

Emergence of Entrepreneurship in Promoting the Skills of Tribal Artisans (A Study of Dang District of Gujarat)

Pravina Bagul¹, Dr. Lokesh Jain²

¹Researcher, Centre for Study in Rural Management, Gujarat Vidyapith, Randheja-Gandhinagar (Gujarat) India.

²Professor, Centre for Study in Rural Management, Gujarat Vidyapith, Randheja-Gandhinagar (Gujarat) India.

ABSTRACT

Entrepreneurship is the sign of progressive motivated society. It assures self sufficiency and continuous growth of an individual and society by proper utilization of skills and available resources. India was the fertile land of skills and therefore known as bird of gold. In rural area people were self sufficient to satisfy their needs by using mutual skills or art/huner. But this chain has been broken due to various reasons. Youth are not interested to continue their traditional knowledge base skills because of lacking the economic viability and marketing issues. A study has been conducted in Dang district of Gujarat with tribal community to understand the major issues in promoting the skills of rural/tribal artisans. It will disclose the potentiality and way to exploit their skills through inculcate motivational entrepreneurial spirit among them.

Key Words- Traditional Tribal skills, Self-employment, Entrepreneurship in strengthening the tribal artisans, present marketing situation for tribal artisans

I INTRODUCTION

Entrepreneurship spirit is vitamin for any business concern that assists to grow the business in right direction. There are many type of entrepreneurship in practices. Innovative entrepreneurship is most appreciable type but found rare. Moderate entrepreneurship is following the successful entrepreneur. This type is also contributed to motivate the mass who have capacity and ignite through inspiring the successful cases. Next is passive entrepreneurship which is adopted by the person not by choice but least alternative of livelihood. In most of the cases, these entrepreneurs become unable to meet desired or expected goals because of lacking of enough enthusiasm.

It is said about tribal community that they are close with nature and far from business or industry culture. But they have broken this assumption by setting sustainable skill base livelihood. They are skilful, laborious and eager to develop the crafts to satisfy day to day fundamental mutual needs of their community. It shows their self-sufficiency and swadeshi spirit of co- existence. It may say that although they are illiterate or have literacy up to primary or junior level hardly yet they have wisdom of skill based eco-friendly livelihood. Because they have carried their livelihood activities at very small level and some time in unstructured manner but leave the footprint their hardworking, honesty and love.

Entrepreneurship means readiness to execute the calculated risk taking capability that works on the basis of the principle- Greater profit, greater risk. On this scale, these tribal artisans are not sharp business mind person but they explore their business activities till their limited needs. Thus, entrepreneurship spirit has affected in adverse direction.

In present era, they are not able to explore and exploit the opportunity of entrepreneurship development in their skill base economic activities. Many factors are responsible for this situation. If proper support system become ensures, it will create potential livelihood for tribal community. Hence, we need to consider sustainability in these entrepreneurial efforts to save their dignity and long-run survival with nature.

Certainly, entrepreneurship would play significant in booming up the entire tribal economy. It will contribute in elimination of poverty through controlling over unemployment and migration situation. It will impart an important role in establishment of decentralized economy for nation's building through assuring potential entrepreneurial activities at local level in tribal community.

We need to SWOT analysis of present situation of tribal community regarding their skill base livelihood. Degradation of natural resource, lack of proper infrastructural support, lack of honest and keen facilitation by government schemes, improper financial & marketing support, lack of information about craft promotion, lack of open hand support as well courage or initiation to get benefit of various schemes are found as major drawbacks. As a ray of the strong aspect is their hardworking and creative thinking, knowledge of natural wealth and human value base sensitivity. Sustainable production process and avoid the mass production attitude is another positive indicator to survive the sustainability.

II OBJECTIVES AND RESEARCH METHODOLOGY

(a) Research Problem Statement- Unemployment and underemployment is one of the major issues in tribal and rural area. Tribal community has livelihood skills to manage their living. They are self-sufficient in shelter and in nutrient verities of food grains. They have skills to make their furniture and agricultural tools at local level. They have knowledge / wisdom base service skills in the field of routine or occasional needs and enrich the cultural ground. All mutual skill base huners are serving mutually nearby 20-25 k.m. surrounding geographical areas. In present era, this chain has been broken due to industrialization, urbanization as well as passive attitude of tribal youth.

