the major issue of the tribals living in this

village is cultural identity as a community its experienced religious conversion transformation and identity. This has led to a conflict between the customs of tribal community and Christianity. Which has questioned their cultural identity

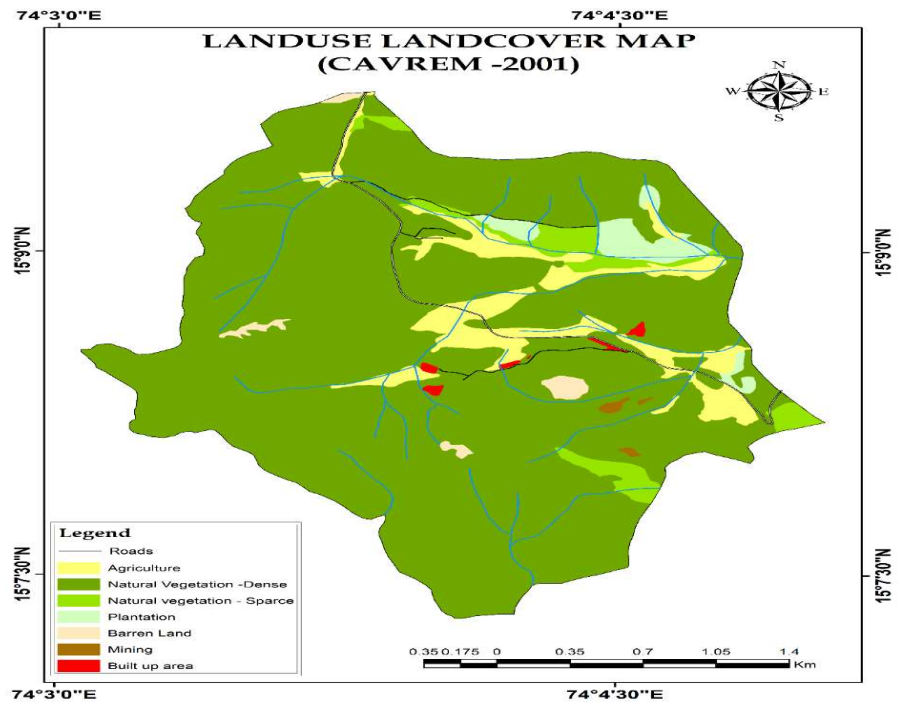
The *Velips* of Morpirla are struggling for basic infrastructure facilities like water, sanitation, land, and forest rights while the Gokuldem village has issues with means of communication, housing, health, land ownership, and forest rights. The Cavorem village has abundant water and natural resources but the tribal communities are posed with the issue of resource management and people.

## **5.2 Resource Management Conflicts**

It is now widely recognized that wherever modern development projects are promoted in the form of mining, industrial setup, or development of infrastructural projects like hydro, atomic, thermal electricity generation, or construction of big dams for canal water irrigation, they exert backwash effects on the local economy and society in the form of ecological imbalance, displacement, and dislocation of people and their economic activities (Chadha, 1999).

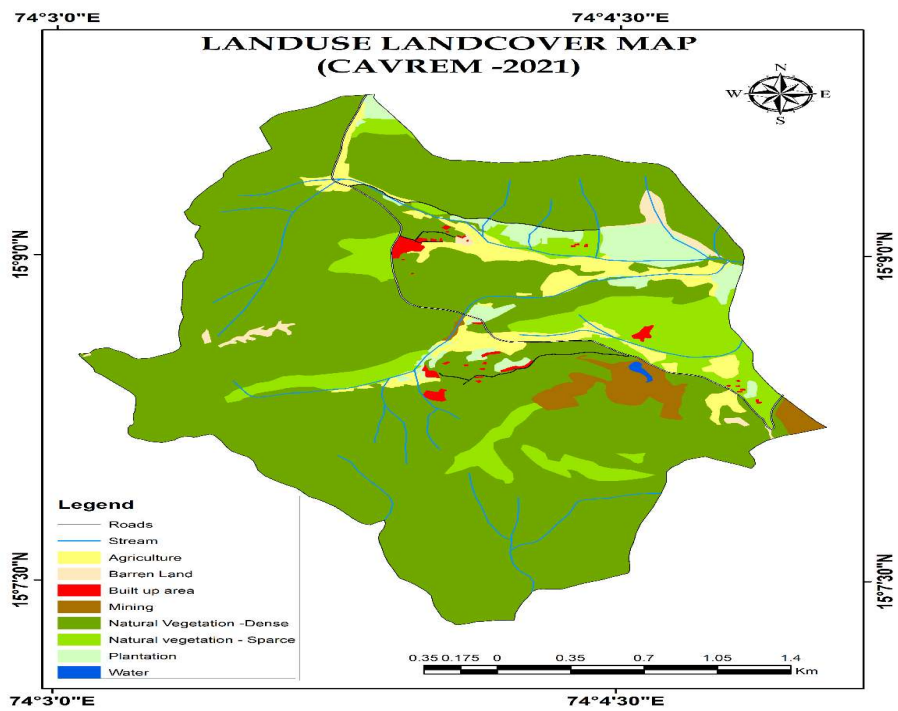
If necessary, steps are not taken to ensure good governance and to preserve the existing symbiotic relationship between nature, economy, and society. then, these development projects in the backward and forest economy generate cumulative environmental impact in the form of deforestation and degradation of land, large scale withdrawal and divergent of water from agriculture to non-agriculture. This result in displacement and dislocation of the people and their traditional livelihood (Zou, 2011).

### 5.2.1 Tribals and Mining



Source: Sawant, Gaonkar and Kumbhar (2021)

**Figure 5.1: Landuse Landcover 2001**



Source: Sawant, Gaonkar and Kumbhar (2021)

**Figure 5.2: Landuse Landcover 2021**

**Table 5.1: Land Use Land Cover (2001& 2021)**

<b>Classes</b>	<b>2001</b>	<b>2021</b>	<b>Percentage Change</b>
Agriculture	7.55	5.13	-32.75
Natural Vegetation Dense	85.46	77.19	-9.67
Natural Vegetation Sparse	3.27	10.38	+217.43
Plantation	2.37	3.53	+48.52
Barren	0.79	0.80	+1.26
Mining	0.11	2.39	+2072
Built up Area	0.45	0.57	+26.66

*Source: Sawant, Gaonkar and Kumbhar (2021)*

The case of Cavorem is an issue subjected to resource management and conflicts between the communities within the village (Tribal and non-tribal). The village has been the cynosure for decades due to mining since early 1990's. The late decade of the last century witnessed gradual increase in mining activity which progressively intensified where the blunt of mining was experienced in the early decade of this century. As mining increased exponentially subsequently it affected the area under agriculture, water rivulets as well as some portions of vegetational cover. Land use land cover of the village for two decades indicates that larger portion of the village is landscaped with natural vegetation natural vegetation (more the four -fifth) in 2001 when mining was at its infancy. There are dispersed agricultural tracts as well as plantation. It can be noted that in the decade of 90's, there was negligible mining but with the commencement of globalization and liberalisation of global trade market, demand for iron ore increased and the mining activities in Goa. Ore from Goa was exported to China for the development of infrastructure for Beijing Olympics in 2008 (North, 2011) Mining companies like Shri Sheikh Salim and Dayanand Zoiram Neogui and Virgina Maria Simoes

