



Work And Migration Pattern: A Case Of Garasia Tribe Of Rajasthan

Name: Ritu Sinha

Flame University

Department of Social Sciences

Pune

Abstract

Sirohi is one of the smallest districts of Rajasthan and also a district among the scheduled areas of Rajasthan. Rajasthan is the home of so many tribal communities. Rajasthan is the 6th largest state of tribal population. Sirohi is mostly populated by the Garasia tribe. Mainly, they belong to Rajasthan and Gujarat (Tripathi, 2016, 113). The Garasia tribal community has gained a place of prominence in Indian culture due to their lifestyle and culture. The reference to their origin is yet uncertain as there are a lot of theories of their genesis. Some of them believe themselves as descendants of the Rajput community. Some consider themselves as Bhil. As per the Census 2011, total population of scheduled area is 64,63,353 out of which scheduled tribes population is 45,57,917 which is 70.43% of the total population of the Scheduled Area (census of India, 2011). It has been lacking socio-economic stability, the Adivasi community has been systematically marginalized for many years by the nexus of state and machineries of capitalism. There are different shades of orientation and beliefs among the academics and intellectual community. Some believed that the exploitation and atrocity against tribal communities are the after-effects of the colonial policies for forest and its products. Another chunk of scholars say that the exploitation has been documented after independence by the integration policies of the Indian state (Sabharwal, 1994, 65). Due to difficult and arduous geography and lack of economic opportunities, They are forced to migrate into nearby urban settings with a hope of a better life (Tripathi, 2016, 114). Ahmedabad is the nearest employment hub for

these tribal migrant workers. Almost a substantial chunk of these workers are indulged in construction industries, hospitality industries and textile industries of the city. The focus of this paper is to investigate the work and migration pattern among Garasia tribes. The migration pattern leads to a cycle of exploitation for these tribal migrant workers and leads to the burden of this exploitation

keywords - Tribe, Garasia, labor, migration, exploitation

Introduction

The Garasia tribal community is one of largest Adivasi groups of Rajasthan that is also the most important tribe, with the 3rd highest tribal population in the region. They are mostly found in Sirohi's Abu Block, as well as several parts of the Udaipur and Pali districts of Rajasthan. In Northern Gujarat, there are scattered Garasia people. They take up residence mainly in the Aravalli range and most of them are forest dwellers. The natural environment is harsh and arid. The Ministry of Tribal Affairs has designated my research site as a 'scheduled tribal territory'. Garasia literally means "material of the Sanskrit word gras" (Tripathi, 2016, 113). Hinduism is the most predominant religion in Garasia society. "The society of Garasia is patrilineal, patrilineal, kin-based, and segmented". They apparently live in 'nuclear households', although they also have joint households in their society. The Garasia community's customs and rituals are influenced by the predominant Hindu faith. Their own local customs, on the other hand, are extremely rich. Their marital rite and structure are noted for being distinctive and adaptable. They are popularly referred to as 'India's live-in relationship tribes'. Because these groups are so impoverished, Sirohi's majority of units are also underprivileged. "The majority of people fall under the BPL (below poverty line) classification, with a yearly income of Rs 20000" (Sabharwal, 1994, 67). The 'Panchayat' which consists of 5 Garasia elderly people, governs the Garasia tribal community, and the head panch makes significant decisions concerning the locality and its inhabitants. The religious practices of Garasia Adivasi communities are a mix of Hindu practices and indigenous practices. "Musical instruments such as the ghoriya, kundi, harnai, dhol, and others are used in tribal rituals such as rayan, ghumer, valar, and mandal" (Unnithan, 1994). In Indian civilization, it's the only community that encourages live-in relationships as a social habit. Their houses are made up from mud and some other material, and the roofs are thatched by 'kajoor' and 'palash' leaves. They are settled agriculturists who also collect NTFP(non timber forest produce) and practise raising livestock.

NTFPs account for 17 percent of the whole village economy on aggregate in that region (Sabharwal, 1994, 67). NTFP industry data and understanding is lacking or primarily related among families, and is affected by a combination of socio-economic variables such as domestic participant learning, sex, family income, travel time to competition and transport links, bed transportation, lack of technical schemes, capital resources or access to finance, and so forth.