Now a question arises that the huners are in practice may call self-employment or may recognize as entrepreneur? If not, we need to search the responsible factors and way to appropriate solution. Entrepreneurship is only the guarantee of growing progress. Here in tribal community, geographical area of operation of their huner/art is steady. But they have developed the variety of product range (product line) as per local demand in their job work pattern. It shows the creativity and positivity. It discloses the secret towards space for entrepreneurship and innovation if they promoted and motivated properly. The growth rate of their economic activities is very low and some where it is passive also. As result, some of skills are in danger zone and to be disappearing in near future. Thus revitalization of traditional wisdom base huner/craft/entrepreneurial efforts of tribal entrepreneur is necessary. There is need to analysis the situation and think to maintain their economic viability. Entrepreneurship spirit and organized well planned efforts may play significant role to re-boot the situation and convert such self-employment efforts to entrepreneurial concern. It would push up overall development of tribal community by decorating their skills and management approach with upgraded technical advancement as well as infrastructure and institutional support.

The research will contribute in ensuring the skills identification, its proper utilization, the need of training to upgrade the skills and assess all other required support for tribal craft-men. It will guide them to improve their economic situation, bargaining capacity and decision power through entrepreneurship development. The result of research will be also assists to policy maker or the persons/institutions involved in their development or improvement the standard of living.

A positive hope create towards to improve their production and marketing or overall business system if their economic activities run in planned manner, migration may prevent, poverty may reduce, employment problem for present and next generation will be resolve and they could assure their significant place in the process of building the self-sufficient nation through their strong role in this direction. It is an initial step in search of pathway or potentiality in this regards.

In the light of research problem statement, the study carries following set of objectives.

(b) Objectives of the Study-

- (i) To overview about major tribal art/skills/huner of tribal community in research area
- (ii) To understand the responsible constraints and hurdles in development of entrepreneurship among skills practicener of tribal community
- (iii) To find the way for promoting the entrepreneurial spirit among tribal huner holder community.

(c) Research Area - The researcher has selected Jamalapada Village of Ahawa Taluka of Dang district. The village of covered with lot of Jambolana (Jamun) trees and fame as Jamalapada.. The sub tribe casts are Kunabi, Varali, Bhil Kathodi, Bhoje, Patel, Chaudhary. Paddy, Nagali, Variyi, Tuwer, Adad, Kunit food grain crops are local varieties here. Panchayat office, Anganwadi, Primary School and cooperative Milk dairy are main institutions are working in the village. The researcher has selected 4 other surrounding villages where skills were in practice to satisfy mutual needs. These villages are Avyamal, Jamanvihir, Gadhavi and DiwanTrambu. The sample of research units is showing in following table.

Table 1
Village and Craft-wise sample size

Sr.	Craft Name	Village wise Situation of Craft Persons Selected as Sample										Total		
		A		J		D		G		J+		M	F	Total
		M	F	M	F	M	F	M	F	M	F			
1	Carpenter	1	-	1	-	5	-	-	-	2	-	9	-	9
2	Mason	-	-	1	-	-	-	3	3	-	-	4	3	7
3	Cultural Artist	-	-	5	-	-	-	-	-	-	-	5	-	5
4	Local Traditional Health Healer	1	-	1	3	-	-	-	1	-	-	2	4	6
5	Local Folk Musician	-	-	-	3	-	-	-	-	-	-	-	3	3
6	Barber	-	-	1	-	1	-	-	-	-	-	2	-	2
7	Tailor	-	-	-	1	-	-	-	-	-	1	-	2	2
8	Bamboo Craft Worker	-	-	-	-	-	-	2	-	-	-	2	-	2
9	Blacksmith	1	-	-	-	-	-	-	-	-	-	1	-	1
10	Rope making from waste plastic	-	-	-	1	-	-	-	-	-	-	-	1	1
11	Domestic worker	-	-	-	1	-	-	-	-	-	-	-	1	1
12	Wireman	-	-	1	-	-	-	-	-	-	-	1	-	1
Total		3	0	10	9	6	0	5	4	2	1	26	14	40