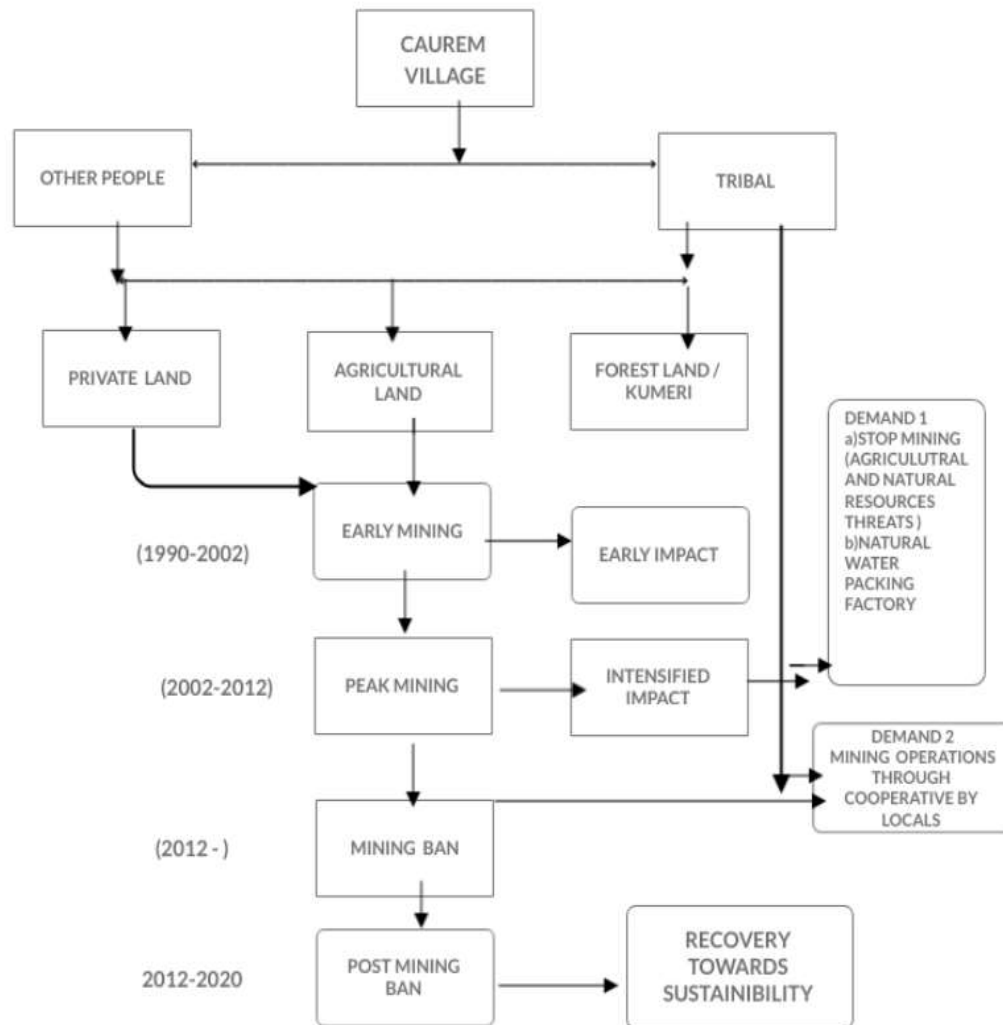
(<https://www.dmgGoa.Goa.gov.in/>) carried out large scale operations through open cast mining however the extracted top soil was dumped in the surrounding areas which washed away into the lowland fields and even the natural streams were destroyed.

Dumping of the top soil in the open spaces, agricultural fields and peripheral forest, not only destroyed the forest but very often, during the monsoon, the loose residual of the mineral ore, was washed and accumulated in the field. This undoubtedly impacted agriculture, mainly because of the loss of soil fertility and the disappearance of perennial streams.

The land use land cover (LULC) for the year 2001 shows that there were multiple springs interspersing the village and agriculture was practiced along the rivulets. As mining commenced and peaked from 2008, it is observed there is a decrease in land under agriculture and also disappearing of the springs (Figure 5.1 & 5.2). Post mining ban, the mining areas witnessed regrowth of sparse bushy vegetation. After the closure of mining in 2012 it has been clearly identifying the loss of natural vegetation and agricultural land but some patches of reclamation of forest and scrub land indicative a revival of Natural ecosystem which may take few more years for recovery (Sawant, 2019).

Mining companies ruthlessly extracted ore from mining sites and the ill effect was experienced by the local village i.e., Velips- the dominant tribal community of the village who practiced agrarian economy. Understanding the ill effect of mining, the tribals raised their voices either to stop or manage mining effectively. This being an economic benefit brought in spurts within the Velips while one group was for a complete ban on mining as they realized agriculture has a larger benefit in long term while another group insisted that mining should continue but managed by the local of the village, especially for the transportation of the ore. The non-tribal support

mining, therefore there are conflicts intra and inter-tribal within Cavorem Village. the villagers have demonstrated the ban on illegal ore transportation they have been imprisoned (Sawaikar, 2016).



Source: Sawant, Gaonkar and Kumbhar (2021)

Figure 5.3: Flow Chart Cavorem Village Timeline (1990- 2020)

Cavorem village had lived with the dismays of unregulated mining in the boom years of 2008-2012. There were frequent protests even during that period as rows of trucks paraded on the roads of Goa and it impacted the life and agricultural crops (DeMello, 2016). Wastes from the



mines had ruined agriculture. To top it all, these mining firms rarely provide any livelihood opportunity to the village residents (Venkatesh, 2017). This has impacted the occupational structure of the village of the village. This impacted the agricultural productivity and has been seen as one of the point of conflicts between the Tribal and the mining companies.

### **5.2.2 Tribal and Land Use Issues**

The tribal-dominated regions' landholding and shifting cultivation have never been settled (Kumar & Choudhary, 2006) Tribals' economy and livelihood depend on forest and the agriculture as per the new laws and acts the land title owner has the rights for the land. The tribal owns a small amount of land in their names and the tribals in these villages practice agriculture from the ancestral way or the village setup but the land prices in Goa have been blooming. The land owners or the Comunidade office bearers started to demarcate plots, the tribals are in fear that the cultivation and the fields they hold may be taken away. Secondly, as stated above the forest land is still dubious not a single claim settled and they are forbidden to enter forest land. Thirdly they work as daily wage labour but due to the migrants and mechanization, they are unable to get work regularly and the youths are not ready to engage in such activities on all sides tribal livelihood becomes a challenge.

**Clan (*kutumba*)land:** In Goa, tribal land is still held in the ancestors' names, despite the fact that the property is mostly in the possession of expired names and the new generations have not even attempted to obtain a succession certificate. There have been three to four generations of this. Secondly, in some instances, the land is under one's father and his family members are not ready to distribute the land to the deceased brother or sisters because they claim that the land is under my father's or my grandfather's name. This type of land cannot be developed or take

advantage of any government benefits where one person will benefit and another will attempt to oppose it. This is a major concern that prevents the use of any facilities.

**Comunidade land:** In Goa there are 233 comunidades (ancient system of village communities) (D'Souza, 2008). This Gaonkary system which originated during the ancient period also found in the tribal villages of Ambaulim, Cavorem and Morpirla (Fatorpa comunidade) Under this system, most of the tribals are land tillers and not the actual members, this is another major issue in these tribal villages.

**Private land:** Lack of accurate surveying and settlement of occupation rights the tribal land has been in the name of non-tribals, the tribals are the *mundkars* but the title owner are the landlords. The land issue is a serious concern in tribal society it is a concern in the future they may be landless people.

**Small Land Holding:** The importance of the land system in tribal communities cannot be overstated because it is through land that tribal people obtain both their means of subsistence and a sense of security (Dimchuilu, 2013), but what is crucial is the size of the landholding considering micro lab study in the context of Morpirla tribal village. The land holding pattern shows that around 58.82 percent are small farmers hold less than two acres of land, whereas only 11.77 percent hold more than five acres of land. (Table:5.2.). Therefore, inspite of high labour input the productive remains limited.