People have relocated from their homes or places of primary residence to other sections of settlements, towns, or nations for a variety of purposes, and this occurrence is known as "migration." Because of hardship, famine, abuse, prejudice, civil conflict, and job instability, folks have been forced or taken as slaves, or they have moved from their home or relocated to other locations (Seasonal Migrations of Marginalized (Tribal) Communities in Madhya Pradesh & Rajasthan 2020, 2016). People have apparently moved or migrated for a range of social, economic, and political purposes. Many relocate in quest of better educational options for themselves or their kids, as well as better career chances. In the past years, the number of migrants has increased dramatically. Over 230 million international migrants were estimated in 2013. Humans relocate from their primary residence to other places for two reasons: first is the "pull factor," and the second is the "push factor." Due to the obvious lesser earnings in their regions, people are migrating to advanced nations or other well-individualized and industrialized metropolis regions inside the nation. Individuals could now readily migrate because international mobility is becoming much easier and inexpensive than before (Spodek, 2011, 11).

Literature review

Several of India's most important areas, such as labor, international diplomacy, and academics, have been affected by 'migration flows'. The internal migration among states and intra- states movement has a written history of thousands of years (TRIVEDI, 2018, 3). While fluxes fluctuate in terms of time, motivations, and migrant descriptions, their influence on families and societies varies depending on where they originate and where they go. Internal, periodic movements serve as a 'safety valve' for the unemployed and poor, which are often important to the social and financial well-being of the most disadvantaged and marginalized one. The vast chunk of those people are from indigenous tribes, 'Scheduled Castes', and 'Other Backward Classes'. In this framework, the connection among tribal migratory patterns and undernourishment among

tribal kids has been identified as a prominent finding in recent literature based on field investigations (Debnath & Rey, 2019, 44). It is widely accepted that indigenous societies are vulnerable to malnutrition. 33% of all impaired kids under the age of 5 live in India, accounting for 61 million kids. The nation's stunting prevalence is maximum among indigenous kids and youth, at 54 percent. A lot of past studies have found that tribal kids suffer 9 percent more serious stunting than non-tribal kids (29 percent and 20 percent). The key predictors of malnourishment in tribal kids are family hardship, maternal variables (such as the year of the very first delivery), and newborn and early child care practices. Recognizing the absence of trustworthy and reliable data on tribal societies, several reports examine significant historic and present causes for inter state migration to urban settings among tribal communities of TSP region (Tribal sub-plan) of Southern Rajasthan, with a special emphasis on shifting patterns in the traditional seasonal migration patterns (Mahadevia et al., 2014, 22).

Internal migration is gaining heed of policy makers, beauracrates in India, and it is becoming an ongoing trend to development issues. As a result, the productive capacity of massive immigration is being emphasized. The size and significance of cash generated by a society has long been a common access gate into the topic of movement, because it is linked to the idea of poor families relocating out of miseries, hardships and poverty (Jain & sharma, 2019, 64). A few of the glaring flaws in such a repatriation rhetoric is that it evaluates mobility as a source of income solely in terms of money. Working practices, as well as the temporal path and economical ties of the specific tribal migrant population under investigation, receive relatively little attention. Tribal people or Scheduled Tribes (STs) are at the base of all kinds of the socioeconomic ladder in India, they are the most marginalized group, with Lower castes or Scheduled Castes (SCs), workers who have migrated, and kid and forced servants (Mahadevia. 2014, 17). They also make up an abnormally substantial chunk of migrant laborers in the nation, far exceeding their total national population (NCEUS, 2007). Shah and Lerche (2018, p. 19) use the Marxists conceptual classification to label Adivasi migrant employees as the 'super-exploited' inside Today's capitalist industry, their fragility aggravated by their low social status. This paper shows that employees from southern Rajasthan who straddle the Tribal and migrant divide. Season to season, around 400,000 ST people travel from this area to Gujarat's labor force for informal, unskilled work. According to Mitra et al. (2017), capitalist growth has precisely matched what Marxists refer to as 'primitive accumulation' —a deliberate thinning out of the