Note- A= Avyamal Village, J = Jamalapada, D= DiwanTrambu, G= Gadhavi, J+ = Jamanvihar

(d) **Research Methodology-** The research is primary data base. Personal interview has been organized in the field for data collection by using schedule and semi-participatory observation tools and techniques. Focus group discussion has been carried to know the situation of these craftmen. Appropriate statistical techniques are being used in analysis of the collected data.

III DATA ANALYSIS

A glimpse of craft/skills of tribal community in research area-

(a) Tailoring-

- (i) In **Jamalapada** village, Bagul Pravinaben is leady tailor. Fashionable dress and other clothes. And she is expert for Bharath Gunthan work on these clothes as per orders.
- (ii) In **Jamanvihar** village, Manisha Gargoda is ladies and Gents tailor. She provides Training also.

(b) Carpentry-

- (i) Vipinbhai from **Jamalapada** is working as single person unit at very small level. He works hard and with efficiency but have very less job work.
- (ii) In **DiwanTimbrun** Village, Bhoje Satishbhai, Bhoje Rajubai, Bagul Satishbhai & Thakare Subhash bhai are working in group and getting enough job work. They apply the principle division of work to increase their efficiency qualitatively as well as quantitatively. Wood cutting, Designing, Polishing are individual expertise areas.

(iii) In **Avyamal** village, Bhurunkut Sitarebhai is expert in making the wooden- mud house.

He goes in many nearby villages for this work. His family members help him in this work.

(iv) In **Jamanvihar** Village, Pawar Somubhai, Gargoda Shukirabhai and Bhoje Ramchandra are working jointly and expert in various type of wooden domestic work.

(c) Masonry Work-

- (i) Bagul Kailashbhai is mason and has experience of more than 20 years. He taught these skills to other youth of village and carry successfully group projects.
- (ii) In **Gadhavi** Village, Pawar kiranbhai, Pawar Ramanbhai and Bhoje Vijaybhai is concerned with this art. But they are not working in group and facing problem of potential as well as regular employment.

(d) Bamboo Craft-

- (i) In **Gadhavi** village, Bhoje Sanantbhai, Pawar Santubhai is jointly working in bamboo craft. No other expert of this craft in nearby villages. But they sell their produce at very low cost and low profit. Because they collect raw material from forest without any cost.
- (ii) In **Jamalapada** village, Pawar Ratilalbhai is doing bamboo craft. He makes very useful items like- Ghoghdu (Traditional bamboo's Umbrella) and Local people are widely use it working in their field and going in forest.

(e) Music Art-

- (i) In **Jamalapada** village, Bagul Guntaben, Bagul Kamalaben, Deshmukh Murasaben and Bagul Saritaben team is performed music art in various marriage customs in nearby villages and getting employment.

(f) Traditional Health Healer-

- (i) In **Jamalapada** Village, Bagul Saritaben is healing of children's small disease like- In eye pain due Kankara & Dabba. Pawar Sayatarben is another health healer and cures the half headache pain and Gum pain by providing traditional medicine collected from forest. In the same village Deshmukh Gangarambhai is also working as health healer as women disease expert. He also provides local Ayurveda medicine to male for sex related disease.

(g) Traditional Ladies Health Assistants-

- Since ancient time almost in each region of India, traditional ladies health assistants are playing very significant role in care of mother and their child. They have experience of easy delivery of child. Here in **Gadhvi** village, Unuben is practicing this skill in nearby villages. She provides massage and other related services to mother and child.