**Table 5.2: Size of Land Holding**

Landholding	No. of Farmers	Percentage
Small (less than 2.5 acres)	50	58.82
Medium (2.5 -5 Acres)	25	29.41
Large (more than 5 Acres)	10	11.76

*Source: Survey 2021*

### 5.2.3 Forest Land Claims

**Forest land:** According to the Economic Survey 2015–16, the Quepem Taluka has 36.25 percent forest land. Since there is higher percentage of tribal in most villages, it could be stated that the tribal villages have significant forest covers.

**Table 5.3: Forest Land Claims**

Village	No. Of claims individual plots		No. of claims community forest		No. of claims settled individual		No. of claims settled community	
	Scheduled Tribe	Other forest dweller	Scheduled Tribe	Other forest dweller	Scheduled Tribe	Other forest dweller	Scheduled Tribe	Other forest dweller
Ambaulim	00	00	00	00	00	00	00	00
Cavorem	173	00	00	00	00	00	00	00
Gokuldem	146	00	00	00	00	00	00	00
Morpirla	208	07	06	00	00	00	00	00

*Source: Village panchayats Barcem, Morpirla, Ambaulim, Pirla. 2022*

*Kumeri* (shifting) agriculture was the main source of livelihood of Cavorem, Gokuldem and Morpirla villagers, but due to the various forest acts this shifting agriculture has been restricted to limited area cultivation and it has been converted into plantation and mixed crops. In Gokuldem, the total area of the forest covers 69.78 percent of the villages, followed by Cavorem with 64.06 percent and Morpirla with 21.40 percent. In contrast, Ambaulim village situated

close to an urban area has no forest land. These villages have claimed for individual and community plots under Tribal Forest Dweller Act of 2006, but the allocation remains in abeyance (Cavorem 173, Gokuldem 146 and Morpirla 208 individuals and 06 community claims in Morpirla.). This brings forth the unpredictability of the farmed land, which raises concerns for crops like cashew and coconut plantations.



**Photo 5.1: Kumeri Plot, Mixed Vegetable Cultivation**

#### **5.2.4 Loss of Control Over Natural Resources:**

The rights of ownership and management of natural resources, such as land, woods, wildlife, water, soil, fish, etc., were unrestricted for tribal peoples prior to colonialism. As industrialization spread across India and mineral and other resources were found in tribally populated areas, these places became more accessible to outsiders, and State rule overcame tribal sovereignty.

In this way, the indigenous people's tale of continuous suffering started. Following Independence, the demand on land and forests intensified as the development process gained

momentum. Due to a history of debt, dishonest landlords, lenders, contractors, and government officials, ownership rights over the land were lost as a result. The indigenous people felt cut off from their cultural roots and with no place to turn as the ideas of protected forests and national forests gained popularity (Sinha, 2022).

The relationship between tribal and forest is age-old. These people were fully dependent on the forest in terms of hunting, gathering, food gathering, minor food produces, household items, firewood, grazing fields, etc. This has been banned by the government and the tribals who had long enjoyed the woodlands were helpless against the overwhelming powers and were forced to give up. They were compelled to leave their ancestral home as a result and alienate the forest. Their sustenance and way of life rested on the kindness of the colonial lords. These hardships were made worse by their own Indian rulers, who forbade them from accessing the forest resources and turned a profit off of them in the pretence of advancing their country. Communities no longer have control over these resources; instead, corporate sectors that are profiting from their use now do (Tripathi, 2016).

In the study village except Ambaulim other three villages faces threat from the forest officials are forbidden from allowing individuals to enter the forest territory they have fenced in to graze on cattle. The authorities will penalize them if they are found collecting firewood, leaves, or bamboo shoots.

### **5.2.5 Tribals and Water Resource**

Water has been the basic need for Agrarian economy and water resource management has been an issue, Morpirla has been considered for irrigation through watershed management experiment basis by the government (Economic Survey, 2006) The National Watershed

Development Programme for Rainfed Areas (NWDPR) a centrally sponsored Scheme of Ministry of Agriculture, Government of India was restructured under new *Warsa- Jan Sahabhagita* guidelines at the beginning of the tenth five-year plan (2002-07) and the same was implemented in Morpirla village.

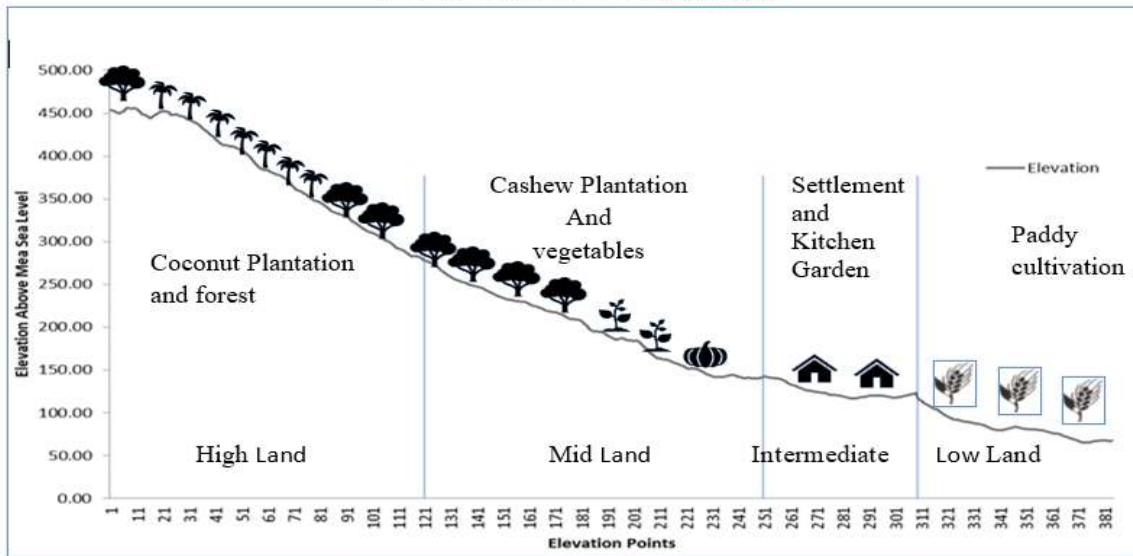
**Table 5.4: Village Profile of Morpirla**

	High Land	Mid Land	Intermediate	Low Land
Land Utilization	Coconut Plantation & Natural Vegetation	Cashew Plantation,	Settlement, kitchen garden	Agricultural fields
Issues & challenges	Erosion, terrain & Water shortage	Erosion, Soil Degradation & Depletion in groundwater table	Water shortage, narrow roads, sanitation	Water shortage in summer season
Opportunities	Ecotourism and recreational	Watershed Management by constructing check dams	Transport, markets recreational	Sunken ponds, Organic Farming, modern means of agriculture.

(Source: Survey, 2020)

Dismally, after the scheme was discontinued, the community did not take the ownership of maintenance. The resultant is lack of water in the post monsoon season inspite the region receiving more than 350 cms of rainfall annually. This has seriously impacted agricultural operations.