rural, a sort of rural marginalization that has resulted in enormous poor folks forced out to seek paid labor. Shah and Lerche (2018) claim that this economic exploitation mechanism has transformed Adivasis from agriculture or forestry and vegetation produced direct growers into salary laboring populations. According to Marxists researcher Cockcroft (1983), such marginalization of the rural populace from their 'means of production' is a prerequisite for capitalist growth because it aids in the creation of the required conscript army of manual labor that is poor enough to relocate around and collaborate in strongly rapacious work schedules. In the context of Tribals, Shah and Lerche (2018) believe that the government, in collaboration with dominant social groups (locals or outsiders), facilitates such primitive accretion, allowing them to reemerge in the market world as extortive facilitators and mediators of Tribal work migration.

Research problem

A Significant amount of study and work has been done on the Garasia tribe. But, all are related to their culture and traditions. Some have talked about their unique marriage institution. Some have worked upon gender roles. Maya Unnithan have extensively worked upon their kinship system, politics and marriage rituals. In the same manner, Bhagwant bhandari in his book tribal marriages and sex relations: customary laws of marriahges in bhil and garasia tribe, Have outspokenly talked about marriage rituals, their own culture. But, very few have gained attention in academics on their work, livelihood and migration pattern. The grasia of Pindwara are working in marble factories as stone carving artisans. Almost all the beautiful temples of India, in fact of the world , have been carved by hand. Still they are underdeveloped and suffer from silicosis. So this study will highlight their work and migration patterns. It also talks about contradictions in their skills and wages.

Research Objective

1. To critically examining the exploitative migration pattern among Garasia Tribe
2. To study and the presence of technology and government policies to curb this exploitative cycle and work as a safety valves in the economic activities of Garasia Tribe

Research questions

1. Is there any correlation between geography and the nature of work patterns among the Garasia community? How does the livelihood differ among the hill Garasia and plain Garasia ?
2. How are education, work, age, and migration related to each other? Why do we see a migration pattern among Garasias ?
3. What are the major sectors of urban setting in which these Tribal migrant labourers are working?
4. How Scientific interference and technical assistance can curb the exploitative cycles of tribal migration among Garasia?

Research Design

This research is qualitative and exploratory in nature. The inquiry of the study lies in the work and migration pattern of the Garasia tribe. The study was conducted through the semi-structured interviews of 10 students of JNV Garasia students of age grp of 14 to 19. JNV is the residential educational unit of the Central government of India. The study also consists of telephonic interviews of 12 Garasia parents of these students. The telephonic interviews were focused upon the seasonal urban migration of Garasia tribal people. The village elected member holds an important position on our people. So, the study also includes 3 ‘Sarpanch’ interviews of the 3 Garasia villages “Aparikheda, Telpur and Tokra . A focus group was also created of 5 people, they discussed the customs, tradition, work and migration pattern of the Garais community in the village. The Garasia children of age 14 usually start working in the field, factory and as a daily wage laborer. The Garasia children were divided in two categories. The first are those who are studying in JNV, and another one of the same age groups who are working. The child marriage is also seen in Garasia community. Those who are studying in Jnv, they help their parents in their work when they visit their village. For instance- they work in the field, they bring drinking water and also help in animal husbandry. They are not married. On the other hand, the children from other categories start working in nearby factories and fields as daily wage laborers. A big chunk of garasia children have migrated to big cities like Udaipur and Ahmedabad. In Ahmedabad, they have joined some clothes shops as assistants. And In Udaipur, they are working in mines and factories. And most of them got married at this tender age.