(h) Cultural Team with local music instrument-

- (i) In **Jamalapada**, Gavit Sanatbhai, Tulasirambhai, Annabhai, Sayejbhai, Kalubhai, Bastarabhai and Chandubhai team perform their music and dance art with their

traditional instruments- Mado, Pawari, Dhaka. In Occasion of marriage, death, religious function- Dungaldev Pooja, and Mavali etc. Now in marriage's function, this art has been replaced by modern D.J. but remaining occasion, they are continuing.

(i) Barber Art-

- It is an essential skill of human civilization. Traditionally a specific community in this service base skills. The women of this community in the village has been serving as women health assistant. In **Jamalapada** village, Gavali Nareshbhai is involved in this occupation. He is fame among youth for fashionable hair cutting. In **Diwan Trambun** village, Kantibhai Thakare is doing same with keen interest.

- (j) **Best from waste- (rope from waste plastic) -** In **Jamalapada** Gangaben makes strong rope from waste plastic bag and use it in multipurpose.

- (k) **Domestic work-** Gaykavad Buddhiben of **Jamalapada** has various skills of domestic work. People call her from same and nearby villages on social occasion.

- (l) **Wireman electrician work-** Jayeshbhai is wireman of Jamalapada village. He is very social in their profession as wells technically sound. He has no difficulty in search of job opportunity. People are satisfied with his work.

- (m) **Blaksmith-** In Avyamal village Chaudhari Damubhai Lahnumbhai is serving their community by making the agricultural tools and domestic use items.

Table-1
Age wise distribution of respondents

Sr. No.	Age (in years)	Frequency	Percentage
1	21- 30	4	10
2	30-40	8	20
3	40-50	16	40
4	50- 60	9	22.5
5	60-70	3	7.5
Total		40	100

Huner in young generation is low.

Table-2
Education wise distribution of respondents

Sr. No.	Educational Status	Frequency	Percentage
1	Illiterate	9	22
2	Primary	20	50
3	Secondary	4	10
4	Hr. Secondary	3	7.5
5	Graduate	2	5
6	Other	2	5
Total		40	100

Majority of huner person is low literate.

Table-3
Average annual income from craft

Sr.	Particulars	Frequency	Percentage
1.	21000-40000	18	45
2.	40000-80000	22	55
	Total	40	100

Income level is very low of all craft person. Though more than 50 percent are comparatively better.

Table-4
Craft ownership nature

Sr.	Ownership Nature	Frequency	Percentage
1.	Established by self	10	25
2.	Carried family business	11	27.5
3.	Working on wage basis	16	40
4.	job work	3	7.5
	Total	40	100

Table-5
why they join this craft?

Sr.	Motivational cause to join the craft	Frequency	Percentage
1	Traditional Family livelihood art	9	22.5
2	Easy to learn or practice	8	20
3	Low investment	14	35
4	Use of leisure time	4	10
5	Meet Government Training Assistant	5	12.5
	Total	40	100

Table-6
In your Craft, is there contribution of their traditional wisdom, knowledge and practice

Sr.	Particular	Frequency	Percentage
1.	Yes	13	32.5
2.	No	20	50
3.	Mix response	7	17.5
	Total	40	100

Table-7
In your opinion, Does young generation has interest to join the craft?

Sr.	Particular	Frequency	Percentage
1.	Yes	8	20
2	No	32	80
	Total	40	100

Table-8
Is your craft leisure time activity for you?

Sr.	Particular	Frequency	Percentage
1	Yes	9	22.5
2	No	26	65
3.	Mix responses	5	12.5
	Total	40	100

Table-9
Are you manage raw material easily to carry your craft business?

Sr.	Particular	Frequency	Percentage
1	Yes	27	67.5
2.	No (Carpenter & bamboo work mainly)	13	32.5
	Total	40	100

Table-10
Are you enjoy your craft and feel satisfaction and happiness?

Sr.	Particular	Frequency	Percentage
1	Yes	26	65
2.	No	14	35
Total		40	100

Table-11
Are you avail opportunity to join various fairs to promote the craft?