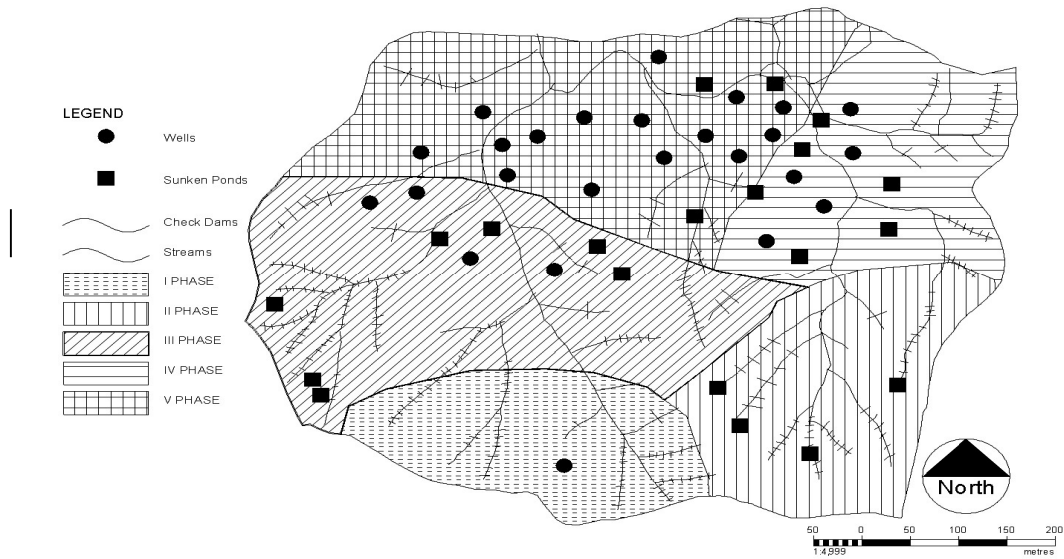
### Cross profile of Village Morpirla



Source: (Gaonkar, Sawant and Kumbhar 2022)

**Figure 5.4: Morpila: Cross Profile and Cropping Pattern**

Undulating, topography characterized by isolated hillocks and some elongated ridges. This topography forms the basis for watershed management for various streams. With the aid of the physical features, it can be interpreted that the general flow of the streams is south to east. These streams are dendritic in pattern and are mainly rain-fed. In the upland region, the soil is laterite and the lowland region has alluvial silt therefore people accordingly cultivate paddy in the lowland. A decade ago, the villagers of Morpirla practiced watershed management under scheme (NWDPR), A total 656 hectares was targeted under this scheme by which the cashew production had doubled in seven years (Sawant and Gaonkar, 2007). A positive result were identified in 2006 recharge of wells, control over soil erosion. (Sawant and Gaonkar, 2007). and water level in the well also had increased and positive result was witnessed in 2006 in the form of recharge of wells, control over soil erosion (Sawant and Gaonkar, 2007).



Source: sawant and Gaonkar 2007

**Figure 5.5: Scheme of Watershed Management in Morpirla**

Today there is an acute shortage of drinking water during the summer. The locals have relied on water brought by the water tankers. The issue was addressed by the locals and water tankers were brought to address this issue. The issue has been raised at various forums.



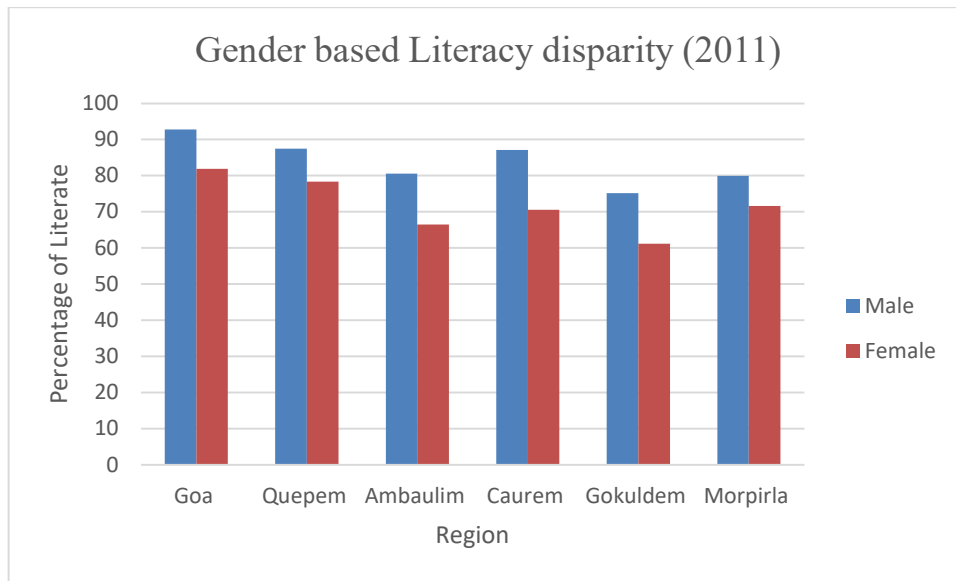
**Photo 5.2: Water Collecting During Summer at Gokuldem (Pic. Devidas Gaonkar)**



### 5.3. Social issues

#### 5.3.1 Gender Disparity

Though there has been successive progress in literacy amongst males - females of the selected villages but dismally disparity between the males and females' literacy exists. The female literacy ratio is lowe than the male literacy. This is significantly apparent in village Gokuldem and Morpirla. It has been observed that the higher and vocational education is lower among the tribal, they peruse general education. This has resulted higher unemployment in the villages.



Source: Census of India 2011

**Figure 5.6: Gender based Literacy disparity (2011)**

One of the concerns among the tribal communities is how to reduce gender disparity, this can be gauged in various fields like health, education, workforce, food intake, etc. as discussed earlier there is a male-female literacy gap. Male literacy is higher than female literacy. Gender ratio enables to understand the number of males to females, except Ambaulim all other three villages have lesser number of females in Gokuldem village the females are 855 to 1000 males (Census, 2011) This raises various questions like is there is a preference to male child over

female? though women have lesser life expectancy as compared to males. Is female mortality higher than that male? Is there the paternal death of a girl child? Is there a deficiency nutritional intake?

### **5.3.2 Health and Sanitation**

Health has been one of the major issues amongst the tribals. This can be firmly stated on the basis of review of the literature of women and health. As per the Focus Group Discussion the health issues amongst the women of Ambaulim village are anaemic, low haemoglobin, menstrual issues, whereas in Gokuldem and Morpirla women suffer from kidney failure and other gynaecological issues. Non-communicable diseases have increased among the tribals like cancer, diabetic and cardiovascular disease. This has impacted life expectancy.



**Photo 5.3: Focus Group Discussion and Issues Related to Women at Ambaulim**

### **5.3.3 Women**

A civilization's level of social justice can be strongly inferred from the status of women in the society (Towns, 2009). The status of women is frequently determined by their income,

employment, education, health, and fertility as well as by their roles in the home, the community, and society (Bhasin, Status of Tribal Women in India, 2007). Women play a significant and important role in tribal cultures. About half of the population is made up of them, (Soni, 2019). Women have played a significant role in the tribal economy. They have been multi-tasking in and outside the house. This can be looked from different perspectives i.e., education, health, gender equality, work participation, reproductive health, etc. It has been observed that their day starts early morning 5 am till late 10 pm. In the morning they do the housework, go to the field or collect fuel wood, after lunch again they go the farms for watering and plucking or cleaning the vegetable gardening after coming evening they cook the food and children and housework. This makes them too busy in their routine and sometimes are not having food during peak season for growing or harvesting time. Secondly, whenever they are free they go for daily wage work nearby urban areas or fields of landlords. Thirdly during the pregnancy, they work for 5-6 months. There is no special care or nutritious food served to the pregnant women. This has been affected to the tribal women's health. The review of the daily work schedule and seasonal work schedule of married women indicates that a woman on average works 12-14 hours per day which indicates there is negligible time for personal or leisure.

#### **5.3.4 Conflicts Resolution**

Understanding the anthropological presumption of tribals in their historical context, it is crucial to understanding the identities of tribes and the causes of their disputes (Jaiswal, 2021). In Goa, tribes have their institution for resolving their issues and disputes the village of the study are follows *gaonkary* system. Each helmet/village has a *Budvant* (Headman) whenever the conflicts or any issues to solve among the village meeting (*gaovpan/gapon*) has been called to all

villagers and decision were taken, due to the implementation of Panchayat Act, Indian Penal Code and the political interference this is losing ground and youngster give lesser importance to this. Though the village still exists *budvant* but most of the cases are registered in police stations and panchayat for the village rituals meetings are called.