The research site, Sirohi, was divided into 3 regions according to internal sections of the Garasia community. The Garasia of Abu Road block indulge in agriculture as there is sufficient water resources. The Garasia of Pindwara are working in stone carving industries and cement factories as the region has water problems. The third and last are the Garasias from the Bhakhar region (hilly area). Their economy totally depends on Forest production. The Adivasi communities made up 48% of the area's 56 percent of those who moved for work, accounting for around 55% of the sector's total Adivasi demography. In the southern area, 89 % of families say movement is a modern development for their household, going all the way back about 30 years. Intensifying economic suffering and a reduction in main occupations were cited as important motivators for relocation, particularly among Adivasis, who experienced the pain even more acutely. Migrants from the area are mostly teenage men, having 64% of them being between the ages of 18 and 30, more than 95% of them being males, who leave for employment periodically while their parents work in their native place. Gujarat attracted a particular attention route for these labourers, accounting for roughly 58% of the total influx. Although Gujarat attracts migrant workers from all around the nation, Adivasi employment from surrounding regions is an unique and overbearing representation. " Building and construction, small hotels and restaurants (especially in Ahmedabad), and Surat's textile industry are the most prevalent work sectors and destinations for migrants from southern Rajasthan".

The research is taking place in settlements in Rajasthan's Sirohi region. The Bhakar region is a tiny stretch of rocky and rough hills of little elevation located to the east of the Abu highlands and around the Banas basin. According to the 2011 census, the Garasia tribe comprises 68% of the populace of Abu Road. They reside in the deep jungle and are the most undeveloped of the tribal groups. " Their literacy rate is 55.25 percent on average, with male literacy at 69.98 percent and female literacy at 39.73 percent. Females outnumber males 940 to 1000". "These communities dwell in the hinterland of the jungle and rely on the jungle as their primary component of subsistence. They have virtually no access to basic utilities such as access to clean drinking water, power, health facilities, transportation, and education.' During the rainy season, they also engage in farming activities. Forest areas cover 65 percent of the whole area, while agriculture covers only 6%. Because they are located on the steep slopes, these farms are of poor condition due to soil erosion (Mishra, 2005).

Effect of Male migration on their households

Research on internal migration in India is generally focused at the place of migration, that is, in the city, while study on the effect of male emigration on females is comparatively few. Furthermore, results, analyses, and debates are limited to social economic factors like caste, profession, wealth, number of dependents, and education, with little attention paid to the gender thing. According to research, the effect of mostly masculine movement on females, infants, and the old aged left remain significant. Here on the bright side, traditional male demographic changes have resulted in more income being available to their households, particularly their spouses. Men's movement from Kerala to the Gulf has given rise to various shifts in people's consumption habits, including landholdings, residential and domestic utilities, as well as nutritive and medicinal conditions of family members (Zachariah and Rajan, 2001). There seems to be little data on the payments given back by workers in internal migration inside India, as well as their effect. A survey of migrant workers from Uttar Pradesh showed that they take the lowest-paying, easiest-to-find employment and survive on the bare necessities. They can't afford to support cash at home at first and their jobs change constantly (Jetley, 1987). There is already little evidence about how women invest their money after their partners migrate—the sum of funds they have on hand, the methods they use to deal with the 'determined' and 'unsure' requirements of everyday life. The effect of separation of families and migration of people is experienced most acutely by the worker's spouse and kids on the one hand, and the workers's immediate family on another. The spouse and kids are denied the moral support that a loving husband and father would ordinarily supply. The woman is most likely to experience it. "Any protection she may have had from her husband is no longer available to her" since she is frequently accompanied only by her in-laws, who might be unfriendly (Hauser, 1957). When "gulf wives" were questioned about the negative consequences of their spouses' migration, isolation emerged as the most common issue (Zachariah and Rajan, 2001). The influence of male movement on the wellness of the households and its members left behind has to be fully explored; male mobility is likely to experience negative implications for the health of kids and females. Women might find it uneasy to obtain both protective (immunization, ANC) and therapeutic treatment due to increasing obligations and effort, as well as decreased flexibility. Limited/unavailable financing may also prevent her from getting care, especially from unskilled, local

physicians. Relatives of migrants, especially females, are exposed to illness brought by the worker himself, with reproductive tract infections and venereal diseases, specifically HIV, being important problems.