Sr.	Particular	Frequency	Percentage
1	Yes	13	32.5
2.	No	27	67.5
Total			100

IV A SUCCESS STORY OF BLACKSMITH CHAUDHARI DAMUBHAI LAHNUBHAI OF AVYAMAL VILLAGE

Chaudhari Damubhai Lahnuhbhai of Avyamal. is master of his family wear all the responsibility. The village is on height. There is problem of water in summer. He lives in Upalu Faliya with 7 Members of family. He is 54 years old and has education 8th standard. He has little bit agriculture land where he takes rain base crops with nutrient food grains varieties like Adad, Nagali, Varay, Sitodi, Dangar, Tuver, Vall, Makai and Juwar etc.

From this skill's practice, his annual income is 40,000/- rupees approximately. He has Kuchcha house but has facility of bathroom, light fan, freeze, light, ox for agricultural work & gas stove with separate space.

He has nicely setup layout his production system. He purchased blower and welding machine, hammer and plucking tools arranged at local level. Basically he makes agricultural instruments like hand grass cutter (Datardu), axe (Small & Big Kulhadi), spade (Pavada), Traditional bow and arrow, bullock cart etc. Besides of this he has sharpened the ages of blunt agricultural and domestic items. He also repairs them. His price is very low in comparison of readymade items. His expertise is to make above domestic items and small agricultural tools.

He got 6 month training from kaushaly Vikas kendra Bardoli (Surat). On this basis, he availed loan from bank. Before start his work, he work another workshop on wages. He proved well the principle "Practice makes man perfect" in his craft in service of local people of the village and surrounding area. Technical skill is for this work is experience of heat temperature that he has. He told that he has starts his work when market rate of iron steel was 5 rupees per k.g. Members of family contribute also in various semi-technical and non technical but labourious work like sharpening the various tools, provide various material at work place etc. he is using his full capacity of work. He sharpens 30 hand grass cutter and 40 axes in a day on season. He is competent to

calculate various things perfectly. He knows the science that how much heated required to mold steel iron for any specific purpose on the basis of experience. To save for fire injury, he wears rough cotton clothes.

He is laborious, honest and sweet in behaviour. He has managerial wisdom to work done in systematic manner by proper planning of work, arranging their tools at right place and wise inventory management as per demand forecasting. To meet the requirement of job work, he purchase raw material very wisely with view of proper inventory management. (as per cash available with him for this purpose. Domestic items are making in factory, this production is now reduced.)Thus, he become able to available the items at very low cost in comparison of readymade product of factory. Consumer satisfaction and nice behavior is the secret of his success.

He is continuously trying to innovate various agricultural advance cheep tools and want to develop a tool bank for those villagers who face difficulty and wear loss at the time of crop in absence of own tools. He is trying keenly to transfer this knowledge and skills to next generation.

He told us work is reducing due to readymade items available in Hat Bazar. Income is low to meet the basic demand of family. Many times, it becomes hard to meet health and education expenses and celebrate social occasion like others.

Why local skills base art has been broken-

- (a) Attraction towards maximum profit/ socio-economic prestige base activity instead of local utility or humanity concern. They are also moving towards urban settlement due to various reasons.
- (b) Due to political economical influence, natural resources are out of reach from real skills practicener. Many skills holders are in difficulty now a day.
- (c) Low interest of younger generation in traditional or labour base skills.
- (d) Entry of machine made products in rural/tribal area at lower rate. It is throwing local skill base producers from market. While they are unable to reduces their cost.

V MAJOR FINDINGS

Formal education is not hurdle in learn and execution of traditional art/ skills.