### 5.3.5 Loss of Identity

The Indian "Tribes," including the *Malayarayans* and *Pulayas* of Kerala, were forced to undergo severe upheaval in the nineteenth century. Their prolonged and meaningful continuation depended on issues relating to the preservation of their identity and space on the one hand and coping with the new worldview on the other. Excellent monographs and papers on Christian conversion movements in India have come from studies in this area. However, practically all of these places a strong focus on the sociological aspects of conversion and essentially disregard its religious (believing) components (Oommen 2000). In Ambaulim village the tribals are struggling for their cultural identity due to the conversion of Christianity during the Portuguese regime.



Photo 5.4: Intruz at Ambaulim (pic: Joao Fernandes )

India many tribal languages are in the verge of extinction after independence, around 220 languages and dialects have been lost (Mohanty 2020). Morpirla and Gokuldem villages tribal dialects have vanished by teasing non-tribals they have adopted the modern dialects now they are not able to speak their own dialect as well as the adopted dialect. Secondly, the tribal dressing had become the portrait it is only during the presentation and performances it can be perceived. Respondent 3 stated that Tribals are losing their identity.

#### **5.4 Infrastructure Development**

The development of any region is based on various factors like historical, geographical, social, and government intervention. Quepem taluka, most of the facilities started post-liberation. Under the tribal sub-plan, these villages can set up the best modern infrastructure as these four villages are under category A. For villages under category A, in the guidelines for the implementation of schemes under the Tribal Sub Plan, there is no limit of cost for any project, but the government has failed to set major projects as well as the basic needs like an all-weather road in Morpirla, piped water, setting up a market complex in all villages, grounds, upgradation of health centers and multipurpose hall. This needs to be undertaken by public participation.

Ambaulim and Morpirla have better facilities than Cavorem and Gokuldem. The Gokuldem village is still facing lack of many modern facilities like the public library, medical facilities, community hall, electrification of the village was in the late 1980s. Cavorem village has veterinary services because of the dairy farming.

## **5.5 Economic Issues**

### **5.5.1 Unemployment:**

Unemployment among the youth is one of the major concerns in tribal society. The Government of Goa has been providing financial assistance for starting own business. In the last five years the recipient of the total loan is very negligible. In Morpirla only six persons availed loan whereas in Ambaulim not a single person availed loan from the Goa State Scheduled tribes' finance Development and Corporation under self-employment scheme. Secondly, the tribal youths lack technical and vocational education. Even if they have the degrees, they are reluctant to take jobs in the private sector due to low self-confidence. Thirdly, educated youths show reluctance to work in agricultural farms and continue their traditional occupation. It is also accounted by Respondent 1,2 &3 unemployment is one of the major issue.

### **5.5.2 Tribal and Agricultural Means of Livelihood**

The economics of agriculture can be studied through the following cited examples. Considering of an area of 1.5 hectares wherein income and expenditure are calculated. The intercropping pattern of paddy and vegetables and cashew and *Kumeri* production vegetables provides additional income to the family.



**Photo. 5.5: Vegetables Selling at Roadsides N.Ho. 66**

The average size of Kumeri plot is 100sq.mts. to 650 sq. mts. The vegetable crops like, Tubers, chillies, leafy vegetables, lady fingers, cucumbers, mesh melons, pumpkins etc are grown. Excess produce is sold in the nearby market (Cuncoim) or along roadside NH 66. Sweet potatoes and tubers are sold in the wholesale market at the average rate of Rs. 80 to 100/ per kg. Mesh melon, cucumbers and other vegetables are sold along the roadside (NH 66). The tribal females are largely engaged in production and sale of these vegetables. The tribals grow a special variety of Chilies known as *dongri* (meaning mountain) which cost Rs. 1200-1500/ per kg.



**Photo 5.6: Chillies Cultivation During Winter**

During the survey, it is found that previously (40 years before) people used to cultivate sugarcane and paddy (Rabi), but now due to shortage of water the practice of sugarcane cultivation has been discontinued. The trend is towards cash crops the income from commercial (cashew) is approximately Rs. 1,05, 000 per hectare including both nuts and liquor, overall net income per 1.5 hectares of land of the family Rs 77,700 if the labour charges are included as the income of the family (as manual work done by the family members) is Rs. 2,29,500 (Table no.5.5.).



**Table 5.5: Average Income and Expenditure for the Cultivation of Different Crops**

	Paddy	Vegetables		Cashew (170-180 trees)		Coconut (25 trees)	Others	Total
		Kharif	Rabi	Sale of Cashew whole nut	Sale of Urrak*			
Income in Rs	30000	1,01,000	60,000	60,000	45000	37,500	10,000	3,43,500
Farm inputs Rs	5,000	9,300	10,000	7,000		5,000	-	36,300
Man days/ labours Rs.	40,000	45,000	90,000	45,000		7,500	2,000	2,29,500
Variance	-15,000	46,700	-40,000	53,000		25,000	8,000	77,700
1.5 hectares is cumulative of Paddy, Cashew, Vegetables, coconuts and others (Net Sown Area)								
Man days are considered as income as all the agricultural operations are undertaken by the family members.								

(Source: Gaonkar, Sawant and Kumbhar2022)

\*Urrak: Urrak is the first distillation from cashew apple juice that is fermented into alcohol

**Workforce:** The growing demand for agricultural produce and supply from the village has been a challenge for the villagers due to shift in their occupation from agriculture to the service sector. In 1991, the agricultural workforce was 90 percent and literacy level to 37 percent (Census, 1991) but presently, the agricultural workforce has reduced to 65 percent and rise in literacy to 77 percent (Survey 2021). There is an inverse correlation between literacy and participation in the agricultural workforce, with increasing literacy, there has been a decline in the workforce in the agricultural sector. The correlation has been negative and significant (-0.95). Many of the natives have started moving out of the village for better employment opportunities. This will impact the workforce, more so farm-related work largely because is managed by women. Now with government-funded educational schemes, a larger number of females are securing higher education and they prefer the service sector to agriculture for their economic engagement (Gaonkar, Sawant Kumbhar 2022).



**Photo 5.7: Transplantation: Paddy Cultivation in Terraced Farms**

**Agriculture cropping pattern:** The land ownership among tribals is negligible, their practice is still the old traditional methods. This subsistence agriculture and cropping patterns are not able to empower them economically, intercropping and mixed cropping patterns are not followed by the villagers. To bring a change in the cropping patterns and understanding diversification of crops them is one of the challenges.

**Empowerment:** The tribals especially youths of these villages are unaware of several policies, lack skills, lack industrial knowledge, and they are not moving forward towards self-employment to motivate and streamline them this is one of the biggest challenges for stakeholders.

**Man-animal conflicts:** Over the decades, with the expansion of agricultural areas and subsequent decline in the forest cover and also the merger of forest areas into plantations, there have been incidents of crop destruction by the animals like Wild boars, monkeys, and Peacock.

They damage and destroy the crops, especially the tubers and sweet potatoes which fetch a high market value. To control this wild animal it is very challenging to the tribals.

**Respondent No. 1** Highlighted the issues of, practising subsistence agriculture, and lack of commercialization, Cultural identity, confidence, talents, and skills are not identified.

**Respondent No. 2** According to him, the issues in the tribal villages are a lack of awareness of the various schemes, and local-level issues like housing and land. He also stated that *amcho bailo kam kartat mun amcho chuli petat* (Tribal women are working, that's why families get their daily feed). One of the major issues highlighted by him was the tribal population data in the State. During the survey, it was 12.5 percent, and suddenly it came down to 10.23 percent of the total population of the tribal.

**Respondent No. 3** According to him, land, cultural identity, and education are the significant issues among the tribals. He also opined that *amche lok apun gawdi manpak suda bhitat karan tanka bakicha lokani tag alial gawdi mullyr vait, sudurnashile, bonde* (The tribals are not ready to show their identity in public forum because the higher caste people have tagged them as uncivilized and uncultured). He also highlighted education, land ownership, and land under the tenancy are the major issues among the tribal.