The two opposite poles: Ahmedabad and TSP

Ahmedabad is one of the nation's busiest construction centers, with highways and tunnels, as well as industrial and residential structures, being built at a breakneck pace. " According to a Right to Information (RTI) petition filed by Aajeevika Bureau in August 2013, Ahmedabad has 2,595 building sites" (Seasonal Migrations of Marginalized (Tribal) Communities in Madhya Pradesh & Rajasthan.2020, 2016). Approximately 68.7% of employees at such locations are migrant employees, the bulk of them come from the Adivasi region, which includes male migrants as well as relatives from southern part of Rajasthan. They worked their whole life there. They are trapped into the webs of the contractors. They are the primary choice of the contractors, as local workers ask so many questions about payment and working hours. As they are migrants, they work on site for so long, the locals return to their homes. They do not have a home, so they work without rest for 12 to 17 hours without any extra pay (Spodek, 2011, 43). This is the reason why they are the first choice of the contractors. Even their body needs some rest to work for next quarter so they usually go to their hometown every 3-4 months. Approximately the previous decade, the Aajeevika Bureau has examined over 200 building projects in Ahmedabad. Tribal migrants performed the much more repetitious and arduous labor across all these locations, with the lowest wages and restricted opportunities career progression mobility. According to the research conducted for the group's statewide migratory analysis, Tribal laborers make up 83 percent of the migrant population in the industry from Rajasthan. Ahmedabad has an uncountable number of hospitality industries, ranging from increased establishments to roadside cottages. Aajeevika Bureau has dealt with migrant workers in approximately 300 small businesses throughout the area, working anywhere from 10 to 50 people (Mahadevia et al., 2014, 5). For long periods of time, tribal migrants are forced to work in cramped, unsanitary conditions. They lived in the city for decades without being allowed to leave their neighborhood. Ahmedabad's (medium and low money spent) resorts virtually primarily employ migrant workers as cooks, servers, cleaning, and assistants (Jain & sharma, 2019, 67). Similarly to the building projects, the employment level appears to be mainly absent from the sector's labor-intensive roles, holding only positions of authority such as hotel or restaurant management. "Regardless of the fact that the "Child Labour Amendment Act of 2016" (or 'CLAA')

prohibits it, the industry hires kids under the age of 14. It also hires a considerable number of juvenile workers (aged 14 to 17), forcing them to do the very same time as seniors, in violation of CLAA requirements that limit their working hours to six and only among the hours of 8 a.m. and 7 p.m.” (Jain & sharma, 2019, 82). Textile industry has been one of Gujarat's economic pillars, with the market rising at an annual pace of 18% since 2004, confounding national trends at periods (Raychaudhuri, 2017). " Surat is Gujarat's most important textile center, having a polyester industry worth '50 billion annually". Menning (1997) discovered that the textile sector in Surat is controlled by 'ethnic firms,' with elevated amounts of subdivision along the grounds of hierarchy and region of origin, both in management and in workforce hiring, founded on a year of ethnographic research. Tribal communities from TSP region southern Rajasthan engage in the sector's most disadvantaged portion: the contract workers, marginal employment of sari cutting, folded, and packaging, which involves back-breaking labor at decades-old pay. Small contractors, mostly from southern Rajasthan, own all the companies, which hire anywhere from 5 to 20 laborers. " Surat's textile market, which is said to be Asia's largest, is hidden behind these sari cutting units" (Spodek, 2011, 46). The hardships of the 60,000 people engaged in these plants from the Tribal sub plan are widely documented.

Observation and Analysis

According to census 2011 the number of male migrants increased than previous year . It is reported at 3,751,348. 85 percent of families in the Abu Road block's settlements fall under the 'BPL' (below poverty line) group. The average family size is five people, the usual land holdings are two beeghas, and the average livestock sector per home is ten. The typical household income is between Rs. 20,000 and Rs. 25,000 per year. Females contribute equally to a family's income and finances and, in certain cases, receive to 75% of the earnings of the family. Households can obtain credit from friends and family members, local greedy bankers, banks, and co-operatives when they require it. In the settlements, Hinduism is the predominant religion, with Islam being practised by only a tiny percentage of the population. The studied area's subsistence systems are complicated. Farming and day-to-day work are the primary sources of income. 'Bull farming' is commonly used since farming areas are located on mountainous terrain, making automated cropping impossible. In the paucity of economic opportunities in adjacent towns, residents of the region

travel to Abu Road, Kotesher, Ambaji, Udaipur, and Ahmedabad, among other places. Following agricultural and everyday work, NTFP gathering and sale is the main source of income, and it is a year-round business, even during the poor period of April and May if there is no work in farming. The studied town's economic patterns are complicated.