- (a) Carpenter is in all villages almost. Those who are working in group are getting work easily. The same situation applied here in mason work and music art.
- (b) Social value trend is change in tribal area also. Preference is given to service man instead of skill practicer as entrepreneurship
- (c) Individual family system is here in tribal community.
- (d) Most of the artisans live in kachcha house. Semi Puccka hoses are constructed with government schemes assistance.
- (e) Besides natural resource like woods, bamboo and meditational plants, most of the artists purchase inventory in nearby market due to less quantity demand and poor/average financial position.
- (f) Learn from their elders approach is in practice. And in some craft/art/skills it is transfer to next generation through informal on-job training by these artisans to younger. Yet some artisans have developed themselves by getting training. And they are trying for entrepreneurial efforts to grow their skills professionally.
- (g) Respondents have opinion that employment and work opportunity at local level is able to reduce various expenses even low profit/income/business turnover. And they can manage other agriculture/animal husbandry and social affairs.
- (h) Other villages benefitted by work artisans due to availability at local level and save money and time. And they are committed to their consumer instead of profit morally/socially.
- (i) Some artists have fear of misuse knowledge or skills and wish to avoid transferring it to other easily specially in case of traditional health healing practices. For them, this art is social service not business.
- (j) Some artisans get tool kit under the scheme of Garib Kalyan mela and department of SSI.
- (k) There is lacking of proper demonstration of skills and loose the opportunity of extension of business.
- (l) Younger generation is less interested in labourious skill base work as livelihood means. They are greedily looking government job till last age limit.
- (m) Multi-skills artisans are also there. They plan work seasonal opportunity of work. Most of the artisans approach for job work (as per order) but is some items they produce in advance in sufficient numbers. It helps them in satisfy the accidental demand. But economic situation is not strong.

- (n) Artisans are less educated but are able to calculate the account on the basis of experience.
- (o) Respondents say that safety is compulsory during working process. Work should not be done in tension. It affects consumer satisfaction level beside the loss of money, resources, and health hazards.

VI CONCLUSION

It has been found that tribal of Dang district has prosperity of various types of skills to sustain mutual local human needs. In traditional health healing case people have more believe than formal government or private hospitals. Some skills and knowledge has effected due to degradation of natural resources in this area like carpentry and local traditional health healing. Traditional Naliya making work has been disappeared due to increasing cost of other material purchase from outer market. In some extent innovation has been taking place but most of them are follower nature. It prevents real entrepreneurship spirit.

Local huner has close concern with sustainable development goals because they are executed at small level and not the cause of pollution. They support Gandhian economic theory of decentralization and bread labour. It may be a step ached towards self-sufficiency, self-respect, self-reliance and co-existence of all. Local huner may maintain lifelong stability towards sustainable life style. It assures minimum or optimum utilization of natural resources that helps in conservation the interests of forthcoming generation. Tribal, a true brother of nature may maintain this dignity by approaching local skills/huner/arts in practice. Resource may survive, if people has concern and proper care. Gandhian thought's follower Vinoba bhav said, measurement of prosperity is not money but happiness that bring with mutual cooperation / concern. Such practices have been carried by local skill holder's artisans. Value of work is depending on its utility not market value which decided on demand and supply ration. No work or service may be inferior on the basis of this money. If this lesson has been adopted by our society, there will be endless happiness, equity, equality and joy- a real non-violence creative society as assumed by Gandhiji in Hind Swaraj and Gram Sewaraj. It will strong the dignity of tribal community' Karmshil artisan or laborious section. They could contribute positively in the process of nation's building through inculcating entrepreneurial spirit in their art/skills. Some suggestions may be useful given below-

- (a) Traditional tribal art should be motivated
- (b) Instead of modern machinery, traditional technology should be in practice to maintain environment.
- (c) People should be aware with various laws related with their business.

- (d) Their traditional art or skills should be certified by the competent authority to get the benefit of various schemes and financial or techno-managerial assistance.
- (e) Appropriate training programme should be organised to qualitative and quantitative improvement for value addition purpose as per their interest, capacity and market.
- (f) Single window system should be effective to solve their various type problems. It will provide support and develop self-confidence among them. It will joint them with their roots.
- (g) Entrepreneurship efforts need proper care to identify and enhance the skills and art in women section of tribal society. They should be motivated for idea formation and execution imagination freely or without interruption.
- (h) Rural local economy may be strong if all will work together with the spirit of swadeshi. Both parties should avoid unfair means and practices in their profession. It will help to keep income at local level in many hands continuously. Living standard of all would be up by assuring the availability of good and service concern with fundamental needs. Ultimately things will be in reach of common man across the various monetary and market base hurdles.
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