## 5.6 Summary

Ambaulim a village has its own distinction of being the settlement of Catholic Gawdas is community, though catholic by religion, practises tribal culture life in some of their chores. At this juncture, the community aspires to retain its by gone cultural identity, which may get eroded or under due to transformation.

Gokuldem, a hamlet located in the lap of Western Ghat section experiences locational disadvantages by which it experiences scarcity of water, lack of sufficient agricultural land and Morpirla, also experiences water scarcity.

Gender issue is universal in all the villages, In the social context, there is prominence indicating deficient of the girl child, there also exist gender based educational disparity. Males are more literate than females and the skewness is uniformly witnessed in all the villages.

Land rights has been yet another issue that remain unresolved for decades. The tribals have been cultivating on community land without ownership. This is crucial as There are multiple issues and challenges at the local level of the tribals that need to be addressed. This would be related to land issues, caste identity and conflicts, management of resources, gender equality etc.

Cavorem, a village in the heart of mineral base, has witnessed metamorphosis. Mining has commenced in early 1960s which was manually but in late 2000s large scale extraction began and various mining companies paved way to extract ore, that destroyed water bodies, the forest and agricultural lands. Cavorem farmers largely the tribals largely growing paddy, dairy farming and vegetables suffered. Cavorem was known for Chillies which has GI experienced decline in production. However, in 2014 there was ban on mining extraction people started practicing agriculture but most of the farmers dairy farming had stopped.

Morpirla being foot hills, facing shortage of water for drinking and agriculture, common land and comunidade land, forest claim settlement are the major issues.

To conclude, the tribals of the four villages are facing internal land ownership issues, youths unemployment, forest land, man animal conflicts, major infrastructure development, sanitation healthcare and market for agricultural products.

## Chapter VI

### Conclusion and Recommendations

#### 6.1: Conclusion

India is a country with diverse religions and communities and has one of the greatest cultural civilizations in the world. The tribals stand unique as aborigines or Adivasis of this country. The tribal communities have been geographically distributed across the country in regions that have diverse physiography, climate, and vegetation. The geographical attributes have impacted the cultural attributes of the tribals. The historians, sociologists, and anthropologists have divided six tribal regions based on their origin and racial characteristics way of life and occupations. The tribes of the North Eastern India belong to Mongoloid race with mountains as their geographic milieu for a longtime practised hunting, food gathering, and shifting agriculture, popularly known as “*Jhumming*” while the Gujjars of the sub-Himalayan practice transhumance oscillating between the plains and mountains based on the season shifts (summer-winter). The Bhil and Gond are found in the central States of India residing in the plains and plateaus, largely practising subsistence agriculture. This signifies that geography plays an important role in the evolution of socio-cultural and economic practices. Since these communities lived in the isolation for centuries, they have maintained their socio-cultural ethos. Freedom of India gave special status to these communities wherein the constitution of India, listed these tribes as “Scheduled Tribes” wherein provisions were made for special reservations and empowerment of as they were marginalized in the past. However, the Census of 1931 brought clarity in defining who are Tribes or Tribals. Tribals are characterized as “people with virtuous cultural traditions but isolated and economically weaker. Over the decades there has

been a transformation among the tribals due to multiple factors. This has been predominantly due to government interventions. However, in the 21<sup>st</sup> century, it is prudent to debate whether there has been tribal development or marginalization. On the basis of the following statement, the present research is an insight into the Geographical Analysis of Tribals in Quepem Taluka Goa, their issues and challenges. Accordingly, this research examines the ethnographic aspects of tribals, their development over the last three decades, and the present issues and challenges impending their progress or development.

Goa was liberated from the Portuguese colonial regime in 1961 and subsequently it was integrated into India as an Union Territory, a composite of Goa, Daman, and Diu. Accordingly tribal communities were listed as Dhodia, Dubla, Naiakda Siddi, and Varli for thus newly formed union territory but their number was dismally negligible in Goa. Even when Goa was given statehood in 1987, there was no attempt to distinguish the aborigines of the State. After several attempts and representations by various bodies like Gawda Vikas Mandal (GVK) initiated Fr. Joaquim Fernades, and Gawda, Kunbi, Velip, and Dhanagar Federation (GAKUVED). Finally in 2003 three communities Gawda, Kunbi, and Velip were included in the State Scheduled tribe list.

Ethnographically, there has been debate and dubiousness about the origin/evolution/mobility of these tribes. However various historians both at the National and Local levels have been able to sketch probable linkages by associating historical evidence. Accordingly, Gawada belongs to larger tribal groups that probably migrated from central India during the Pre Aryan-Era.

Ethnographically, these communities belong to the Proto Austrolids and Dravidian. Historical narratives reveal internal migrations took place in all four villages but it is difficult to Figure historical timeline.

As per the 2011 Census, the tribals in Goa constitute 10.23 per cent of the States total population. Though tribes are found in all the talukas, the major concentrations are in Salcete, Ponda, Quepem, Tiswadi, Sanguem, Mormugao, Dharbandora, and Canacona. Salcete has the highest (19.59 percent followed by Ponda (18.49 percent) then Quepem (16.94 percent). These tribal groups though smaller in number have their unique socio-cultural ethos which also form part of the rich cultural heritage of the State, especially dances like *Dhalo* and shigmo dance *Tonyamell*.

Quepem is a prominent taluka of South Goa district which is physiographically a part of the western ghat. It is densely forested mainly thick evergreen forest and several rivulets criss-cross the region with Khushavati a tributary of Zuari as the most prominent river. The taluka being located in the lap of western ghat and facing the windward side, it receives copious rainfall more than 300 cm (annually). It is gifted with rich minerals like Iron ore, Bauxite and Manganese which helped Goa to develop its economy in the early decades of liberation. Quepem is low in population density, less urbanization, less industrialization and lacks socio-economic development as compared to the coastal talukas of Goa. Nearly one-third of the taluka's population is a composite of tribes like Velips and Christian Gawda. All the villages and municipalities (Quepem and Cacora) have tribal population. Some of the villages show absolute dominance of tribal population like Barcem, Bendurdem, Cazur, Cordem, Quisconda, Morpirila, Gokuldem, and Molcopona. Micro level analysis of four villages i.e., Ambaulim, Cavorem, Gokuldem, and Morpirila have been chosen.

Physiographically, these villages are located at varied locations ranging from mountains based to flat land, forest-based to mineral based, and therefore it is prudent to address their diverse issues in the present study. Gokuldem, village located in the lap of extended ridge of western ghat has physiographic limitations while village of Ambaulim, in historic times and abroad for Hindu Gawadas underwent conversion during the Portuguese time, today this village is struggling for its identity as its juxtaposition between tribal vis a vis catholic culture. Cavorem is a rich mineral resource village but experiences caste-based mineral resource management conflict and livelihood means. Though Morpirla is located in the forested foothills, the Velips of the village continues the struggle for their forest rights.

In the context of development using timelines methods, it has been witnessed that amenities to these villages have not been consistent and in par with State's development plans. Electrification of village Gokuldem took place in 1980's while metalled road connectivity paved its way in 1990.

Education is considered a key element of transformation, it empowers people to take logical decision, increase employability, and active participation in decision making and also reduces gender disparity. A comparative analysis of literacy of the State, taluka and the tribals indicates that the tribals have not reached the desired level and a wedge between male-female still exist. The educational level analysis shows that majority of the tribal attends up to Higher secondary or XII standard grade. A comparative analysis of gender ratio at various level indicates that off late, with government support, there has been vertical mobility towards degree program. Unfortunately, there is limited inclination towards professional courses and programmes. Tribals represent a balanced gender sex ratio but the concern in child sex ratio. The deficiency



of the girl child especially in Gokuldem and Cavorem calls for further investigation to bring out the lucid picture.

Proportion of workers to non-workers is high amongst all the tribal villages. The occupational structure shows that the tribal is predominantly agrarian but the younger generation shows a shift towards non-agricultural activities mainly the service sector.