With the data, it is found that there are 3 geographical entities of the Gracia community in Sirohi. 1st one is who are living in Pindwara, 2nd one is who are living in abu rode block and 3rd are hilly gracias(Bhakher). They are a geographically endogamous community. Gracia of bhakher can not marry Girasia of Pindwara and vice versa. There is some relaxation for gracia of Abu road, they can marry any Girasia on certain terms and conditions. The gracia of pindwara totally depends upon the stone carving business and cement factory. Due to lack of water, agriculture is not possible. They are mostly stone carving artisans. With their creative hands, they have carved the every beautiful temple of India. As per the telephonic interview, hiraram garasia (name changed) of Pindwara Said that some Girasia artisans even have visited USA for stone carving. Their work is so famous. But people sometimes ignore the dark side of this popularity. Among the group of 10 students, 5 are from pindwara, and their parents indulge in the stone carving industry. The stone-carving sector in Sirohi, Rajasthan, is based on the workforce of mostly tribal people and Dalit employees, who are progressively becoming victims of silicosis, a devastating long-term lung illness. RAJARAM Garasia (age 30) of Ghata town in Debla, Udaipur, had quit his job prior to the COVID crisis after being identified with silicosis at a public hospital in Rajasthan's Udaipur region. He was employed as a patthar gadhai majdoor at the Sompura Granite Industry in Pindwara, Sirohi (stone-carving labourer). His job was to carve beautiful patterns on rocks that were primarily utilised in the constructing of monasteries across the nation, but were also employed for aesthetic reasons in structures and residences at occasions. He believed that he was 12-13 years old when he first came to work with his dad at a company in Pindwara following dropping out of school in the fifth grade. His grandpa was an agriculturalist, but his dad received too little property to rely solely on it for farming. In addition, there had been a severe drought in his area, which made farming difficult to practise. His dad had labored on rocks with his fists for the rest of his life and only started working with machines subsequently in his career, hence why, contrary to his child, he did not contract silicosis at an early age. Garasia began with daily profits of Rupees. 60-70. He labored with his arms for the first few years, but after that, the work broker instructed him to operate using

manufactured products as a 'grinder.' He was employed as a patthar gadhai majdoor in Pindwara for approximately 15 yrs, putting in roughly ten hrs per day. He was making INR 450-500 per day when he resigned from his job. He could make around INR 8000 per month on average.

Following his ailment, his mom and spouse began working under 'Mahatma Gandhi National Rural Employment Guarantee Act', earning INR 1,800-1,900 per day on normal. Because there isn't enough water to cultivate wheat, he crops maize during the Kharif season, which even the family consumes. With their 'Below Poverty Line' ration card, they receive 5 kilos grain per person a month. When nothing else comes out, Garasia says he might have to relocate his wife to Pindwara to operate in polisher industries, where females can earn up to INR 200 each day, although travelling by hired jeep charges INR 60. Through the interview of one of the village representatives, an interesting thing came upon. The workers who migrated to the USA for stone carving, were taken away on contractual labour and on skilled labor visa, but they were played on non skilled labour. They have faced a lot of discrimination. As most of them are uneducated and do not have legal knowledge. Their case has been settled with a nominal wage.