In terms of housing structure and facilities. The tribals show better housing conditions than their counterpart in other parts of India. Most of their residences are in semi-pucca and pucca houses with minimum three rooms including a kitchen and bedroom. What is commendable is separate bathroom and toilets. Most of the houses are floored with cement or tiles. All the houses of the tribals are electrified. Ambaulim has piped water supply whereas Gokuldem and Cavorem show higher dependency on springs, wells, and other natural sources. Morpirla is a water deficit village during the summer. All the villages are accessible in all season over tarred road (metallic road).

Population growth amongst the tribal villages do not show any significant changes or trends as compared to the State's population. Therefore, the population is stable or growing at a consistent rate. In the context of age structure and sex, the State of Goa shows demographic advancement where there is a large population in higher age groups it has already entered the face of demographic dividend whereas based on the survey for the tribal villages show age sex structure which are advancing from young to adult age structure. There is higher proportion of population in 10-25 years. However, it needs to be emphasized that the concern of life expectancy. Men have shorter life span than females, especially in Ambaulim village.

In the context of medical facilities and treatment, except for Ambaulim, none of the villages has medical practitioners. Gokuldem is devoid of all medical facilities whereas the other villages have a sub-health center (Cavorem nearby). Tribals being in tune with nature do not show much inclination towards allopathic but they believe in nature-based medicines, especially for common health issues. Their traditional medical knowledge holds good but the concern is lack of documentation and transfer of knowledge to younger generation.

The government has initiated multiple schemes for the welfare and development of the tribals. Amongst all schemes, educating the tribes through pre-matric, and post-matric, Gagan Bharari is at the forefront. The analysis of these schemes (2015-16 to 2019-20) shows positive trends where the number of beneficiaries has significantly increased. Pre-Matric scholarships are the maximum which ensures an increasing number of tribals getting educated. Further a correlation can be drawn where the analysis shows the maximum number of tribals are educated up to higher secondary or XII<sup>th</sup> grade. Unfortunately, the tribals have not availed schemes that promote self-employment which is also indicative that there is inclination towards the service sector, precisely towards government jobs the other popular schemes are Housing schemes. The tribals are gripped with multiple issues and challenges.

## **6.2 Recommendations**

Based on the Analysis in the earlier chapters, following recommendations are made for development and addressing of some of the hard-pressed issues of the tribal communities of the region.

1. **Water:** Water is the basis not only for domestic purpose but also agricultural activities those villages nestled in the lap of western ghats experience water scarcity. It is

recommended that watershed micro-level planning could be an amicable solution through previous research (Sawant and Gaonkar, 2007). Previously a decade ago watershed schemes were executed in Morpirila which was beneficial for the community but today it has been disrupted due to lack of maintenance. It is high time, that the local community, with the help of GIS analysts prepare a plan for micro-level watershed management. The same applies to Gokuldem whereas Cavorem can draw a strategic plan for the revival of streams that were destroyed due to the dumping of mineral ore.

2. **Agriculture:** The tribal still practice traditional methods of agricultural production and therefore limited diversification. It is also observed that agriculture as a practice especially growing Cereals is unprofitable (Gaonkar, Sawant and Kumbhar 2022), and therefore, the Agriculture Department of the Government of Goa can provide proper training for optimizing agricultural production. It is also observed that some of the crops like chillies, tubers which are produced organically have great demand in the market. However, due to lack of knowledge of the market economies, the tribals have failed to commercialize the same. Therefore, it is essential that these crops are commercialized which will give higher economic returns. Plantation crops like cashew, coconut, banana, are grown without considering commercial end, usually, these commercial plantation crops are sold to local bidders (except cashew nut) which may give low returns. Considering the above discussion, it is recommended that the tribal need to be trained in developing an Agro-based agricultural strategy which may also further facilitate Agro-processing industry greenhouse farming, coir based industry, liquor based industry and even Agro-tourism.

3. **Health:** Based on the analysis and focus group discussion it could be concluded that life expectancy is low among both and older women have age-related health issues. One of the prime factors is lack of a balanced diet and heavy physical work. Traditionally, Velips abstained from drinking milk and therefore there is a lack of calcium amongst the females. They also suffer from anaemic; this calls upon to evolve a special nutritional plan for the tribal community by the government or NGO'S related to health.
4. **Forest:** Tribal have been using forest land for centuries. With the implementation of forest policy, there has been restrictions on using the same. As per the Forest dwellers 2006 Act the claimants need to be allotted plots, the number of claimants in Cavorem are 173, while for Gokuldem are 146 and for Morpirla there are 208 individuals and 06 community claims in Morpirla. It has been more than a decade this issue remains unresolved. Therefore, it is recommended that a special task force be set up to resolve and provide forest right land ownership to the claimants.
5. **Health and Sanitation:** To ensure the overall development of the tribals, multi-dimensional perspective needs to be executed which encompasses, housing, health, welfare, and overall wellness. During the field work, it is observed that overall sanitation housing, dietary habits and medical check-ups need to be monitored. Therefore, it is suggested that the panchayats with the assistance of Government or NGO, s can work towards comprehensive plans for overall welfare and development.
6. **Empowerment:** Tribal undoubtedly have been marginalized for centuries and therefore the need of the 21<sup>st</sup> century is to empower this community with their rights, dignity, self-respect and self-confidence. Throughout the research, there are multiple sheds of evidence which are indicative that tribal lack market economy, business

entrepreneurship, preparation for competitive examinations. Therefore, it is recommended that there could be strategies tailor-made programme that could instil self-confidence and other skills that will ensure assimilation of the tribal in the mainstream or at least protect them from being extremely vulnerable in today's times.

7. The following research also brings forth though tribal have used government schemes to enhance educational levels but unfortunately, it is stereotype due to lack of awareness, and guidance. Majority are general education, therefore, the recommendation would be at a high school level there could be aptitude testing carrier guidance and mentorship with a NEP 2020. It would be advisable to phases more on skill development through vocationalisation and exposure towards professional services. Tribal could be considered as special that would need more attention at the micro level and therefore special cell to be created to facilitate this venture.
8. Panchayat Extension Scheduled Areas Act 1996. (PESA) an extension of the provision of Part IX to the Scheduled area of the country entrusts a wide range of powers to the tribals, ranging from land acquisition to leasing of minor minerals. The act empowers tribals at the Gram Sabha level in the Panchayat Act, where in its mandatory to formulate tribal advisory council to oversee the tribal affairs, wherein governor of the State or Union Territory who is the extra judicial and constitutional powers to intervein in any case dispute. Unfortunately in Goa there have been no conscious efforts to formulate the advisory council and adopt the PESA Act owing to this fact there is a misuse of resources as well as land disputes and in some cases disputes over land right. It would be recommended that an urgent need to ensure effective management of tribal people and resources through proper implementation and execution of the PESA. Further to this

there should be capacity-building sensitization to improve the tribal communities in the State.

9. The constitution of India provides special provisions to certain regions of the country this is to protect the cultural identity, economic, and political interests of the communities of this area. Tribal are protected through the constitutional provisions, of the Scheduled area based on the formation of Scheduled areas under article 244 (1) it would be convenient to demarcate tribal villages, thereby providing better facilities preservation of local identities, and protecting local natural resources. Goa has not been able to formulate, therefore several ambiguities need to be resolved in the interest of the tribal communities.
10. The tribals communities have spread across major talukas of Goa. To understand their socio-economic characteristics, the State government does not have details data of tribals. It is based on the Census 2011 only male- female population has been published. It would be recommended that comprehensive database for tribal and tribal area planning.
11. As suggested and recommended by Respondent 1 *lokak jagrut karpak amchi samjik saunsthani fude yevpak jai Sarkar sagle karpak shakana* (government alone cannot do, the social organization should make aware and motivate the people.) There should be competitive exam coaching centers. Under the Tribal Cooperative Marketing Development Federation of India Limited (TRIFED), Streamlining agricultural products raw material to value-added products in different levels like producer, marketing, and research level (white collar jobs) among the tribals).

12. As suggested and recommended by Respondent 2 setup Agro-based skill development centers near the tribal villages, and political reservations for assembly and that youths should not depend on government job; they should start entrepreneurship.
13. As suggested and recommended by Respondent 3 the community organization should take up each village level issues and awareness, and the losing dialect, cuisine, dressing pattern, dance, and songs should be preserved and documented.

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## Photographs



**Photo 1: Focus Group Discussion 1**



**Photo 2: Focus Group Discussion 2**



**Photo 3: Focus Group Discussion 3**



**Photo 4: Discussion with Shri. Ramesh Tawadkar, Hon,ble Speaker of Goa LA and Ex Tribal Department  
Minister Govt. of Goa (Respondent 1)**



**Photo 5: Discussion with Shri . Prakash Velip, President UTТА (United Tribal Associations Alliance)**

**(Respondent 2)**



**Photo 6: Discussion with adv. Joao Fernandes, Social Activist and Founder Member Adivasi Sangathan**

**Quepem (Respondent 3)**



## Glossary

<i>Avala</i>	:	Gooseberry
<i>Tor</i>	:	unripe mango
<i>Adivasi</i>	:	Indigenous identity for the tribal community
<i>Amil</i>	:	Dish prepared from finger millet (raggi)
<i>Barshipunav</i>	:	Special Married girl called by the
<i>Bhataji</i>	:	Hindu priest
<i>Bhovani</i>	:	Traditional Hunting of Wild Animals
<i>Bibto</i>	:	Leopard
<i>Budhvant</i>	:	Headman of family, clan, wiseman of village.
<i>Budhvantin</i>	:	Wisemen's wife
<i>Caurem/Cavorem</i>	:	Cavorem Village
<i>Chavath</i>	:	Festival of Ganesh Chaturti
<i>Deva Paan</i>	:	Scared groves area
<i>devchar,mharu</i>	:	Devil/ghost
<i>Dhalo</i>	:	Dance performed by the women

<i>Dongri Mirchi</i>	:	Local variety of chilies grown especially tribal region
<i>Feni</i>	:	Distilller from Urrak
<i>gannv basovop/Vosaovp</i>	:	Settling of village by different clan members
<i>Gauda, Gaude Guaddi</i>	:	One of the tribal communities
<i>,Gawadas</i>	:	of Goa
<i>Gavpon:</i>	:	meeting
<i>Ghadi</i>	:	Shaman
<i>Ghar</i>	:	House
<i>Gharvai</i>	:	Sacred totem of a group of families or clan
<i>Ghudulya Parab</i>	:	Local Festival of Velip Tribes
<i>ghumat, tasha</i>	:	Local musical instruments
<i>Gokuldem/Gocoldem/Gokode</i>	:	Gokuldem Village
<i>Gorva</i>	:	Cattles
<i>gram devta</i>	:	Village deity
<i>Intruz</i>	:	Local folk festival mostly celebrated by Christian (except few villages)
<i>Jalmi.</i>	:	Priest in Gawada community
<i>Kaju ross</i>	:	Cashew Juice
<i>Kamot</i>	:	Plot of Shifting Cultivation

<i>Kanga, Chirke</i>	:	Tubers
<i>Kartik khamb</i>	:	Festival celebrated after 3 days of Tulshi vivah
<i>kashi Purush</i>	:	Clan god Cavorem
<i>Krishi</i>	:	Plough
<i>Kul</i>	:	Defined area of land
<i>Kulaghar</i>	:	Plantation garden/ Farm
<i>Kuldevta</i>	:	Family clan,
<i>Kumeri</i>	:	Shifting agriculture
<i>Kutumb</i>	:	Family
<i>Maand</i>	:	Central place of the village
<i>Malamavasya</i>	:	Rituals for ancestors Rituals performed by the
<i>Mharghat</i>	:	villagers, every three years to protect village from bad evils.
<i>Morpirala/Morpilla</i>	:	Morpirala Village
<i>Mundakarche ghar</i>	:	Tenants house
<i>Neovori, Khir, Vode,</i>	:	Sweet dishes prepared during celebration
<i>Pez"</i>	:	Rice gruel
<i>Rakhandhar</i>	:	Benevolent spirits
<i>Savaad</i>	:	Community farming
<i>Saval</i>	:	Green fertilizer special leaves

<i>Shigmo,</i>	:	festivals specially performed various dances by tribal males.
<i>Shim</i>	:	Border between two villages
<i>Sopo</i>	:	Porch
<i>Tonyamell</i>	:	Dance performed by the males
<i>Urrak</i>	:	First Distiller of Cashew liquor
<i>Vaad</i>	:	Small tent for cattles during winter made up of leaves
<i>Vadi</i>	:	Food offered to God, by Velip (priest)
<i>Vokatali</i>	:	Traditional medicine provider.

## Questionnaire

Department of Geography and Research centre  
Parvatibai Chowgule College, Margao –Goa (Autonomous)

### “Geographical Analysis of Tribal Communities of Quepem Taluka Goa ” : Issues and Challenges

#### Ph.D. Research Questionnaire

1. The following questionnaire attempts to understand the various facets of Tribal and their milieu.
2. This will be purely used for research work and information will be kept confidential.
3. Requesting all the respondents to read the questionnaire carefully and respond genuinely.

Date:

Village:

Ambaulim	
Cavorem	
Gokuldem	
Morpirla	

#### A. DEMOGRAPHIC INFORMATION

##### 1) Personal Profile:

Ho.No.                      Head of the Household:

Sex:                                      Age:                                      Occupation:                                      Family Type: N/J

##### .2) Family Profile

Sr. no.	Name of the Member	Relation to Head of household	Sex	Age (years)	Marital status	Age at marriage	Educational qualification	Occupation	Income

No. of Deaths in last 5 years    \_\_\_ M \_\_\_ F \_\_\_ age at death \_\_\_\_\_ Cause \_\_\_\_\_

<b>House Ownership</b>	Owned		Rented		Tenant		Mundkar		Other	
------------------------	-------	--	--------	--	--------	--	---------	--	-------	--

<b>Type of House</b>	Thatched		Kaccha		Semi Pucca		Pucca		Concrete	
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Layout and Availability						
Kitchen		Varanda		Toilet		
Hall		Store room		bathroom		
Bedroom yes No of rooms.		Electricity connection		Open space (mts)		

Source of drinking water. i) well ii) tap iii) tanker iv) spring v) any other  
specify\_\_\_\_\_

Consumption by using: i) filter ii) boiling iii) direct consumption

Item	No.	Item	No.	Item	No
Four-wheeler		Fridge		Any other	
Two-wheeler		AC/cooler		LPG	
Washing machine		TV			

<b>Occupation</b>	<b>Government</b>		<b>Non-Government</b>		<b>Business</b>		<b>Other</b>	
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### Agricultural Production

Crop	Kharif			Rabi			
	Ownership of land	Area Sown(Acre)	Production Quintals/no.	Crop	Ownership of land	Area Sown(ha)	Production Quintals
<b>Plantation Agriculture</b>							

### Live stock Production

Stock	No/unit	Milk (l/yr)
Cow		
Buffalo		
Any other specify		

During Illness what are the medical assistance used?

Local Vaidh		Allopathic		Homeopathic		Any other	
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Are you aware of traditional Medicines?

Do you provide Traditional Medicine?


List of the challenges faced by the community/Village.

Positive Changes in last 10 years in the village.

Tribal Schemes and Satisfaction Level Rating

Sr.no	Scheme	Avail Y/N	Likert Scale Quality				
			Very Good	Good	Neutral	Poor	Very Poor
1	Education						
2	Health						
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