Conclusion

Seasonal migration of tribal societies within and between regions highlight one of India's most pressing issues today: the disconnect between the growth model and the effort to reduce inequality among the poorest. The political objective to accomplish both economic progress and social welfare for the country's least disadvantaged has sparked overwhelming acceptance among ST supporters. However, it is a difficult task. Regardless of the existence of government initiatives and environmental laws that have been generally badly implemented thus far, fundamental poverty (a shortage of native assets, accrued debts, or a high vulnerability to sudden disturbances) is a driving force behind seasonal migration. Quick migrations, which are rooted in traditional tribal patterns, can serve as a true security net for families and achieve favorable consequences. Other traditionally underrepresented populations, including Dalits, may be subjected to similar levels of oppression, with the nexus of women and children often disproportionately abused within certain societies. The emphasis on likely explanation does not entail a rejection of migrants' human choice or individual opinion. On the other, the paper emphasizes the wider dynamics that shape individual paths and the obstacles they may confront as a result of history and its lingering consequences in today's job

markets. Technology has the potential to generate employment at the local level, it will be a gamechanger. though, people politically and socially aware about their rights and responsibilities.

References

1. Aajeevika Burea. (n.d.). Impact of Male Migration on Women in South Rajasthan, 1-25. Aajeevika Bureau. (2008).
2. Debnath, M., & Rey, S. (2019). Population move on Rajasthan: Regional analysis. *Journal of Geography and Regional Planning*, 12(3), 43-51. <http://www.academicjournals.org/JGRP>
3. Jain, p., & Sharma, A. (2019). Super-exploitation of Adivasi Migrant Workers: The Political Economy of Migration from Southern Rajasthan to Gujarat. *Journal of Interdisciplinary Economics*, 31(1), 63-99.
4. Mahadevia, D., Desai, R., & Vyas, S. (2014). City Profile: Ahmadabad. Center for Urban equity.
5. Papp, J., & Spears, D. (2015). Short-Term Labor Migration from Rural North India: Evidence from New Survey Data. *Springer in cooperation with the Southern Demographic Association*, 34(3), 361-380. <https://www.jstor.org/stable/43672135>
6. Seasonal Migrations of Marginalized (Tribal) Communities in Madhya Pradesh & Rajasthan: FORESIGHT ANALYSIS AND SCENARIOS BY 2020. (2016). HUMANITARIAN AND DEVELOPMENT PROGRAMME.
7. Spodek, H. (2011). Ahmedabad: Shock City of Twentieth-century India. Indiana University Press.
8. Trivedi, H. (2018). Causes of migration and effect of migration on income of migrants: a study of migrants from tsp region of south Rajasthan. *ResearchGate*, 1-10.
9. Aajeevika Bureau. (2008a). Migrant construction workers in Ahmedabad: A profile.
10. Aajeevika Bureau. (2010). Why we come home: Exploring return migration from Gogunda and Kelwada blocks.
11. ARAVALI. (2002). Aajeevika-livelihoods in Rajasthan, status, constraints and strategies for sustainable change (Discussion Paper Series No. 6). India: Human Development Resource Center, UNDP.
12. Gopalakrishnan, S. (2012). Undemocratic and arbitrary: Control, regulation and expropriation of India's forest and common lands. New Delhi and Washington, DC: SPWD and Rights and Resources Initiative.
13. Menning, G. (1997). Ethnic enterprise in the decentralized textile industry of Surat, India. *The Journal of Entrepreneurship*, 6(2), 141-164.
14. Mosse, D. (2007). Power and the durability of poverty: A critical exploration of the links between culture, marginality and chronic poverty.
15. Mosse, D., Gupta, S., & Shah, V. (2005). On the margins in the city: Adivasi seasonal labour migration in Western India. *Economic and Political Weekly*, 40(28), 3025-3038.

16. Rathore, N., & Verma, N. (2013). Impact of climate change in the Southern Rajasthan, India. *International Journal of Water Resources and Arid Environments*, 2(1), 45–50.
17. Shah, A., & Lerche, J. (2018). Tribe, caste and class: New mechanisms of exploitation and oppression. In Alpa Shah, Jens Lerche, Richard Axelby, Dalel Benbabaali, Brendan
18. Donegan, Jayaseelan Raj & Vikramaditya Thakur (Eds.), *Ground down by growth: Tribe, caste, class and inequality in twenty-first century India* (1st ed., pp. 1–31). New Delhi: Oxford University Press.

